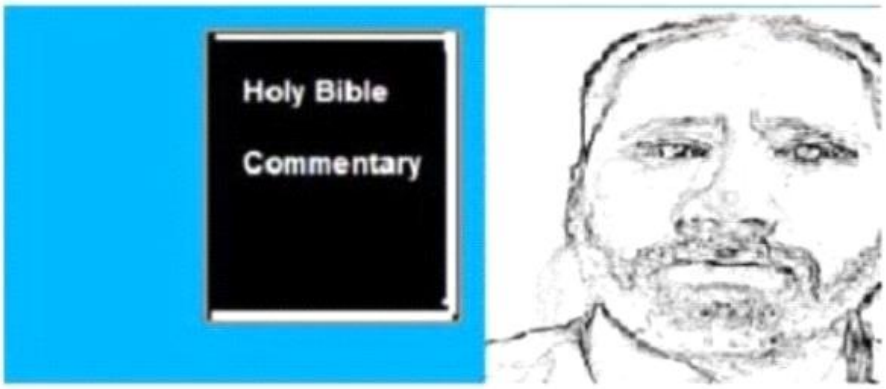
Mr Kakoulides Commentary on the Old Testament

Updated Edition

by Harris Kakoulides host of the Mr Kakoulides and the Bible Podcast

Copyright 2025



Introduction:

The Mr Kakoulides Commentary on the Old Testament keeps being updated.

1) The Date of each book in the Bible will be put in red next to the name of each book. If there are differant opions on a date for a Book both dates will be given with a question mark next to it. See for example Joel and Obadiah. Events of each chapter will be put in blue. After the chapters you will see a summary of the events in ABCD order with a date. But the name of each book will be in black and chapters purple. The four differant colors should stand out and help the reader find the date more faster. B.C means before Christ and A.D means after Christ. Where no dates are given the chapter remains blank. This is not ment to be a commentary on explaining verses or passages of the Bible but of giving you the dates of the events so one can put each person or event in the Bible to it's time and not confuse it with other persons that might of been alive in a differant time or the same with the event might of happened many years later and in some occaions even hundreds of years later.

2) Pictures of Archeology with short notes on great discoveries in the Book of Genesis and other books to show the Bible can be trusted

3) Articles will also Help the readers understand better the events and doctrines of the Bible so I added over 60 articles throughout the commentary from my writings in the pass that the reader of the commentary would find very helpful as they seek to study deeper into the word of God.

4) Over 100 Names of God explained

5) Over 2,000 Study Notes

6) Answers to Questions in Genesis and other Books

7) Charts and pictures which will at times help the reader understand better than a actual note

8) Classic Sermons from the ancient preachers of the pass

9) Made Corrections to the Mr Kakoulides Commentary Editions 1 to 6 on the Old Testament

10) Quotes with referances from the Early Church Fathers

11) Works of Josephus

12) Quotes and referances to Rashi , Talmud , Mishna , Philo , Law Code of HAMMURABI and more ancient writtings of the pass

13) Apologetic Notes: from Harris Kakoulides debates on the Web

There are no fix dates on the events of the first 6 books of the Bible where all people can agree on, so what I will be giving in many cases the option of some scholars, many of them disgree on the time, some I will side more than others but all of them agree that they did happen.

The more I say No more editions will be made of this commentary the more editions starts coming and the more work of correcting and adding I feel I have to make.

Host of the Mr Kakoulides and the Bible Podcast , Harris Kakoulides

Authorship: Moses

The authorship of the first five books of the Bible (Genesis, Exodus, Leviticus, Numbers, Deuteronomy) — known as the Pentateuch or Torah — has been a topic of scholarly debate for centuries. Traditional Jewish and Christian beliefs attribute the authorship to Moses, while many modern scholars subscribe to the documentary hypothesis, which suggests that these books are a compilation of works by multiple authors over a long period of time. In this Book we will look into the evidence of Moses Authorship. This is the 2nd Edition which corrected many of errors of the 1st. And double checked the references.

A) Jewish Tradition Speaks of Moses Authorship

1. **Tradition**: In both Jewish and Christian tradition, Moses is considered the author of the Pentateuch. This long- held belief has been accepted by generations of believers. The tradition of crediting Moses as the author of the Pentateuch, also known as the Torah or the Five Books of Moses, is deeply rooted in both Jewish and Christian religious traditions. According to this tradition, Moses is believed to have been the primary author and compiler of these sacred texts. In Judaism, the belief that Moses wrote the Torah is of paramount importance. The Torah is considered the most sacred and foundational text in Judaism, containing the laws, commandments, and historical accounts that form the basis of Jewish faith and practice. Jewish tradition holds that Moses received the entire Torah directly from God during his encounters on Mount Sinai. It is believed that Moses transcribed these divine revelations and wrote the Torah under divine inspiration, making him the author and mediator of the divine word.

Josephus Jewish Historian living around 37-100 AD names Moses as the author of the Pentateuch (the first five books of the Bible: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) can be found in his work called "Against Apion" Against Apion Book 1 Section 8 "For we have not an innumerable multitude of books among us, disagreeing from and contradicting one another, [as the Greeks have,] but only twenty-two books, which contain the records of all the past times; which are justly believed to be divine; and of them five belong to Moses, which contain his laws and the
traditions of the origin of mankind till his death….. "

The Mishna 200–220 AD one of the central texts of Rabbinic Judaism, does support that Moses wrote the Torah . Yoma 3:8 The Kohein Gadol came to the bull that he was to offer for himself, which was standing between the hall (ulam) and the altar, its head pointing south and its face turned to the west (i.e., facing the Sanctuary). The Kohein Gadol stood in the east facing west. He put his hands on the bull's head and recited the following confession: "Hashem, I have done wrong, sinned and transgressed before You – both I and my household. Hashem, please forgive the wrongs, the sins and the transgressions that I have wronged, sinned and transgressed before You – both I and my household – as is written in the Torah that You delivered through Your servant Moses, 'On this day, atonement will be made for you' (Leviticus 16:30)." The people responded "Blessed be His Name, the glory of Whose Kingdom is forever and ever."

Yoma 6:2 When the Kohein Gadol came to the goat for Azazel, he put his two hands on it and recited the following confession: "Hashem, Your people the House of Israel, have done wrong, sinned and transgressed before You. Hashem, please forgive the wrongs, the sins and the transgressions that Your people, the House of Israel, have wronged, sinned and transgressed before You as is written in the Torah that You delivered through Your servant Moses, 'On this day, atonement will be made for you, to purify you. For all your sins, you will be purified before Hashem' (Leviticus 16:30)." When the kohanim and the people in the courtyard heard God's Explicit Name from the mouth of the Kohein Gadol, they bent their knees, bowed down and fell on their faces, responding "Blessed be His Name, the glory of Whose Kingdom is forever and ever."

Pirkei Avot 1:1 Moses received the Torah at Sinai and transmitted it to Joshua, Joshua to the elders, and the elders to the prophets, and the prophets to the Men of the Great Assembly. They said three things: Be patient in [the administration of] justice, raise many disciples and make a fence round the Torah The Talmud, one of the central texts of Rabbinic Judaism, does explicitly address the authorship of the Pentateuch (the first five books of the Hebrew Bible) and it states Moses wrote it.

Menachot 30:a ….As it is taught in a baraita: The verse states: "And Moses the servant of the Lord died there" (Deuteronomy 34:5). Is it possible that after Moses died, he himself wrote: "And Moses died there"? Rather, Moses wrote the entire Torah until this point, and Joshua bin Nun wrote from this point forward; this is the statement of Rabbi Yehuda. And some say that Rabbi Neḥemya stated this opinion….

B) Early Church Father Tradition

Similarly the Christian tradition upholds the belief that Moses wrote the first five books of the Old Testament, which include Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. These books provide critical accounts of creation, the patriarchs, the exodus from Egypt, and the laws given to the Israelites. Christians view Moses as a prophet, chosen by God to deliver His people and document His divine instructions for humanity. The early Church fathers also attributed the Pentateuch (the first five books of the Old Testament: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) to Moses :

Irenaeus of Lyon (c. 130-202AD): Irenaeus, an early Christian theologian, affirmed the Mosaic authorship of the Pentateuch in his work "Against Heresies." He referenced Moses as the author of the law and the prophetic books. Against Heresies Book IV, Chapter 2 (" Moses, therefore, making a recapitulation of the whole law, which he had received from the Creator , thus speaks in Deuteronomy: "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth."…)

Hippolytus (170-235 AD)
The Extant Works and Fragments of Hippolytus. Exegetical ("Section I. Of the Creation of Heaven and Earth. "In the Beginning God Created," Etc. An exposition of that which God said. And the blessed prophet, indeed, the great Moses, wrote this book, and designated and marked it with the title, The Book of Being, i.e., "of created beings," etc.")

On the Psalms. The Argument Prefixed by Hippolytus, Bishop of Rome, to His Exposition of the Psalms.
("The book of Psalms contains new doctrine after the law of Moses. And after the writing of Moses, it is the second book of doctrine. ")

C) Self-Attestation Speaks of Moses Authorship

3. **Self-Attestation**: Multiple passages in the Bible (Exodus 17:14 , 24 : 4 , 34:27, Numbers 33 : 2, Deuteronomy 31:9,24-26) describe Moses as writing down the laws and events that occurred, suggesting that he was the author of these writings. The concept of self-attestation refers to the idea that a document or written account claims to have been authored by a specific individual or group. In the case of the passages you mentioned from the Bible, they suggest that Moses wrote down the laws and events that occurred during his time.

Exodus 17:14 NET The LORD said to Moses, "Write this as a memorial in the book, and rehearse it in Joshua's hearing; for I will surely wipe out the remembrance of Amalek from under heaven.

Exodus 24:4 NET and Moses wrote down all the words of the LORD. Early in the morning he built an altar at the foot of the mountain and arranged twelve standing stones according to the twelve tribes of Israel.

Exodus 34:27 NET The LORD said to Moses, "Write down these words, for in accordance with these words I have made a covenant with you and with Israel."

Numbers 33:2 NET Moses recorded their departures according to their journeys, by the commandment of the LORD; now these are their journeys according to their departures.

Deuteronomy 31:9 NET Then Moses wrote down this law and gave it to the Levitical priests, who carry the ark of the LORD's covenant, and to all Israel's elders.

Deuteronomy 31:24-26 NET 24 When Moses finished writing on a scroll the words of this law in their entirety, 25 he commanded the Levites who carried the ark of the LORD's covenant, 26 "Take this scroll of the law and place it beside the ark of the covenant of the LORD your God. It will remain there as a witness against you,

These passages suggest that Moses was actively involved in recording and documenting the events, laws, and commandments given by God. The text ascribes the act of writing to Moses himself, indicating that he was the author of these writings.

D) Testimony in Other Old Testament Books

3. **Testimony in Other Old Testament Books**: Other books in the Old Testament refers to Moses as the lawgiver, implying that he was the author of the Pentateuch.

Examples include Joshua 8:31-35, 2 Kings 14:6, and Daniel 9:11-13. The testimony in other books of the Old Testament further supports the idea that Moses was considered the lawgiver and author of the Pentateuch, which comprises the first five books of the Bible (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) . These additional references reinforce the belief that Moses played a crucial role in transmitting and recording the laws and teachings of God.

Joshua 8:31-35 NET 31 just as Moses the LORD's servant had commanded the Israelites. As described in the law scroll of Moses, it was made with uncut stones untouched by an iron tool. They offered burnt sacrifices on it and sacrificed tokens of peace. 32 There, in the presence of the Israelites, Joshua inscribed on the stones a duplicate of the law written by Moses. 33 All the people, rulers, leaders, and judges were standing on either side of the ark, in front of the Levitical priests who carried the ark of the covenant of the LORD. Both resident foreigners and native Israelites were there. Half the people stood in front of Mount Gerizim and the other half in front of Mount Ebal, as Moses the LORD's servant had previously instructed to them to do for the formal blessing ceremony. 34 Then Joshua read aloud all the words of the law, including the blessings and the curses, just as they are written in the law scroll. 35 Joshua read
aloud every commandment Moses had given before the whole assembly of Israel, including the women, children, and resident foreigners who lived among them.

2Kings 14:6 NET But he did not execute the sons of the assassins. He obeyed the LORD's commandment as recorded in the law scroll of Moses, "Fathers must not be put to death for what their sons do, and sons must not be

put to death for what their fathers do. A man must be put to death only for his own sin."

Daniel 9:11-13 NET 11 "All Israel has broken your law and turned away by not obeying you. Therefore you have poured out on us the judgment solemnly threatened in the law of Moses the servant of God, for we have sinned against you. 12 He has carried out his threats against us and our rulers who were over us by bringing great calamity on us – what has happened to Jerusalem has never been equaled under all heaven! 13 Just as it is written in the law of Moses, so all this calamity has come on us. Still we have not tried to pacify the LORD our God by turning back from our sin and by seeking wisdom from your reliable moral standards.

These references from other Old Testament books provide further support for the traditional attribution of the Pentateuch to Moses. They demonstrate that Moses was regarded as the lawgiver and that his writings held significant authority among the Israelites.

E) Endorsement in the New Testament of Moses Authorship

5. **Endorsement in the New Testament**: Many passages in the New Testament attribute the laws and historical accounts in the Pentateuch to Moses (Mark 12:26, John 5:46-47, Acts 3:22). In the New Testament, there are indeed several passages that attribute the laws and historical accounts in the Pentateuch, the first five books of the Old Testament (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) , to Moses. These references indicate that the authors of the New Testament books
believed in the Mosaic authorship of the Pentateuch. Here are a few examples of such passages:

Mark 12:26 NET Now as for the dead being raised, have you not read in the book of Moses, in the passage about the bush, how God said to him, 'I am the God of Abraham, the God of Isaac, and the God of Jacob'?

John 5:46-47 NET 46 If you believed Moses, you would believe me, because he wrote about me. 47 But if you do not believe what Moses wrote, how will you believe my words?"

Acts 3:22 NET Moses said, 'The Lord your God will raise up for you a prophet like me from among your brothers. You must obey him in everything he tells you.

These passages, along with others, reflect the belief of the New Testament authors that Moses was the author of the Pentateuch and that his writings carried divine authority.

F) Uniformity of Language and Style

6. **Uniformity of Language and Style**: Some argue that the uniformity in language and style throughout the Pentateuch suggests a single author. The argument regarding the uniformity of language and style throughout the Pentateuch is often put forth as evidence for the existence of a single author.

The Pentateuch, also known as the Torah, refers to the first five books of the Hebrew Bible, including Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. These books are traditionally attributed to Moses, but scholarly debate has brought up questions about their authorship and composition.

One of the notable features of the Pentateuch is its consistent use of language and style. Advocates of the single authorship theory argues that the consistent use of vocabulary, grammar, and literary techniques throughout the Pentateuch implies the work of a singular writer. They propose that this uniformity is an indication of a coherent literary vision and a deliberate effort to maintain consistency throughout the text. The uniformity of language and style is observed through various linguistic features within the Pentateuch. These include specific phrases, recurring expressions, and distinctive narrative patterns. Proponents of the single authorship theory argue that these linguistic features suggest a unified author who had a consistent set of linguistic preferences and literary techniques.

Furthermore, advocates of single authorship often point to the presence of editorial seams or transitional passages within the text. These seams are seen as evidence of a redactor or editor who integrated different sources or materials into a cohesive whole. The argument goes that a single author would not require such transitional passages

since they would have complete control over the entire composition.

G) Consistent Theology

7. Consistent Theology*:

The consistent theological perspective throughout the Pentateuch is sometimes taken as evidence of a single author. The consistent theological perspective found throughout the Pentateuch is another argument used to support the idea of a single author. The Pentateuch presents a unified theological framework that spans across its various books, and proponents of single authorship argue that this unity suggests the work of a single author with a coherent theological vision. One of the key elements of the consistent theology in the Pentateuch is the belief in the covenant between God and the Israelites. The concept of the covenant is central to the Pentateuch, and it establishes the relationship between God and the people of Israel . The consistent portrayal of God's promises, laws, and expectations of the Israelites throughout the Pentateuch is seen as evidence of a unified theological perspective .

Additionally, the Pentateuch consistently emphasizes monotheism , the belief in one God. It presents Yahweh as the sole deity to be worshiped, and it condemns the worship of other gods or idols. This monotheistic perspective is consistent throughout the entire Pentateuch, suggesting a shared theological outlook. Furthermore, the Pentateuch presents a consistent moral and ethical framework. It contains various laws, commandments, and ethical teachings that govern the conduct of the Israelites. The consistent moral teachings, such as the Ten Commandments and the laws regarding social justice and care for the marginalized, reflect a unified ethical perspective throughout the text.

H) Eyewitness Details

8. **Eyewitness Details**: The narrative includes details that would have been familiar to someone living at the time of Moses, which some interpret as evidence of Mosaic authorship. The claim that the narrative of the biblical books traditionally attributed to Moses contains eyewitness details has been a topic of discussion among scholars for many years. This claim is based on the assumption that Moses, as a central figure in the biblical narrative, would have had firsthand knowledge of the events described. One example often cited is the detailed description of the geography and landmarks of Egypt and the Sinai Peninsula found in the Exodus narrative. Proponents of Mosaic authorship argue that these details indicate the author's familiarity with the region and suggest that he must have been an eyewitness to these events. Here are a few examples of geographical locations and landmarks mentioned in the Bible that some proponents of Mosaic authorship argument could indicate firsthand knowledge:

1. Mount Sinai/Horeb: In the Book of Exodus, Moses receives the Ten Commandments from God on Mount Sinai (also known as Mount Horeb). The detailed descriptions of the mountain and its location in the biblical narrative are seen by some as evidence that Moses, as an eyewitness, authored this account.

2. The Wilderness of Shur: After the Israelites' escape from Egypt, they crossed the Red Sea and entered the Wilderness of Shur. This region is mentioned several times in the Exodus account (Exodus 15:22; Exodus 16: 1) , and proponents of Mosaic authorship argue that Moses, having led the Israelites through this area, would have had intimate knowledge of its geography.

3. The Wilderness of Paran: The Wilderness of Paran is mentioned in several biblical accounts, including the Israelite's journey from Mount Sinai to Kadesh Barnea (Numbers 10:12) . Some argue that Moses, who is said to have led the Israelites. during this period, would have been familiar with this wilderness region.

4. The Land of Midian: After fleeing from Egypt, Moses spent several years in the land of Midian (Exodus 2 : 15-22). During this time, he married Zipporah, the daughter of Jethro, the priest of Midian. The mention of Moses' time in Midian is seen by some as an indication of his personal knowledge of the region.

Additionally, some proponents of Mosaic authorship point to the inclusion of specific cultural and historical details in the narrative that would have been known to someone living at the time of Moses. For instance , the mention of certain Egyptian customs, practices, and even specific names that appear in the biblical text are seen by some as evidence of an author who lived during the same period.

I) Moses's Education

9. **Moses's Education**: Moses was raised in Pharaoh's court and would have received an education that included literacy, making him one of the few people of his time who could have authored such a work (Acts 7:22) . The claim that Moses received an education in Pharaoh's court and was literate is based on biblical accounts, particularly Acts 7:22, which states that Moses was "educated in all the wisdom of the Egyptians."

According to the Old Testament, Moses was born into a Hebrew family during a time when the Pharaoh had ordered the killing of all Hebrew male children. However, Moses was saved when his mother placed him in a basket and set him adrift on the Nile River. He was eventually discovered and raised by Pharaoh's daughter, who adopted him as her own. Being raised in the royal court would have provided Moses with access to the best education available during that time. Ancient Egypt was renowned for its advanced civilization and achievements in various fields, including literature, mathematics, astronomy, and medicine. The Egyptian education system was primarily reserved for the elite, such as the royal family, nobility, and high-ranking officials. It emphasized the acquisition of knowledge and skills necessary for administrative, religious, and intellectual pursuits.

According to historical records, Egyptian education included instruction in reading, writing, mathematics, religious rituals, history, law, and the arts. The hieroglyphic writing system was used extensively, and scribes played a crucial role in Egyptian society. Learning to read and write hieroglyphs required significant training and practice, making literacy a valuable and respected skill. Based on these historical contexts, it is plausible to suggest that Moses, being raised in Pharaoh's court, would have received a comprehensive education, including literacy. This education would have given him the ability to read and write, which could have enabled him to author the books traditionally attributed to him, such as the first five books of the Bible, known as the Torah or the Pentateuch.

J) The Song and Blessing of Moses

10. **The Song and Blessing of Moses**: Deuteronomy 32 contains a song and 33 contains a blessing, both attributed to Moses. This could be seen as evidence that Moses wrote at least these portions of the Pentateuch.

Deuteronomy 32 and 33 are indeed significant chapters within the book of Deuteronomy, which is traditionally attributed to Moses as part of the Pentateuch. Deuteronomy is presented as Moses's farewell address to the Israelites before they enter the Promised Land. The Song of Moses in Deuteronomy 32 and the Blessing of Moses in Deuteronomy 33 are distinct poetic passages that are attributed to Moses within the biblical text.

The Song of Moses, also known as the Song of the Witness, is a prophetic and poetic composition that recounts the history of the Israelites, their relationship with God, and the consequences of their actions. It serves as a warning and a call to obedience. The song reflects themes of God's faithfulness, Israel's unfaithfulness, and divine judgment. The poetic structure and the style of the song is consistent with ancient Hebrew poetry.

The Blessing of Moses, found in Deuteronomy 33, is a collection of individual blessings pronounced by Moses upon each of the twelve tribes of Israel. It is a poetic and prophetic passage that speaks of the future prosperity, strength, and blessings that each tribe will receive in the land they are about to inherit. The blessings reflect the unique characteristics and histories of the tribes. The attribution of these passages to Moses within the biblical text suggests that he was the author.

K) Moses's Unique Position

11. **Moses's Unique Position**: Moses's unique position as the leader of the Israelites and his unparalleled relationship with God (as described in the Bible) suggests that he could have been the author of the Pentateuch.

L) The over all connections of each book to the other

If one was to read the five books of Moses one would get an idea that it was written by only one Author for where one book ends the other begins.

So Joseph died, being one hundred and ten years old; and they embalmed him, and he was put in a coffin in Egypt.

(Genesis 50:26 NKJV)

Now these are the names of the children of Israel who came to Egypt; each man and his household came with Jacob: Reuben, Simeon, Levi, and Judah; Issachar, Zebulun, and Benjamin; Dan, Naphtali, Gad, and Asher. All those who were descendants of Jacob were seventy persons (for Joseph was in Egypt already). (Exodus 1:1-5 NKJV)

For the cloud of the LORD was above the tabernacle by day, and fire was over it by night, in the sight of all the house of Israel, throughout all their journeys. (Exodus 40:38 NKJV)

Now the LORD called to Moses, and spoke to him from the tabernacle of meeting, saying, (Leviticus 1:1 NKJV)

These are the commandments which the LORD commanded Moses for the children of Israel on Mount Sinai. (Leviticus 27:34 NKJV)

Now the LORD spoke to Moses in the Wilderness of Sinai, in the tabernacle of meeting, on the first day of the second month, in the second year after they had come out of the land of Egypt, saying: (Numbers 1:1 NKJV)

These are the commandments and the judgments which the LORD commanded the children of Israel by the hand of Moses in the plains of Moab by the Jordan, across from Jericho. (Numbers 36:13 NKJV)

These are the words which Moses spoke to all Israel on this side of the Jordan in the wilderness, in the plain opposite Suph, between Paran, Tophel, Laban, Hazeroth, and Dizahab.(Deuteronomy 1:1 NKJV)

Which leads me to think that these 5 books were at one time just one book which later was divided into 5.

M) Moses successor Joshua claimed Moses wrote these books .

Joshua 8:31 NET just as Moses the LORD's servant had commanded the Israelites. As described in the law scroll of Moses, it was made with uncut stones untouched by an iron tool. They offered burnt sacrifices on it and sacrificed tokens of peace.

Joshua 8:32 NET There, in the presence of the Israelites, Joshua inscribed on the stones a duplicate of the law written by Moses.

Joshua 8:35 NET Joshua read aloud every commandment Moses had given before the whole assembly of Israel, including the women, children, and resident foreigners who lived among them.

Joshua 23:6 NET Be very strong! Carefully obey all that is written in the law scroll of Moses so you won't swerve from it to the right or the left,

N) Different names for God don't rule out Moses Authorship

Now there are oppositions to Moses Authorship and that which is brought by the higher critics called JEPD. The JEPD theory or the Documentary Hypothesis, suggests that the first five books of the Bible (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) , traditionally attributed to Moses, were actually the product of multiple authors and editors over a long period of time. The letters J, E, P, and D stand for Jahwist, Elohist, Priestly, and Deuteronomist, the supposed authors or groups of authors behind these texts. Those who reject the JEPD theory, like myself and uphold the Mosaic authorship might make:

1. **Absence of direct evidence**: Critics of the JEPD theory argue that there's no direct archaeological or historical evidence to support the existence of the J, E, P, and D documents. The original documents or fragments have never been found. The theory is based solely on textual analysis.

2. **Assumptions about style and vocabulary**: The division of text according to the names used for God, stylistic differences, and thematic considerations might be over simplified . Some critics argue that it's possible for a single author to use different names for God, styles, and themes depending on the context or purpose of the text. At times

both YHWH and Elohim are used together. Genesis 2:4 ASV These are the generations of the heavens and of the earth when they were created, in the day that Jehovah God (YHWH / Elohim) made earth and heaven. Shakespeare sometimes refers to his characters by more than one name or title within the same play Why can not the scripture does the same interfere with people and especially God.

Here are a few examples:

1. Macbeth - In the play “Macbeth, ” the title character is referred to by several different names. He is called Macbeth, Thane of Glamis, Thane of Cawdor, and eventually becomes the King of Scotland .

2. Richard III - In the play “Richard III ,” the main character is known as Richard, Duke of Gloucester, before he becomes the king and is referred to as Richard III.

3. Henry V In “Henry V,” the protagonist is initially called Prince Hal, as he is the Prince of Wales. However, after he becomes the King of England, he is referred to as King Henry V.

4. Juliet - In “Romeo and Juliet, ” the female protagonist is called Juliet Capulet. However, after she secretly marries Romeo, she becomes Juliet Montague, taking her husband’s last name.

5. Othello - In the tragedy “Othello, ” the protagonist is referred to by his title , Othello, which is the Moorish general’s name. However, he is also called “the Moor” by some characters in the play.

6. Hamlet - In “Hamlet,” the main character is, of course , named Hamlet. However, he is also referred to as Prince Hamlet, reflecting his status as the Prince of Denmark. These are just a few examples of how Shakespeare uses multiple names or titles to refer to his characters within the same play.

O) Thing to take for consideration when looking at ancient manuscripts.

Ancient authorship practices: The ancient world’s authorship practices were different from ours. It was common for scribes to update texts, adding explanations or new information without changing the original author’s identity. Therefore, variations in style and terminology might reflect updates by later scribes, not different original authors.

P) Moses Death doesn’t exclude his authorship

The book of Deuteronomy, which is the fifth book of the Hebrew Bible and the Old Testament, contains an account of the death of Moses. This has raised questions about how Moses could have written about his own death. Scholars have proposed different theories to address this issue.

1) Moses wrote the majority of the book of Deuteronomy, including the account of his death, under divine inspiration. This view position is that Moses was given prophetic knowledge of his death and wrote about it accordingly. In Jewish tradition, it is commonly believed that Moses wrote the majority of the book of Deuteronomy, including the account of his own death, under divine inspiration. This belief is based on several sources within Jewish literature.

2) Moses wrote the majority of the book of Deuteronomy except for the account of his death which was added latter on by Joshua or the author of Judges .

Babylonian Talmud: Tractate Baba Bathra 14b (“..Who wrote the Scriptures? — Moses wrote his own book and the portion of Balaam18 and Job. Joshua wrote the book which bears his name and [the last] eight verses of the Pentateuch.19 Samuel wrote the book which bears his name and the Book of Judges and Ruth. David wrote the Book of Psalms, including in it the work of the elders, namely, Adam, Melchizedek, Abraham, Moses, Heman, Yeduthun,
Asaph,….”)

Q) JEPD Theory

I felt like adding this extra chapter on JEPD Theory which the whole book argues against so people can see both sides on the issue even though I can't think of anyway of defending it.

JEPD Theory which supposes Moses was not the author of the Pentateuch would not have a issue with Moses death since they don't hold Moses as the author. And I don't hold this view as very scholarly but here it goes .

The JEDP theory, also known as the Documentary Hypothesis, is a scholarly explanation for the composition of the Pentateuch, the first five books of the Hebrew Bible (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy). According to this theory, Moses was not the sole author of the Pentateuch, and its composition is the result of the compilation of multiple source documents. The abbreviation JEDP represents the four main sources identified by liberal scholars:

1. J (Yahwist): This source, dating back to around the 10th century BCE, predominantly uses the name Yahweh (often translated as "the LORD" in English translations) for God. The J source focuses on the human-like characteristics of God and portrays a narrative style with a particular interest in stories about the ancestors of Israel.

2. E (Elohist): This source, from the northern kingdom of Israel and dating to the 9th century BCE, uses the term Elohim for God. The E source emphasizes prophetic themes, dreams, and visions, and it often presents a more abstract and less anthropomorphic portrayal of God.

3. D (Deuteronomist): This source, which scholars believe was composed during the reign of King Josiah in the late 7th century BCE, includes the book of Deuteronomy. It is characterized by its distinctive theological and legal perspective, emphasizing the importance of centralizing worship in Jerusalem and following a covenantal relationship with God.

4. P (Priestly): This source, believed to have originated during or after the Babylonian exile, emphasizes ritual, priestly concerns, and genealogies. P includes detailed instructions for ritual practices, the establishment of the priesthood, and the construction of the Tabernacle and later the Temple.

According to the JEDP theory, the Pentateuch is the result of a process of redaction, where editors or redactors combined these various source documents to create a coherent and unified narrative. The theory suggests that these sources were written by different authors or groups over several centuries and were later edited and woven together. Given this understanding, the JEDP theory does not attribute authorship of the entire Pentateuch to Moses.

Therefore, the death of Moses, as described in the biblical account, would not pose an issue for liberal scholars who hold this view. Instead, they see the Pentateuch as a compilation of diverse traditions and sources that were edited and shaped over time.

It is important to note that the JEDP theory is not universally accepted among scholars including myself, and alternative theories and interpretations exist regarding the authorship and composition of the Pentateuch but this book was written to show why Moses is regarded as the author of the Pentateuch and a defense against JEDP.

01) Genesis 1630–1523 ,1445-1405 , 1450-1410 , 1275-1235 B.C

Did Jesus Christ agree with the Book of Genesis , Literally?

Yes he agree with it because he qoutes from it. When in reference to divorce.

Mat 19 (NKJV)[4] And He answered and said to them, "Have you not read that He who made them at the beginning 'made them male and female,'[5] and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'?

Reffering to :

“Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.” Gen 2:24 (NKJV)

He calls himself Jacob's ladder .

“And He said to him, "Most assuredly, I say to you, hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of Man.""— John 1:51 (NKJV)

Reffering to:

“Then he dreamed, and behold, a ladder was set up on the earth, and its top reached to heaven; and there the angels of God were ascending and descending on it.”— Gen 28:12 (NKJV)

To Jesus every person from Genesis was real as you and me

He makes mention Abraham, Issac , Jacob

“And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven.” Mat 8:11 (NKJV)

He makes mention Noah

“But as the days of Noah were, so also will the coming of the Son of Man be. — Mat 24:37 (NKJV)

He makes mention of Lot and his wife

Luk 17 (NKJV)[29] but on the day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all.[30] Even so will it be in the day when the Son of Man is revealed.[31] In that day, he who is on the housetop, and his goods are in the house, let him not come down to take them away. And likewise the one who is in the field, let him not turn back.[32] Remember Lot's wife.

If he believed in literal interpretation of Genesis, and he was closer to it's events why not we? What is stoping us from doing the same ? One of the reasons I believe in the literal interpretation of Genesis is because he believed in Genesis.

Chapter 01

A) Differant Dates for the Creation

1) James Ussher in 4004 B.C

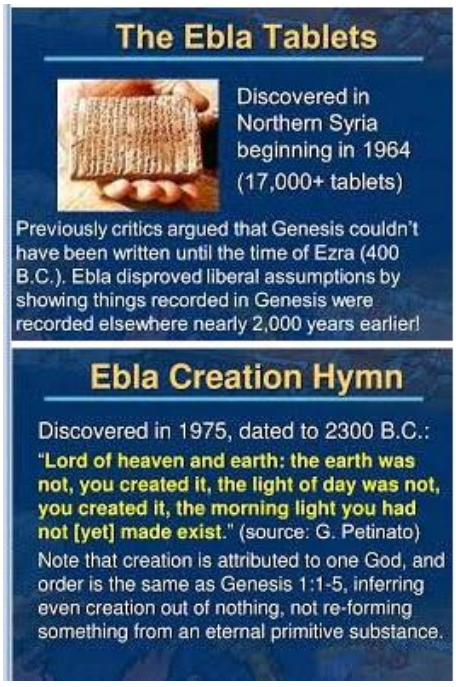
2) Judaism in 3760 B.C

3) Maya Civilization 3114 B.C

4) According to Evolutionist 4.5 Billion Years ago

5) My personal opion 18,000-10,000 BC

The Eblaite account of creation is also dramatically different from the later creation records, such as the Babylonian *Enuma Elish* and the *Epic of Atrahasis,* which date about 1600 B.C. and have grotesque absurdities such as gods fighting and cutting each other in half, making the earth from one half and heaven from the other. Clearly, the more elegant account is the most ancient and does not support the evolutionary notion of the ascent of man (Heidel 1963).


The Ebla Tablets
Discovered in Northern Syria beginning in 1964 (17,000+ tablets)
Previously critics argued that Genesis couldn't have been written until the time of Ezra (400 B.C.). Ebla disproved liberal assumptions by showing things recorded in Genesis were recorded elsewhere nearly 2,000 years earlier!
Ebla Creation Hymn
Discovered in 1975, dated to 2300 B.C.:
"Lord of heaven and earth: the earth was not, you created it, the light of day was not, you created it, the morning light you had not [yet] made exist." (source: G. Petinato)
Note that creation is attributed to one God, and order is the same as Genesis 1:1-5, inferring even creation out of nothing, not re-forming something from an eternal primitive substance.

Elohim - God Gen_1:1

We have a plural word for God in the first verse in Genesis. “In the beginning God created the heavens and the earth.”—Gen_1:1 (NKJV)

Original: מיהלא

Transliteration: 'ĕlōhıym

Phonetic: el-o-heem'

BDB Definition:

1.(plural)rulers, judges, divine ones, angels, gods (plural intensive - singular meaning) god, goddess, godlike oneworks or special possessions of God the (true) God

It is used 217 times in single word but in compound words thousands in the Masoretic Text in the Bible many times as a compound word . The name means God or strong one . Like Israel which means prince with God or one who wrestles with God, Bethel which means House of God , Elisha God is Salvation, El Elyon which means the most high God, Immunuel which means God is with us. EL Shaddai which means God almighty, Elohim which means the all powerful one creator. El Rio which means the God who sees.

Apologetic Notes : 3) You've brought up the "argument on the names of God" as an objection to Mosaic authorship, suggesting that the use of "Elohim" and "YHWH" indicates different authors. My point was that a single individual can indeed have multiple names or titles, and the choice of which name to use often depends on the context. This practice was not unique to Shakespeare's time but was very common in the ancient world, including the Near East. The key is that the different names of God in Genesis are not indicators of conflicting sources, but rather different aspects or revelations of the same single God, much like how a person might be referred to by different names or titles depending on the relationship or situation. Here are examples from ancient sources (beyond Shakespeare) where individuals or deities were known by multiple names or titles: Egyptian Pharaohs and Deities: Pharaohs: Egyptian pharaohs had a minimum of five official names (Horus name, Nebty name, Golden Horus name, Praenomen/Throne name, and Nomen/Birth name). While one might be used more commonly in inscriptions, the existence of these multiple names for one ruler is undeniable. For example, Tutankhamun's birth name was Tutankhaten, and his throne name was Nebkheperure. Deities: Egyptian gods often had many epithets and alternative names that highlighted different aspects of their power or role. For instance, the sun god could be called Ra (general name for the sun god), Atum (creator aspect), Khepri (rising sun, scarab beetle aspect), or Amun (hidden, air god, often combined as Amun-Ra). The choice of name depended on the specific theological context or liturgical purpose. Mesopotamian Deities: Babylonian/Sumerian Gods: Gods in Mesopotamia were frequently known by multiple names or epithets, which often described their attributes or functions. Ishtar: The goddess of love, war, and fertility, was known by numerous names, including Inanna (in Sumerian), and had many cult titles depending on her specific role or temple. Marduk: The chief god of Babylon, was given many titles, often reflecting his power and various functions after he defeated Tiamat in the Enuma Elish. The "Fifty Names of Marduk" is a famous section in the Enuma Elish where he is acclaimed by 50 different names, each signifying an aspect of his power and triumph. Human Kings and Figures in Ancient Texts: Biblical Examples (within a single author's narrative): Even within the Bible, figures are sometimes referred to by different names or titles: Jacob/Israel: Genesis itself (e.g., Genesis 32:28, 35:10) shows one individual being called both Jacob and Israel by the same author (Moses/the unified text), depending on the context of their identity or covenant relationship with God. Solomon/Jedidiah: David names his son Solomon, but the Lord also sends word through Nathan that he should be called Jedidiah ("beloved of the Lord") (2 Samuel 12:24-25). Simon/Peter/Cephas (New Testament, but same principle): In the New Testament, Simon is also called Peter (Greek) and Cephas (Aramaic), all referring to the same person by different names/titles. Applying this to Genesis: Elohim (God): This is the generic term for "God" and emphasizes God as the powerful, transcendent Creator of the universe. It is used primarily in Genesis 1, where the focus is on the universal act of creation and God's power over all things. YHWH Elohim (LORD God): This compound name emphasizes God's personal, covenantal relationship with humanity. It is used predominantly in Genesis 2, where the focus shifts to the intimate creation of man, the Garden of Eden, and the specific covenant relationship established with Adam and Eve. Later, as the narrative progresses, YHWH (LORD) becomes the primary name, highlighting God's covenant faithfulness and redemptive actions toward His people. The choice of divine name in Genesis is therefore not evidence of multiple, contradictory authors, but rather a sophisticated literary and

theological device that highlights different attributes of the one true God, depending on the specific aspect of His character or action being presented in that part of the narrative. This is consistent with ancient literary practices of using multiple names or titles to convey different facets of an individual or deity.

---

1) Who created Everything?

God created everything without any help of any creature but his own self.

(Genesis 1:1) In the beginning God created the heavens and the earth. (NKJV)

(Isaiah 44:24) Thus says the LORD, your Redeemer, And He who formed you from the womb: "I am the LORD, who makes all things, Who stretches out the heavens all alone, Who spreads abroad the earth by Myself; (NKJV)

A) Father

(Revelation 4:1) After these things I looked, and behold, a door standing open in heaven. And the first voice which I heard was like a trumpet speaking with me, saying, "Come up here, and I will show you things which must take place after this." (NKJV)

(1 Corinthians 8:6) yet for us there is one God, the Father, of whom are all things, and we for Him; and one Lord Jesus Christ, through whom are all things, and through whom we live. (NKJV)

B) Son

(Colossians 1:15-16) He is the image of the invisible God, the firstborn over all creation. For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. (NKJV)

(John 1:1-3) In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made. (NKJV)

(John 1:10) He was in the world, and the world was made through Him, and the world did not know Him. (NKJV)

(John 1:14) And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. (NKJV)

C) Holy Spirit

(Psalms 104:30) You send forth Your Spirit, they are created; And You renew the face of the earth. (NKJV)

(Job 33:4) The Spirit of God has made me, And the breath of the Almighty gives me life. (NKJV)

2) How did God create everything ?

A) By Faith

(Hebrews 11:1-3) Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good testimony. By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible. (NKJV)

B) Through Wisdom

(Psalms 136:5) To Him who by wisdom made the heavens, For His mercy endures forever; (NKJV)

C) Through Power

(Jeremiah 10:12) He has made the earth by His power, He has established the world by His wisdom, And has stretched out the heavens at His discretion. (NKJV)

D) Through Understanding

(Jeremiah 51:15) He has made the earth by His power; He has established the world by His wisdom, And stretched out the heaven by His understanding. (NKJV)

E) His arm

(Jeremiah 27:5) 'I have made the earth, the man and the beast that are on the ground, by My great power and by My outstretched arm, and have given it to whom it seemed proper to Me. (NKJV)

F) By his Command

(Psalms 33:9) For He spoke, and it was done; He commanded, and it stood fast. (NKJV)

3) How long did it took God to create everything.

A) Bible states in 6 days

(Exodus 20:11) For in six days the LORD made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the LORD blessed the Sabbath day and hallowed it. (NKJV)

B) Each day had it's Evening and morning

Genesis 1:5,8,13,19,23,31

(Genesis 1:5) God called the light Day, and the darkness He called Night. So the evening and the morning were the first day. (NKJV)

(Genesis 1:8) And God called the firmament Heaven. So the evening and the morning were the second day. (NKJV)

(Genesis 1:13) So the evening and the morning were the third day. (NKJV)

(Genesis 1:19) So the evening and the morning were the fourth day. (NKJV)

(Genesis 1:23) So the evening and the morning were the fifth day. (NKJV)

(Genesis 1:31) Then God saw everything that He had made, and indeed it was very good. So the evening and the morning were the sixth day. (NKJV)

C) Plants was made on the 3rd day and The Sun ,moon and Stars on the 4th day. For plants to survive without sun light, would be impossible if each day was years.

(Genesis 1:11-19) Then God said, "Let the earth bring forth grass, the herb that yields seed, and the fruit tree that yields fruit according to its kind, whose seed is in itself, on the earth"; and it was so. And the earth brought forth grass, the herb that yields seed according to its kind, and the tree that yields fruit, whose seed is in itself according to its kind. And God saw that it was good. So the evening and the morning were the third day. Then God said, "Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years; "and let them be for lights in the firmament of the heavens to give light on the earth"; and it was so. Then God made two great lights: the greater light to rule the day, and the lesser light to rule the night. He made the stars also. God set them in the firmament of the heavens to give light on the earth, and to rule over the day and over the night, and to divide the light from the darkness. And God saw that it was good. So the evening and the morning were the fourth day. (NKJV)

4) Why are the two accounts of creation in the same book? It is not two accounts , only one between chapter 1 and 2 of Genesis.

In Genesis 1 we find when everything was created and in Genesis 2 we learn how . The main focus in chapter 2 is on How God created the creatures and man. There is no mention of days from verses 5 to 25. It is as if I was to give you a order of events then , take the time after that to expand on certain points that I thought was more important.

Let me give a summary of Both chapters so we can see this in Genesis1 & 2

Genesis 1

Verses 1 & 2 the world is made but in a disorder purposely so he could as it were arrange every piece where it is suppose to be.

(Genesis 1:1-2) In the beginning God created the heavens and the earth. The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters. (NKJV)

Day 1 God creates Light calls the light day and the darkness night in verses 3 to 5

(Genesis 1:3-5) Then God said, "Let there be light"; and there was light. And God saw the light, that it was good; and God divided the light from the darkness. God called the light Day, and the darkness He called Night. So the evening and the morning were the first day. (NKJV)

Day 2 God made the sky by separating it from the waters of the seas in verses 6 to 8

(Genesis 1:6-8) Then God said, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." Thus God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so. And God called the firmament Heaven. So the evening and the morning were the second day. (NKJV)

Day 3 God creates the seas, the dry land and the vegetation verses 9 to 13

(Genesis 1:9-13) Then God said, "Let the waters under the heavens be gathered together into one place, and let the dry land appear"; and it was so. And God called the dry land Earth, and the gathering together of the waters He called Seas. And God saw that it was good. Then God said, "Let the earth bring forth grass, the herb that yields seed, and the fruit tree that yields fruit according to its kind, whose seed is in itself, on the earth"; and it was so. And the earth brought forth grass, the herb that yields seed according to its kind, and the tree that yields fruit, whose seed is in itself according to its kind. And God saw that it was good. So the evening and the morning were the third day. (NKJV)

Day 4 God made the sun for the day and the moon and the stars for the night verses 14 to 19

(Genesis 1:14-19) Then God said, "Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years; "and let them be for lights in the firmament of the heavens to give light on the earth"; and it was so. Then God made two great lights: the greater light to rule the day, and the lesser light to rule the night. He made the stars also. God set them in the firmament of the heavens to give light on the earth, and to rule over the day and over the night, and to divide the light from the darkness. And God saw that it was good. So the evening and the morning were the fourth day. (NKJV)

Day 5 God made fish ,other sea creatures and the birds of the sky verses 20 to 23

(Genesis 1:20-23) Then God said, "Let the waters abound with an abundance of living creatures, and let birds fly above the earth across the face of the firmament of the heavens." So God created great sea creatures and every living thing that moves, with which the waters abounded, according to their kind, and every winged bird according to its kind. And God saw that it was good. And God blessed them, saying, "Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth." So the evening and the morning were the fifth day. (NKJV)

Day 6 God made animals of the land , man & woman verses 24 to 31

(Genesis 1:24-31) Then God said, "Let the earth bring forth the living creature according to its kind: cattle and creeping thing and beast of the earth, each according to its kind"; and it was so. And God made the beast of the earth according to its kind, cattle according to its kind, and everything that creeps on the earth according to its kind. And God saw that it was good. Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the

air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth." So God created man in His own image; in the image of God He created him; male and female He created them. Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth." And God said, "See, I have given you every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food. "Also, to every beast of the earth, to every bird of the air, and to everything that creeps on the earth, in which there is life, I have given every green herb for food"; and it was so. Then God saw everything that He had made, and indeed it was very good. So the evening and the morning were the sixth day. (NKJV)

Day 7 God finishes his work of creation , takes a break and blesses this day to be celebrated for the future verses Genesis 2:1 to 3

(Genesis 2:1-3) Thus the heavens and the earth, and all the host of them, were finished. And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done. Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made. (NKJV)

Now God is going to take time to explain more on his creation , how he created and why If we was to take these verses which we are to speak to mean other creation story then we need to count all the other passages whether small as a verse that he states he created the Earth as other accounts aswell so then we would have more than 6 or 7 accounts. We are told in Hebrews 11: 2 The creation came as a result of faith We are told in pslams 136 God created everything with wisdom. We are told in Jeremiah 10:12 27:5, 51:15 God created everything with power , wisdom and understanding and his arm we are told in Isaiah 45:12 God created everything at his command and hands.

Verse 4 to 6 we read before He created man ,a midst use to water the land

(Genesis 2:4-6) This is the history of the heavens and the earth when they were created, in the day that the LORD God made the earth and the heavens, before any plant of the field was in the earth and before any herb of the field had grown. For the LORD God had not caused it to rain on the earth, and there was no man to till the ground; but a mist went up from the earth and watered the whole face of the ground. (NKJV)

Verses 7 to 8 how he created man his prize possession ,the animals and where he located them

(Genesis 2:7-8) And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being. The LORD God planted a garden eastward in Eden, and there He put the man whom He had formed. (NKJV)

We are now recieving farther revelation of the creation story, it like if I was to tell you I wittness a car accident and gave you a quick summary ofthe events and then started to explain more in detail how it happened. Notice in the following so far verse 4 to 8 day is only mentioned once which can be translated to time. No mention ofevening and morning.

Now in verse 9 a little more detail on his creation of vegetation but the focus is on two trees , the tree of Knowledge of good and evil , and the tree of life which prepares us for the next chapter which we will see more on these trees and how one of them leads to our down fall.

(Genesis 2:9) And out of the ground the LORD God made every tree grow that is pleasant to the sight and good for food. The tree of life was also in the midst of the garden, and the tree of the knowledge of good and evil. (NKJV)

In verses 10 to 14 we read about the rivers which surrounds Eden and where they run, also giving us a little information on the lands and what they contain which makes them so special.

(Genesis 2:10-14) Now a river went out of Eden to water the garden, and from there it parted and became four riverheads. The name of the first is Pishon; it is the one which skirts the whole land of Havilah, where there is gold. And the gold of that land is good. Bdellium and the onyx stone are there. The name of the second river is Gihon; it is the one which goes around the whole land of Cush. The name of the third river is Hiddekel; it is the one which goes toward the east of Assyria. The fourth river is the Euphrates. (NKJV)

In verses 15 to 17 a warning to man not to eat from the knowledge of Good and evil. More over we see what was man to do in the garden of Eden which was to tend the ground .

(Genesis 2:15-17) Then the LORD God took the man and put him in the garden of Eden to tend and keep it. And the LORD God commanded the man, saying, "Of every tree of the garden you may freely eat; "but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die." (NKJV)

In verses 18 to 25 we see God's concern about giving Adam a help mate but first he was to name all the animals, in rabbic tradition it was believed while Adam was naming all the animals, God also told Adam to name him aswell but there is no evidence for this scripture. Then we see as it were the best for last at least I imagine in Adam's eyes, the creation of Eve. So amazed he must of been when he sawher that his first words was Woman , moreover such a love he had for her that he was willing to disobey God and die for her by eating the forbidden fruit.

(Genesis 2:18-25) And the LORD God said, "It is not good that man should be alone; I will make him a helper comparable to him." Out of the ground the LORD God formed every beast of the field and every bird of the air, and brought them to Adam to see what he would call them. And whatever Adam called each living creature, that was its name. So Adam gave names to all cattle, to the birds of the air, and to every beast of the field. But for Adam there was not found a helper comparable to him. And the LORD God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place. Then the rib which the LORD God had taken from man He made into a woman, and He brought her to the man. And Adam said: "This is now bone of my bones And flesh of my flesh; She shall be called Woman, Because she was taken out of Man." Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh. And they were both naked, the man and his wife, and were not ashamed. (NKJV)

Here you have what these 2 Chapters is all about and we see it is not two creation accounts just one . It's like a preface before the first chapter that will tell you what to expect.

Apologetic Note : 1) You raised the point that "Genesis 1 and 2 present distinct creation accounts" as an objection to Mosaic authorship. This is a very common argument in biblical criticism, often used to suggest multiple sources for Genesis. However, from my understanding, these chapters are not contradictory but rather complementary, providing different, yet harmonious, perspectives on the same grand event. Genesis 2, rather than being a separate account, functions to expand and focus on specific aspects introduced in Genesis 1. Here's how I see it: Genesis 1: The Cosmic, Overview, and Chronological Account Its Focus: Genesis 1 (1:1-2:3) gives us a broad, universal, and chronological overview of creation. It establishes God as the transcendent, powerful Creator of the entire cosmos, detailing the orderly progression through the six days of creation, from light and darkness all the way to humanity. Its Perspective: Think of it as a "wide-angle lens" or "God's-eye view" of creation, emphasizing the order, design, and goodness of everything God made. The "days" are explicitly and systematically mentioned, giving us that grand sequence. Genesis 2: The Specific, Focused, and Thematic Account Its Focus: Genesis 2 (starting from 2:4) then "zooms in" to provide a more detailed and thematic account, specifically concentrating on the creation of humanity and their immediate environment—the Garden of Eden. It highlights our unique relationship with God, our purpose (to work and keep the garden), and the foundational institution of marriage. Its Perspective: This is the "close-up" or "human-centered" view. It's not aiming to re-list every single step of creation chronologically, but to elaborate on the aspects most significant for mankind. "Days" Context: The detailed "day" structure of Genesis 1 isn't repeated in Genesis 2. Genesis 2:4 acts as a summary heading ("These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made earth and heavens"). The phrase "in the day that the LORD God made" is a common Hebrew idiom meaning "when" or "at the time that," referring back to the general period of creation (particularly the sixth day when man was made), rather than indicating a specific single 24-hour period for everything in Chapter 2. Order of Creation (Apparent Discrepancies Explained): Plants: Genesis 1:11 discusses plants created on Day 3. Genesis 2:5 states "no shrub of the field had yet appeared on the earth and no plant of the field had yet sprung up, for the LORD God had not sent rain on the earth and there was no man to work the ground." This isn't a contradiction. Genesis 1 refers to all vegetation globally, whereas Genesis 2:5-7 refers specifically to the cultivated plants (shrubs/plants of the field) that would require human interaction and specific conditions for the Garden of Eden, which God would plant after creating man (Genesis 2:8-9). Animals: Genesis 1:24-25 places land animals before man on Day 6. Genesis 2:19, in many translations, can read "Now the LORD God formed out of the ground all the beasts of the field and all the birds of the air, and brought them to the man..." The Hebrew verb here ("yatsar") allows for a pluperfect translation: "had formed" or "having formed." So, a precise reading indicates that God had already formed these animals (as described in Genesis 1) and then brought them to Adam for

naming. This perfectly harmonizes the two accounts. Literary Style and Divine Names: Genesis 1 uses the general name Elohim ("God"), emphasizing God's universal power and transcendence. Genesis 2 uses Yahweh Elohim ("LORD God"), emphasizing God's personal, covenantal relationship with humanity, which aligns with the more intimate focus of this chapter. This difference in divine names highlights different aspects of God's character and His interaction with creation, rather than pointing to different authors contradicting each other. In conclusion, Genesis 1 lays out the grand, cosmic overview of creation, establishing God's sovereignty and the universe's order. Genesis 2 then provides a more detailed, relational, and purpose-driven account focusing on humanity's creation and their initial environment, including vital details about our relationship with God and the establishment of marriage. They are like a wide-angle shot followed by a close-up, creating a fuller, richer picture when read together, rather than two conflicting narratives.

The Gap theory is taught in many Bible institutes as a fact. The Theory teaches that between Genesis 1:1 & 1:2 there was the fall of Satan and the angels because of that the world and heaven had to be recreated.

One of the gap theory favorite verses is Genesis 1:28

Genesis 1:28 KJV And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

And with that verse they would say replenish means to fill again

The KJV that we have now is from the 1769 edition so to find out what the word replenish means we need to look at a dictionary around that time because the Definition of words changes through time.

Webster dictionary 1806 states about the word replenish “The following to fill, satisfy, stock , become stocked”

Now let’s look at the meaning in a modern Webster dictionary.

Random House Webster’s Dictionary states about replenish the

following :”

1) to make full or complete again

2) to supply with fresh fuel

3) to fill again or anew

4) to become full or complete again”

So this argument falls into pieces When one see It’s original meaning in the King James Bible. To those who tried to prove their point that replenish meansto fill again.

Say for example if I was to say the word gay 70 years ago or 80 years ago it meant something totally different from what it means now. Because that word meant happy Now it means to be attractive to your own gender. Through time words change their meaning.

Although there are different even forms of the gap theory there all agree that the fall of Satan was what caused the world to be without void and dark.

The Bible States that God created darknessand it wasn’t Satan

Isaiah 45:7 KJV I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things.

Those holding belief of the gap theory calls this present earth the second because they say that the first of was populated by

humans which did not have a soul. I have no idea where they find that in the Bible because it's not in the Bible. This earth is the first and not the second we could see this in Revelation 21

Verse 1

Revelation 21:1 KJV And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

Notice " The first Earth and heaven will pass away" So the new heavens and new earth may come in the future. In stating that it shows clearly that this present Earth is the first and this present heaven isthe first.

And many who hold the gap theory also holds that when Satan fell the angels fell with him between Genesis 1:1 and Genesis 1:2.The Bible tells us when was the fall of the angels and that is found in the time of Noah Genesis 6:1-4

(Genesis 6:1-4) Now it came to pass, when men began to multiply on the face of the earth, and daughters were born to them, that the sons of God saw the daughters of men, that they were beautiful; and they took wives for themselves of all whom they chose. And the LORD said, "My Spirit shall not strive with man forever, for he is indeed flesh; yet his days shall be one hundred and twenty years." There were giants on the earth in those days, and also afterward, when the sons of God came in to the daughters of men and they bore children to them. Those were the mighty men who were of old, men of renown. (NKJV)

Which agrees with the ancient book of Enoch

Enoch 7:1-3 It happened after the sons of men had multiplied in those days, that daughters were born tothem, elegant and beautiful And when the angels, the sons of heaven, beheld them, they became enamoured of them, saying to each other, Come, let us select for ourselves wives from the progeny of men, and let us beget children Then their leader Samyaza said to them; I fear that you may perhaps be indisposed to the performance of this enterprise;

Also Satan fall was while he was in the garden of Eden because we see in Ezekiel the Garden of Eden is mentioned as existing with Satan as it's guardian cherub before Adam and Eve fall and after the creation of Genesis 1

(Ezekiel 28:11-19) Moreover the word of the LORD came to me, saying, "Son of man, take up a lamentation for the king of Tyre, and say to him, 'Thus says the Lord GOD: "You were the seal of perfection, Full of wisdom and perfect in beauty. **You were in Eden**, the garden of God; Every precious stone was your covering: The sardius, topaz, and diamond, Beryl, onyx, and jasper, Sapphire, turquoise, and emerald with gold. The workmanship of your timbrels and pipes Was prepared for you on the day you were created. "You were the anointed cherub who covers; I established you; You were on the holy mountain of God; You walked back and forth in the midst of fiery stones. You were perfect in your ways from the day you were created, Till iniquity was found in you. "By the abundance of your trading You became filled with violence within, And you sinned; Therefore I cast you as a profane thing Out of the mountain of God; And I destroyed you, O covering cherub, From the midst of the fiery stones. "Your heart was lifted up because of your beauty; You corrupted your wisdom for the sake of your splendor; I cast you to the ground, I laid you before kings, That they might gaze at you. "You defiled your sanctuaries By the multitude of your iniquities, By the iniquity of your trading; Therefore I brought fire from your midst; It devoured you, And I turned you to ashes upon the earth In the sight of all who saw you. All who knew you among the peoples are astonished at you; You have become a horror, And shall be no more forever."'" (NKJV)

Josephus in Antiquities Of The Jews Book 1 Chapter 1 {"1. In the beginning God created the heaven and the earth. But when the earth did not come into sight, but was covered with thick darkness, and a wind moved upon its surface, God commanded that there should be light: and when that was made, he considered the whole mass, and separated the light and the darkness; and the name he gave to one was *Night,* and the other he called *Day:* and he named the beginning of light, and the time of rest, *The Evening* and *The Morning,* and this was indeed the first day. But Moses said it was one day; the cause of which I am able to give even now; but because I have promised to give such reasons for all things in a treatise by itself, I shall put off its exposition till that time. After this, on the second day, he placed the heaven over the whole world, and separated it from the other parts, and he determined it should stand by itself. He also placed a crystalline [firmament] round it, and put it together in a manner agreeable to the earth, and fitted it for giving moisture and rain, and for affording the advantage of dews. On the third day he appointed the dry land to appear, with the sea itself round about it; and on the very same day he made the plants and the seeds to spring out of the earth. On the fourth day he adorned the heaven with the sun, the moon, and the other stars, and appointed them their motions and courses, that the vicissitudes of the seasons might be clearly signified. And on the fifth day he produced the living creatures, both those that swim, and those that fly; the former in the sea, the latter in the air: he also

sorted them as to society and mixture, for procreation, and that their kinds might increase and multiply. On the sixth day he created the four-footed beasts, and made them male and female: on the same day he also formed man. Accordingly Moses says, That in just six days the world, and all that is therein, was made. And that the seventh day was a rest, and a release from the labor of such operations; whence it is that we Celebrate a rest from our labors on that day, and call it the Sabbath, which word denotes *rest* in the Hebrew tongue.

2. Moreover, Moses, after the seventh day was over begins to talk philosophically; and concerning the formation of man, says thus: That God took dust from the ground, and formed man, and inserted in him a spirit and a soul. This man was called Adam, which in the Hebrew tongue signifies *one that is red*, because he was formed out of red earth, compounded together; for of that kind is virgin and true earth. God also presented the living creatures, when he had made them, according to their kinds, both male and female, to Adam, who gave them those names by which they are still called. But when he saw that Adam had no female companion, no society, for there was no such created, and that he wondered at the other animals which were male and female, he laid him asleep, and took away one of his ribs, and out of it formed the woman; whereupon Adam knew her when she was brought to him, and acknowledged that she was made out of himself. Now a woman is called in the Hebrew tongue *Issa;* but the name of this woman was Eve, which signifies *the mother of all living.*"}

Chapter 02

Title: Unveiling the Common Elements Between Humans and Animals: The Biblical Connection

Introduction:

The notion that humans and animals share common elements found in dirt is a fascinating concept rooted in the biblical account of creation. According to the Bible, both Adam (the first man) and animals were formed from the dust of the earth. While this idea may seem metaphorical, recent scientific discoveries have shed light on the striking similarities between humans and animals at the elemental level. In this article, we will explore the evidence supporting the biblical claim and delve into the scientific understanding of the common elements found in both humans and animals.

In this Booklet my aim will be to show the evidence for a biblical Adam and Eve is existence through science and archeology

A) Humans made of Dirt

Genesis 2:7

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.

Genesis 2:19

Out of the ground the Lord God formed every beast of the field and every bird of the air, and brought them to Adam to see what he would call them. And whatever Adam called each living creature, that was its name.

1. Elemental Composition:

The human body is primarily composed of oxygen, carbon, hydrogen, nitrogen, calcium, and phosphorus. Remarkably, animals share a similar elemental composition. These elements are abundant in the Earth's crust, which aligns with the scriptural account of Adam and animals being formed from the dust or dirt.

2. DNA and Genetic Similarities:

The blueprint of life, DNA, is present in both humans and animals. DNA is composed of nucleotides, which contain the same elements found in dirt. The genetic similarities between humans and animals are evident through shared genes, indicating a common ancestry. This further supports the biblical notion of a shared origin.

3. Elemental Recycling:

Genesis 3:19

In the sweat of your face you shall eat bread Till you return to the ground, For out of it you were taken; For dust you are, And to dust you shall return."

Ecclesiastes 3:20

All go to one place: all are from the dust, and all return to dust.

Ecclesiastes 12:7

Then the dust will return to the earth as it was, And the spirit will return to God who gave it.

Earth's ecosystems operate on a cycle of life and death, where organisms decompose and return to the soil. This process ensures the recycling of essential elements. Humans and animals, upon death, decompose, and their elemental components are returned to the earth. This cyclical nature further emphasizes the connection between humans, animals, and the elements found in dirt.

4. Environmental Interdependence:

Humans and animals depend on the Earth's resources for survival. The elements present in dirt, such as carbon and nitrogen, are essential for sustaining life. From the food we consume to the air we breathe, these elements are vital for our existence. The shared reliance on Earth's resources reinforces the idea of a common bond between humans and animals.

Conclusion:

The biblical account of humans and animals being formed from dirt finds support in scientific findings. The elemental composition, genetic similarities, and environmental interdependence all point to a shared connection between humans and animals at the elemental level. While the biblical narrative may be interpreted metaphorically, the evidence suggests a profound unity between humans, animals, and the Earth itself. Understanding and appreciating this interconnectedness can foster a deeper respect for the natural world and the diverse life it sustains.

B) There was a first couple

Title: The Historical and Scientific Evidence of Adam and Eve

Introduction:

The story of Adam and Eve, as described in the Bible, is a fundamental concept in Christianity. While the topic of human origins often sparks debates between religious and scientific communities, it is possible to explore the existence of Adam and Eve without delving into the theory of evolution. In this article, we will examine the historical and scientific evidence surrounding the first pair of humans, including references from ancient civilizations like the Sumerians.

The Biblical Account of Adam and Eve:

According to the Book of Genesis, Adam and Eve were the first human beings created by God. They inhabited the Garden of Eden, where they lived in perfect harmony until they disobeyed God's command and ate from the Tree of Knowledge of Good and Evil. This event, commonly known as the Fall, led to the introduction of sin into the world.

Historical Evidence:

While the Bible serves as the primary source for the story of Adam and Eve, it is worth noting that other ancient civilizations also have similar accounts. The Sumerians, for instance, had their own creation myth known as the Enuma Elish. In this narrative, the gods created humans to be their servants, mirroring the idea of a divine origin for humanity.

Furthermore, archaeological discoveries in Mesopotamia, the region believed to be the cradle of civilization, have unearthed ancient artifacts and texts that suggest the existence of early human communities. These findings align with the biblical narrative of Adam and Eve being the first humans and the ancestors of all subsequent generations.

Scientific Evidence:

While scientific evidence cannot directly prove the existence of Adam and Eve, it can provide insights that are consistent with the biblical account. Genetic studies have demonstrated that all humans share a common ancestry, with the most recent common male ancestor (Y-chromosomal Adam) and female ancestor (Mitochondrial Eve) estimated to have lived thousands of years ago. These findings support the idea of a first human couple from whom all humans descended.

Additionally, recent studies in population genetics have revealed that the human population experienced a significant reduction in size around 100,000 to 200,000 years ago. This phenomenon, known as the "bottleneck effect," is consistent with the biblical account of Adam and Eve being the progenitors of humanity after a catastrophic event such as the Fall.

Historical Evidence:

1. **Ancient Mesopotamian Texts:** The Sumerians, who lived in Mesopotamia around 4,000 BCE, left behind a wealth of written records. Among these texts are accounts that bear striking similarities to the story of Adam and Eve. For example, the Sumerian epic of Gilgamesh includes a tale of a man named Enkidu who was created by the gods and later encounters a woman who tempts him, leading to his expulsion from a paradise-like setting.

2. **Ancient Near Eastern Creation Myths:** The story of Adam and Eve shares common elements with various creation myths from the ancient Near East, including the Babylonian creation myth Enuma Elish and the Canaanite myth of Baal and Anat. These myths often feature a divine creator or creators fashioning humans and placing them in a specially designated area.

Scientific Evidence:

1**. Genetic Adam and Eve:** Genetic studies have identified a male and female ancestor who lived thousands of years ago, known as Y-chromosomal Adam and Mitochondrial Eve, respectively. While these names are metaphorical, they represent the most recent common male and female ancestors of all humans alive today. Although they did not live simultaneously, their existence suggests the possibility of a first pair of humans from whom all others descended.

2. **Human Genetic Diversity:** Genetic analysis reveals that humans possess relatively low genetic diversity compared to other species. This finding aligns with the biblical narrative of a small initial population, such as Adam and Eve, from which all humans originated. The limited genetic diversity among humans supports the idea that we share a common ancestry.

3. **Mitochondrial DNA:** Mitochondrial DNA (mtDNA) is passed down exclusively through the maternal line. Studies examining mtDNA have traced human ancestry back to a single woman, often referred to as Mitochondrial Eve. While this does not prove the existence of a biblical Adam and Eve, it does suggest that all humans today share a common female ancestor.

4. **Human Migration Patterns:** Genetic studies tracking human migration patterns provide additional support for the idea of a first pair of humans. These studies have identified a migration out of Africa, with subsequent diversification and population growth across different regions. This aligns with the biblical account of Adam and Eve being the progenitors of humanity, from whom different populations spread throughout the world.

Historical Evidence:

1. Ancient Near Eastern Artifacts: Archaeological discoveries in ancient Mesopotamia have unearthed numerous artifacts that depict scenes and symbols related to the story of Adam and Eve. These artifacts, such as cylinder seals and reliefs, often depict a male and female figure in a garden-like setting, hinting at the existence of a first human couple.

2. Early Human Societies: Ancient civilizations, such as the Egyptians and Greeks, recognized the concept of a first pair of humans. Egyptian mythology, for instance, includes the story of Atum and his first children, Shu and Tefnut, who are considered the ancestors of all humans. Similarly, Greek mythology features the creation of the first humans, Prometheus and Pandora, who parallel the idea of a first human couple.

Scientific Evidence:

1. **Anthropological Studies:** Anthropological research provides insights into the origins of human culture and behavior. Studies have shown that early human societies exhibited characteristics such as familial and communal living, social hierarchies, and religious beliefs. These findings align with the biblical narrative of Adam and Eve as the first humans who formed the foundation of human society.

2**. Archaeological Sites:** Excavations at archaeological sites, such as Jericho and Çatalhöyük, have revealed evidence of early human settlements dating back thousands of years. These findings support the idea of human communities existing in ancient times and provide a historical context for the story of Adam and Eve.

3. **Linguistic Studies:** Linguistic analysis has revealed commonalities in language families, suggesting a shared origin for human languages. This finding is consistent with the biblical account of Adam and Eve as the progenitors of humanity, from whom different languages developed as humans dispersed across the earth.

4. **Cultural Universals:** Cultural universals are common features found in societies worldwide, regardless of time or place. Examples include rituals, myths, and moral codes. The existence of these cultural universals supports the idea that humans share a common ancestry and a common set of fundamental beliefs and behaviors, as depicted in the story of Adam and Eve.

---

1) (Genesis 2:23-25) And Adam said: "This is now bone of my bones And flesh of my flesh; She shall be called Woman, Because she was taken out of Man." Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh. And they were both naked, the man and his wife, and were not ashamed. (NKJV)

A) Of all the Bible a great example is given to us by Jesus himself who left his Father in heaven and his mother on earth to be with his disciples which is the church.

He choose his disciples over his mother

(Matthew 12:46-50) While He was still talking to the multitudes, behold, His mother and brothers stood outside, seeking to speak

with Him. Then one said to Him, "Look, Your mother and Your brothers are standing outside, seeking to speak with You." But He answered and said to the one who told Him, "Who is My mother and who are My brothers?" And He stretched out His hand toward His disciples and said, "Here are My mother and My brothers! "For whoever does the will of My Father in heaven is My brother and sister and mother." (NKJV)

He left the glory he had with his Father to come to earth as a man

(John 17:5) "And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was. (NKJV)

That is why we read this passage as a reference to Jesus in the NewTestament.

(Ephesians 5:31-32) "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh." This is a great mystery, but I speak concerning Christ and the church. (NKJV)

B) And they were both naked, the man and his wife, and were not ashamed. (Nakedness was at one time in the garden of Eden seen without shame but now it is after sin came nakedness is shame)

(Genesis 3:7) Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves coverings. (NKJV)

(Genesis 3:10) So he said, "I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself." (NKJV)

(Revelation 3:18) "I counsel you to buy from Me gold refined in the fire, that you may be rich; and white garments, that you may be clothed, that the shame of your nakedness may not be revealed; and anoint your eyes with eye salve, that you may see. (NKJV)

(Revelation 16:15) "Behold, I am coming as a thief. Blessed is he who watches, and keeps his garments, lest he walk naked and they see his shame." (NKJV)

(Isaiah 47:3) Your nakedness shall be uncovered, Yes, your shame will be seen; I will take vengeance, And I will not arbitrate with a man." (NKJV)

(Nahum 3:5) "Behold, I am against you," says the LORD of hosts; "I will lift your skirts over your face, I will show the nations your nakedness, And the kingdoms your shame. (NKJV)

Josephus Antiquities Of The Jews Book 1 Chapter 1 {"3. Moses says further, that God planted a paradise in the east, flourishing with all sorts of trees; and that among them was the tree of life, and another of knowledge, whereby was to be known what was good and evil; and that when he brought Adam and his wife into this garden, he commanded ;hem to take care of the plants. Now the garden was watered by one river, which ran round about the whole earth, and was parted into four parts. And Phison, which denotes a multitude, running into India, makes its exit into the sea, and is by the Greeks called Ganges. Euphrates also, as well as Tigris, goes down into the Red Sea. Now the name Euphrates, or Phrath, denotes either a dispersion, or a flower: by Tiris, or Diglath, is signified what is swift, with narrowness; and Geon runs through Egypt, and denotes what arises from the east, which the Greeks call Nile. God therefore commanded that Adam and his wife should eat of all the rest of the plants, but to abstain from the tree of knowledge; and foretold to them, that if they touched it, it would prove their destruction. "}

Chapter 03

A) Now the serpent was more cunning than any beast of the field which the Lord God had made. (This serpent is Satan)

(Revelation 12:9) So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him. (NKJV)

(Revelation 20:2) He laid hold of the dragon, that serpent of old, who is the Devil and Satan, and bound him for a thousand years; (NKJV)

Could be possible that Satan possessed the snake as the legion of demons possessed the pigs in the gospels.

(Matthew 8:31-32) So the demons begged Him, saying, "If You cast us out, permit us to go away into the herd of swine." And He said to them, "Go." So when they had come out, they went into the herd of swine. And suddenly the whole herd of swine ran violently down the steep place into the sea, and perished in the water. (NKJV)

B) And he said to the woman, "Has God indeed said, 'You shall not eat of every tree of the garden'?"

Questions has power to make people think differently and to help people learn and that is why the enemy used.

Even God uses questions

(Genesis 3:9) Then the LORD God called to Adam and said to him, "Where are you?" (NKJV)

(Genesis 3:11) And He said, "Who told you that you were naked? Have you eaten from the tree of which I commanded you that you should not eat?" (NKJV)

(Jonah 4:4) Then the LORD said, "Is it right for you to be angry?" (NKJV)

(Jonah 4:9) Then God said to Jonah, "Is it right for you to be angry about the plant?" And he said, "It is right for me to be angry, even to death!" (NKJV)

(Jonah 4:11) "And should I not pity Nineveh, that great city, in which are more than one hundred and twenty thousand persons who cannot discern between their right hand and their left-and much livestock?" (NKJV)

(Nahum 3:19) Your injury has no healing, Your wound is severe. All who hear news of you Will clap their hands over you, For upon whom has not your wickedness passed continually? (NKJV)

Jesus taught using questions

(Luke 2:46-47) Now so it was that after three days they found Him in the temple, sitting in the midst of the teachers, both listening to them and asking them questions. And all who heard Him were astonished at His understanding and answers. (NKJV)

(Matthew 22:43-45) He said to them, "How then does David in the Spirit call Him 'Lord,' saying: 'The LORD said to my Lord, "Sit at My right hand, Till I make Your enemies Your footstool'"? "If David then calls Him 'Lord,' how is He his Son?" (NKJV)

Even Paul and the Apostles taught that way

(Acts 10:46-47) For they heard them speak with tongues and magnify God. Then Peter answered, "Can anyone forbid water, that these should not be baptized who have received the Holy Spirit just as we have?" (NKJV)

(Galatians 3:1-5) O foolish Galatians! Who has bewitched you that you should not obey the truth, before whose eyes Jesus Christ was clearly portrayed among you as crucified? This only I want to learn from you: Did you receive the Spirit by the works of the law, or by the hearing of faith? Are you so foolish? Having begun in the Spirit, are you now being made perfect by the flesh? Have you suffered so many things in vain--if indeed it was in vain? Therefore He who supplies the Spirit to you and works miracles among you, does He do it by the works of the law, or by the hearing of faith? -- (NKJV)

(James 3:11-13) Does a spring send forth fresh water and bitter from the same opening? Can a fig tree, my brethren, bear olives, or a grapevine bear figs? Thus no spring yields both salt water and fresh. Who is wise and understanding among you? Let him show by good conduct that his works are done in the meekness of wisdom. (NKJV)

The question which the snake asks Eve was for the purpose to make her doubt. When God tells you something at times the enemy will come to make you doubt examples:

Jesus is told he is the Son of God ,then enemy comes telling him , if you are the son of God?

(Matthew 3:17 - 4:3) And suddenly a voice came from heaven, saying, "This is My beloved Son, in whom I am well pleased." Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. And when He had fasted forty days and forty nights, afterward He was hungry. Now when the tempter came to Him, he said, "If You are the Son of God, command that these stones become bread." (NKJV)

3)(Genesis 3:2-3) And the woman said to the serpent, "We may eat the fruit of the trees of the garden; "but of the fruit of the tree which is in the midst of the garden, God has said, 'You shall not eat it, nor shall you touch it, lest you die.'"

A) The command was not to eat it but she adds not to touch it.

(Genesis 2:16-17) And the LORD God commanded the man, saying, "Of every tree of the garden you may freely eat; "but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die." (NKJV)

B) Eve defends God's word but in doing so adds to God's words. We are warning scripture not to add to God's word.

(Deuteronomy 4:2) "You shall not add to the word which I command you, nor take from it, that you may keep the commandments of the LORD your God which I command you. (NKJV)

(Deuteronomy 12:32) "Whatever I command you, be careful to observe it; you shall not add to it nor take away from it. (NKJV)

(Proverbs 30:6) Do not add to His words, Lest He rebuke you, and you be found a liar. (NKJV)

(Revelation 22:18-19) For I testify to everyone who hears the words of the prophecy of this book: If anyone adds to these things, God will add to him the plagues that are written in this book; and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the Book of Life, from the holy city, and from the things which are written in this book. (NKJV)

The Jews in Jesus time also added to God's word by the oral law which instead of helping them follow God's commandments cause them to stray away from it.

(Matthew 15:2-3) "Why do Your disciples transgress the tradition of the elders? For they do not wash their hands when they eat bread." He answered and said to them, "Why do you also transgress the commandment of God because of your tradition? (NKJV)

Just like those in The church of the Galatians added to God's grace by adding circumcision to salvation .

(Acts 15:1-2) And certain men came down from Judea and taught the brethren, "Unless you are circumcised according to the custom of Moses, you cannot be saved." Therefore, when Paul and Barnabas had no small dissension and dispute with them, they determined that Paul and Barnabas and certain others of them should go up to Jerusalem, to the apostles and elders, about this question. (NKJV)

(Galatians 5:2-3) Indeed I, Paul, say to you that if you become circumcised, Christ will profit you nothing. And I testify again to every man who becomes circumcised that he is a debtor to keep the whole law. (NKJV)

Adding to What God commanded is never good . It makes God evil in our eyes like he is trying to with hold something from us.

4) (Genesis 3:4-5) Then the serpent said to the woman, "You will not surely die. "For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil."

Satan although he tells her the truth , he twists it to destroy man. More of a half truth which makes it a lie. Man did became like God in knowing good and Evil . But he did died spiritual and physical as well but not instantly.

(Genesis 3:22) Then the LORD God said, "Behold, the man has become like one of Us, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever" - (NKJV)

(Genesis 3:19) In the sweat of your face you shall eat bread Till you return to the ground, For out of it you were taken; For dust you are, And to dust you shall return." (NKJV)

(Genesis 5:5) So all the days that Adam lived were nine hundred and thirty years; and he died. (NKJV)

(Ephesians 2:1) And you He made alive, who were dead in trespasses and sins, (NKJV)

(Romans 5:14) Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come. (NKJV)

5) (Genesis 3:6) So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate. (NKJV)

A) Man and Woman fell because of food one of the biggest temptation in people is food.

Israel fell because of food

(Exodus 16:1-3) And they journeyed from Elim, and all the congregation of the children of Israel came to the Wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after they departed from the land of Egypt. Then the whole congregation of the children of Israel complained against Moses and Aaron in the wilderness. And the children of Israel said to them, "Oh, that we had died by the hand of the LORD in the land of Egypt, when we sat by the pots of meat and when we ate bread to the full! For you have brought us out into this wilderness to kill this whole assembly with hunger." (NKJV)

Jesus was tempted by Food but didn't fell

(Matthew 4:1-4) Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. And when He had fasted forty days and forty nights, afterward He was hungry. Now when the tempter came to Him, he said, "If You are the Son of God, command that these stones become bread." But He answered and said, "It is written, 'Man shall not live by bread alone, but by every word that proceeds from the mouth of God.'" (NKJV)

Lack of food can make a person curse God by stealing or too much food can make us forget God .

(Proverbs 30:7-9) Two things I request of You (Deprive me not before I die): Remove falsehood and lies far from me; Give me neither poverty nor riches-Feed me with the food allotted to me; Lest I be full and deny You, And say, "Who is the LORD?" Or lest I be poor and steal, And profane the name of my God. (NKJV)

Old saying goes " a empty stomach is the devil's playground"

B) John the Apostle describes how she fell.

(1 John 2:15-16) Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world--the lust of the flesh, the lust of the eyes, and the pride of life--is not of the Father but is of the world. (NKJV)

The lust of the flesh (good for food)

The lust of the eyes (pleasant tothe eyes)

The pride of life (desirable to make one wise)

Seeing and lusting comes before sin many times . She saw , lusted then took. Sin is always appealing first to the eyes .

Example:

(Joshua 7:20-21) And Achan answered Joshua and said, "Indeed I have sinned against the LORD God of Israel, and this is what I have done: "When I saw among the spoils a beautiful Babylonian garment, two hundred shekels of silver, and a wedge of gold weighing fifty shekels, I coveted them and took them. And there they are, hidden in the earth in the midst of my tent, with the

silver under it." (NKJV)

Notice the steps : I saw , I covenant, then I took.

James states

(James 1:14-15) But each one is tempted when he is drawn away by his own desires and enticed. Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death. (NKJV)

Notice :

1) he is drawn away by his own desires (the seeing)

2) enticed (the lust)

3) when desire has conceived, it gives birth to sin (the act)

4) when it is full-grown, brings forth death. (addiction)

C) She also gave to her husband with her, and he ate.

Sin many times effects others. She didn't just ruin herself but Adam aswell.

D) Adam didn't do his job as her protector but he willing died for Eve in eating of the fruit. Because he wasn't deceived but she was.

(1 Timothy 2:14) And Adam was not deceived, but the woman being deceived, fell into transgression. (NKJV)

(Genesis 3:7-10) Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves coverings. And they heard the sound of the LORD God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden. Then the LORD God called to Adam and said to him, "Where are you?" So he said, "I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself." (NKJV)

A) Now Shame came about being naked unlike before

(Genesis 2:25) And they were both naked, the man and his wife, and were not ashamed. (NKJV)

B) They made a covering but it wasn't good enough to hide them from shame so God later on has to make them clothes

(Genesis 3:21) Also for Adam and his wife the LORD God made tunics of skin, and clothed them. (NKJV)

7) (Genesis 3:11-12) And He said, "Who told you that you were naked? Have you eaten from the tree of which I commanded you that you should not eat?" Then the man said, "The woman whom You gave to be with me, she gave me of the tree, and I ate."

A) Adam doesn't just blame the women but he blames God.

(James 1:13) Let no one say when he is tempted, "I am tempted by God"; for God cannot be tempted by evil, nor does He Himself tempt anyone. (NKJV)

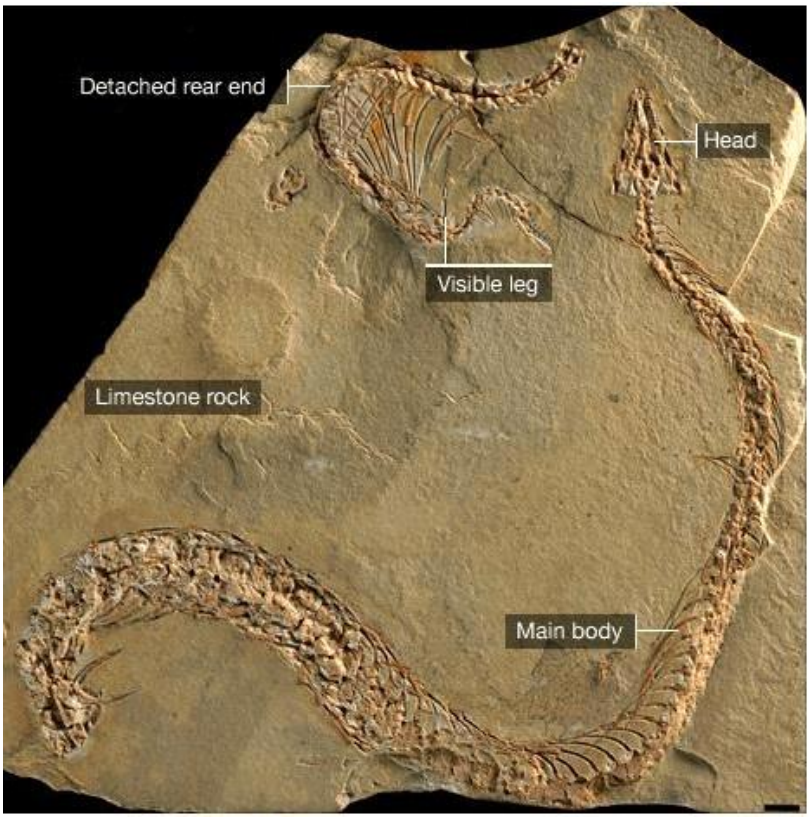
We are told in scripture not to blame God for the things we do

(Genesis 3:14-15) So the LORD God said to the serpent: "Because you have done this, You are cursed more than all cattle, And more than every beast of the field; On your belly you shall go, And you shall eat dust All the days of your life. And I will put enmity Between you and the woman, And between your seed and her Seed; He shall bruise your head, And you shall bruise His heel." (NKJV)

As we read the curse which God gave on the snake which are a few in number two hits us strongly which are: The snake was curse to walk on it's belly and the other was that it was to eat dust.

1) On your belly you shall go

It believe now by scientist that snakes had a ancestor with legs and arms. Which we see through the scripture that they did. Because they walked at one time. Even though some scientist say it wasn't to walk but to grab things which I disagree at their conclusion but I agree with the facts that snakes did have legs.



Four-legged snake ancestor 'dug burrows' by Jonathan Webb Science reporter, BBC News 24 July 2015 {" (" A 113-million-year-old fossil from Brazil is the first four legged snake that scientists have ever seen. Several other fossil snakes have been found with hind limbs, but the new find is estimated to be a direct ancestor of modern snakes. Its delicate arms and legs were not used for walking, but probably helped the creature to grab it sprey. The fossil shows adaptations for burrowing, not swimming, strengthening the idea that snakes evolved on land. That debate is a long-running one among palaeontologists, and researchers say wiggle room is running out for the idea that snakes developed from marine reptiles. "This is the most primitive fossil snake known, and it's pretty clearly not aquatic," said Dr Nick Longrich from the University of Bath, one of the authors of the new study published in Science magazine.")

2) And you shall eat dust

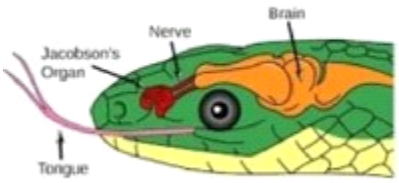
Some people see this as a future prophecy to be fullfilled and would say it will happen when Christ returnsand quote Isaiah 65 as the fulfillment.

(Isaiah 65:25) The wolf and the lamb shall feed together, The lion shall eat straw like the ox, And dust shall be the serpent's food. They shall not hurt nor destroy in all My holy mountain," Says the LORD. (NKJV)

But the Bible affirms that snakes do it dust.

(Micah 7:17) They shall lick the dust like a serpent; They shall crawl from their holes like snakes of the earth. They shall be afraid of the LORD our God, And shall fear because of You. (NKJV)

Now how can this be understood, unless one does there own research on snakes. Each snake has what is know as the Jacobson Organ or Vomeronasal Organ. Which are two holes on the roof of the mouth, when a snake takes it's tongue it grabs dirt and particles around it's surroundings to take to the Vomeronasal Organ. In doing so is able to smell. Just look at what this article states below:



HOW DO SNAKES SMELL :THE JACOBSON ORGAN May26, 2015 sassafras science zoology {" Snakes do in fact have a nasal cavity and how they smell is relatively similar to how we smell. Their "noses" are two small holes, known as pits, just above their mouths. The holesare very easy to miss, so be sure to look very close! (Well, maybe not super close, as snakes can bite if they feel threatened.)

Snakes have also developed a highly a specialized scent organ known asthe Jacobson organ, which allows them to literally taste and smell the air! The Jacobson organ is found at the base the snake's nasal cavity. The organ has two ducts that reach down to the roof of the snake's mouth.

The snake sends out his forked tongue and some of the moisture laden smell particles lands on the tips of the fork. Then, the snake flicks its tongue back inside where the tips of its forked tongue can be dipped into the ducts from the Jacobson organ.

This allows the snake to smell even more scents, things like pheromones and sweaty, stinky socks! So the next time you see Stinky Pete's python flicking his tongue in and out, you know that he is not trying to catch a tasty meal. He is just smelling the stuff around him!"}

As we continue to look at the curse given to the serpent one sees the following:

3) And I (God) will put enmity (deep-rooted long lasting hatred) Between you (the snake) and the woman (Eve)

4) And between your seed (those who serve the devil) and her seed (the Messiah);

5) He (the Messiah) shall bruise your (the serpent) head,

6) And you (the serpent) shall bruise His heel."

The serpent that is mentioned of course is the devil .

(Revelation 12:9) So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him. (NKJV)

Whether he possessed a snake or took the form of one is debatable which both are possible. But my opinion is that he possessed a snake as the legion of demons was able to possessed the pigs.

(Mark 5:10-13) Also he begged Him earnestly that He would not send them out of the country. Now a large herd of swine was feeding there near the mountains. So all the demons begged Him, saying, "Send us to the swine, that we may enter them." And at

once Jesus gave them permission. Then the unclean spirits went out and entered the swine (there were about two thousand); and the herd ran violently down the steep place into the sea, and drowned in the sea. (NKJV)

What does "for ever" mean in the Holy Bible?

Depending on it's context in scripture one can see it's meaning for at times it could mean without end , other times it means for a period of time. Examples:

Here it means without end

"Then the Lord God said, "Behold, the man has become like one of Us, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever"-–"Gen 3:22 (NKJV)

Here it means for a time because the Sabbath was a type of Jesus who gives us the true rest.

Exodus 31 (NKJV) [16] Therefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations as a perpetual covenant.[17] It is a sign between Me and the children of Israel forever; for in six days the Lord made the heavens and the earth, and on the seventh day He rested and was refreshed.' "

Col 2 (NKJV)[15] Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it.[16] So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths,[17] which are a shadow of things to come, but the substance is of Christ.

What are the five types of angels that are mentioned in the Bible?

Cherubim

Gen 3:24 NKJV So He drove out the man; and He placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life.

Seraphim

Isa 6:2 NKJV Above it stood seraphim; each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew.

Archangel

Jud 1:9 NKJV Yet Michael the archangel, in contending with the devil, when he disputed about the body of Moses, dared not bring against him a reviling accusation, but said, "The Lord rebuke you!"

Angel of The Lord (Which was God himself)

Gen 16:7 NKJV Now the Angel of the LORD found her by a spring of water in the wilderness, by the spring on the way to Shur.

Gen 16:13 NKJV Then she called the name of the LORD who spoke to her, You-Are-the-God-Who-Sees; for she said, "Have I also here seen Him who sees me?"

Demons

Rev 12:7 NKJV And war broke out in heaven: Michael and his angels fought with the dragon; and the dragon and his angels fought,

Mat 25:41 NKJV "Then He will also say to those on the left hand, 'Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels:

Among demons there are different ranks.

Eph 6:12 NKJV For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places.

All the angels that didn't rebelled are called elected angels

1Ti 5:21 NKJV I charge you before God and the Lord Jesus Christ and the elect angels that you observe these things without prejudice, doing nothing with partiality.

The Book of Ezekiel and Revelations has Angels with appear like animals.

Eze 1:5-17 NKJV 5 Also from within it came the likeness of four living creatures. And this was their appearance: they had the likeness of a man. 6 Each one had four faces, and each one had four wings. 7 Their legs were straight, and the soles of their feet were like the soles of calves' feet. They sparkled like the color of burnished bronze. 8 The hands of a man were under their wings on their four sides; and each of the four had faces and wings. 9 Their wings touched one another. The creatures did not turn when they went, but each one went straight forward. 10 As for the likeness of their faces, each had the face of a man; each of the four had the face of a lion on the right side, each of the four had the face of an ox on the left side, and each of the four had the face of an eagle. 11 Thus were their faces. Their wings stretched upward; two wings of each one touched one another, and two covered their bodies. 12 And each one went straight forward; they went wherever the spirit wanted to go, and they did not turn when they went. 13 As for the likeness of the living creatures, their appearance was like burning coals of fire, like the appearance of torches going back and forth among the living creatures. The fire was bright, and out of the fire went lightning. 14 And the living creatures ran back and forth, in appearance like a flash of lightning. 15 Now as I looked at the living creatures, behold, a wheel was on the earth beside each living creature with its four faces. 16 The appearance of the wheels and their workings was like the color of beryl, and all four had the same likeness. The appearance of their workings was, as it were, a wheel in the middle of a wheel. 17 When they moved, they went toward any one of four directions; they did not turn aside when they went.

Rev 4:6-9 NKJV 6 Before the throne there was a sea of glass, like crystal. And in the midst of the throne, and around the throne, were four living creatures full of eyes in front and in back. 7 The first living creature was like a lion, the second living creature like a calf, the third living creature had a face like a man, and the fourth living creature was like a flying eagle. 8 The four living creatures, each having six wings, were full of eyes around and within. And they do not rest day or night, saying: "Holy, holy, holy, Lord God Almighty, Who was and is and is to come!" 9 Whenever the living creatures give glory and honor and thanks to Him who sits on the throne, who lives forever and ever,

Zachariah tells us of two woman with wings like storks which might be angels or could be demons .

Zec 5:9 NKJV Then I raised my eyes and looked, and there were two women, coming with the wind in their wings; for they had wings like the wings of a stork, and they lifted up the basket between earth and heaven.

We also have angels who pretty much looked like humans .

Heb 13:2 NKJV Do not forget to entertain strangers, for by so doing some have unwittingly entertained angels.

So don't really think there are 5 types but if they are they are not mentioned by name.

When God cursed the ground by saying "curse is the ground "

Genesis 3:17 "Cursed is the ground for your sake;.

What was included in that curse? Everything, for everything has a connection with the ground.

The birds and animals would of been included in the curse for they all came out of the ground

Genesis 2:19 Out of the ground the LORD God formed every beast of the field and every bird of the air, and brought them to Adam to see what he would call them. And whatever Adam called each living creature, that was its name. (NKJV)

Man and women was curse for Adam came from the ground and Eve came from Adam's rib who came from the ground.

Genesis 2:7,21-22

Genesis 2:7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being. (NKJV)

(Genesis 2:21-22) And the LORD God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place. Then the rib which the LORD God had taken from man He made into a woman, and He brought her to the man. (NKJV)

The sky and the sea which will include the fishes was curse because of their connection with the ground. The sky and sea was at one point together being supported by the ground which was under it.

(Genesis 1:6-9) Then God said, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." Thus God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so. And God called the firmament Heaven. So the evening and the morning were the second day. Then God said, "Let the waters under the heavens be gathered together into one place, and let the dry land appear"; and it was so. (NKJV)

Vegetation, trees and plants was curse because they come out of the ground.

(Genesis 1:12) And the earth brought forth grass, the herb that yields seed according to its kind, and the tree that yields fruit, whose seed is in itself according to its kind. And God saw that it was good. (NKJV)

(Genesis 2:9) And out of the ground the LORD God made every tree grow that is pleasant to the sight and good for food. The tree of life was also in the midst of the garden, and the tree of the knowledge of good and evil. (NKJV)

The Old Testament ends with a curse

(Malachi 4:6) And he will turn The hearts of the fathers to the children, And the hearts of the children to their fathers, Lest I come and strike the earth with a curse." (NKJV)

This is why we are waiting for a New heaven and New Earth with our redeemed glorified bodies for everything is cursed

(Romans 8:19-23) For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groans and labors with birth pangs together until now. Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body. (NKJV)

This why diseases , death , earthquakes, hurricanes, animals killing other animals. Humans killing other humans. All due to this curse. The Bible states in all our affliction Jesus was afflicted.

(Isaiah 63:9) In all their affliction He was afflicted, And the Angel of His Presence saved them; In His love and in His pity He redeemed them; And He bore them and carried them All the days of old. (NKJV)

1) Jesus took the curse of the Law

As we start this study let's look at the first curse that Jesus took upon himself which one can not find in Genesis and that is the curse of the Law, the punishment which we deserve for breaking God's law Jesus receive when he was hung on a tree which was the cross

(Galatians 3:10-13) For as many as are of the works of the law are under the curse; for it is written, "Cursed is everyone who does not continue in all things which are written in the book of the law, to do them." But that no one is justified by the law in the sight of God is evident, for "the just shall live by faith." Yet the law is not of faith, but "the man who does them shall live by them." Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "Cursed is everyone who hangs on a tree"), (NKJV)

(Deuteronomy 21:22-23) "If a man has committed a sin deserving of death, and he is put to death, and you hang him on a tree, "his body shall not remain overnight on the tree, but you shall surely bury him that day, so that you do not defile the land which

the LORD your God is giving you as an inheritance; for he who is hanged is accursed of God. (NKJV)

Why was Jesus 6 hours on the cross? Because man was made on the 6 day.

(Genesis 1:27) So God created man in His own image; in the image of God He created him; male and female He created them. (NKJV) (Genesis 1:31) Then God saw everything that He had made, and indeed it was very good. So the evening and the morning were the sixth day. (NKJV)

(Mark 15:25) Now it was the third hour, and they crucified Him. (NKJV)(Mark 15:33-34) Now when the sixth hour had come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried out with a loud voice, saying, "Eloi, Eloi, lama sabachthani?" which is translated, "My God, My God, why have You forsaken Me?" (NKJV) (Mark 15:37) And Jesus cried out with a loud voice, and breathed His last. (NKJV)

And this is seen in many ways when we go in a deep study of Seven curses God pronounce to Adam and Eve in the Garden of Eden.

2) Spiritual Death

(Genesis 2:17) "but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die." (NKJV)

Last part of this verse in the Hebrew it states ("in your dieing you will die ") Did Jesus experience some spiritual death ? Jesus did not not spiritually as to need to be born again but he experience the effects of a spiritual deadness in that he felt distance from the Father due to our sin.

Distance from God's love. Sin separates us from God especially when we pray

(Isaiah 59:1-2) Behold, the LORD'S hand is not shortened, That it cannot save; Nor His ear heavy, That it cannot hear. But your iniquities have separated you from your God; And your sins have hidden His face from you, So that He will not hear. (NKJV)

Jesus to draw sinners close to God felt the separation from the Father and instead of feeling hislove felt his wrath.

(Isaiah 53:4) Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted. (NKJV)

(Isaiah 53:10) Yet it pleased the LORD to bruise Him; He has put Him to grief. When You make His soul an offering for sin, He shall see His seed, He shall prolong His days, And the pleasure of the LORD shall prosper in His hand. (NKJV)

(Matthew 27:46) And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lama sabachthani?" that is, "My God, My God, why have You forsaken Me?" (NKJV)

3) In the curse to Eve she was told in sorrow she was to conceive her children. Jesus is called a man of sorrows and he gave birth to the church at the cross in pain.

(Isaiah 53:3) He is despised and rejected by men, A Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him. (NKJV)

(Isaiah 53:10) Yet it pleased the LORD to bruise Him; He has put Him to grief. When You make His soul an offering for sin, He shall see His seed, He shall prolong His days, And the pleasure of the LORD shall prosper in His hand. (NKJV)

(Hebrews 2:13) And again: "I will put My trust in Him." And again: "Here am I and the children whom God has given Me." (NKJV)

4) The ground because of the curse was to grow or bare thorns and thistles. And at the cross Jesus had on his head a crown of thorns.

(John 19:2) And the soldiers twisted a crown of thorns and put it on His head, and they put on Him a purple robe. (NKJV) (John

19:5) Then Jesus came out, wearing the crown of thorns and the purple robe. And Pilate said to them, "Behold the Man!" (NKJV)

5) Man was curse to eat his bread with the sweat of his brow. Jesus in Gethsemane sweated great drops of blood while praying for the will of his Father which was his food. Side Note : Sweating blood is known by doctors as hematohidrosis though it is rare, it is cause in individuals suffering from extreme levels of stress. Around the sweat glands, there are multiple blood vessels in a net-like form, which constrict in individuals suffering from extreme levels of stress.

Doing the will of the Father was Jesus' food

(John 4:34) Jesus said to them, "My food is to do the will of Him who sent Me, and to finish His work. (NKJV)

In Gethsemane Jesus while praying for the will of the Father sweated great drops of blood.

(Luke 22:41-44) And He was withdrawn from them about a stone's throw, and He knelt down and prayed, saying, "Father, if it is Your will, take this cup away from Me; nevertheless not My will, but Yours, be done." Then an angel appeared to Him from heaven, strengthening Him. And being in agony, He prayed more earnestly. Then His sweat became like great drops of blood falling down to the ground. (NKJV)

6) The Sword that was put in the Garden to guard Adam and Eve from going back in and eating of the tree of Life Jesus had that sword strike him so we can enjoy eternal life.

(Genesis 3:22-24) Then the LORD God said, "Behold, the man has become like one of Us, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever" - therefore the LORD God sent him out of the garden of Eden to till the ground from which he was taken. So He drove out the man; and He placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life. (NKJV)

(Zechariah 13:7) "Awake, O sword, against My Shepherd, Against the Man who is My Companion," Says the LORD of hosts. "Strike the Shepherd, And the sheep will be scattered; Then I will turn My hand against the little ones. (NKJV)

(Matthew 26:31) Then Jesus said to them, "All of you will be made to stumble because of Me this night, for it is written: 'I will strike the Shepherd, And the sheep of the flock will be scattered.' (NKJV)

(Luke 23:42-43) Then he said to Jesus, "Lord, remember me when You come into Your kingdom." And Jesus said to him, "Assuredly, I say to you, today you will be with Me in Paradise." (NKJV)

Paradise (the Garden of Eden) is where the Tree of life is.

(Revelation 2:7) "He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I will give to eat from the tree of life, which is in the midst of the Paradise of God."' (NKJV)

7) Jesus died

(Genesis 3:19) In the sweat of your face you shall eat bread Till you return to the ground, For out of it you were taken; For dust you are, And to dust you shall return." (NKJV)

Psalms 22 which is a Messianic psalm which speaks clearly of the crucifixion in the messiah's own words he was to die.

(Psalms 22:15) My strength is dried up like a potsherd, And My tongue clings to My jaws; You have brought Me to the dust of death. (NKJV)

All the Gospels are clear that Jesus died

(Matthew 27:50) And Jesus cried out again with a loud voice, and yielded up His spirit. (NKJV)

(Mark 15:37) And Jesus cried out with a loud voice, and breathed His last. (NKJV)

(Luke 23:46) And when Jesus had cried out with a loud voice, He said, "Father, 'into Your hands I commit My spirit.'" Having said this, He breathed His last. (NKJV)

(John 19:30) So when Jesus had received the sour wine, He said, "It is finished!" And bowing His head, He gave up His spirit. (NKJV)

Josephus Antiquities Of The Jews Book 1 Chapter 1 {"But while all the living creatures had one language, at that time the serpent, which then lived together with Adam and his wife, shewed an envious disposition, at his supposal of their living happily, and in obedience to the commands of God; and imagining, that when they disobeyed them, they would fall into calamities, he persuaded the woman, out of a malicious intention, to taste of the tree of knowledge, telling them, that in that tree was the knowledge of good and evil; which knowledge, when they should obtain, they would lead a happy life; nay, a life not inferior to that of a god: by which means he overcame the woman, and persuaded her to despise the command of God. Now when she had tasted of that tree, and was pleased with its fruit, she persuaded Adam to make use of it also. Upon this they perceived that they were become naked to one another; and being ashamed thus to appear abroad, they invented somewhat to cover them; for the tree sharpened their understanding; and they covered themselves with fig-leaves; and tying these before them, out of modesty, they thought they were happier than they were before, as they had discovered what they were in want of. But when God came into the garden, Adam, who was wont before to come and converse with him, being conscious of his wicked behavior, went out of the way. This behavior surprised God; and he asked what was the cause of this his procedure; and why he, that before delighted in that conversation, did now fly from it, and avoid it. When he made no reply, as conscious to himself that he had transgressed the command of God, God said, "I had before determined about you both, how you might lead a happy life, without any affliction, and care, and vexation of soul; and that all things which might contribute to your enjoyment and pleasure should grow up by my providence, of their own accord, without your own labor and pains-taking; which state of labor and pains-taking would soon bring on old age, and death would not be at any remote distance: but now thou hast abused this my good-will, and hast disobeyed my commands; for thy silence is not the sign of thy virtue, but of thy evil conscience." However, Adam excused his sin, and entreated God not to be angry at him, and laid the blame of what was done upon his wife; and said that he was deceived by her, and thence became an offender; while she again accused the serpent. But God allotted him punishment, because he weakly submitted to the counsel of his wife; and said the ground should not henceforth yield its fruits of its own accord, but that when it should be harassed by their labor, it should bring forth some of its fruits, and refuse to bring forth others. He also made Eve liable to the inconveniency of breeding, and the sharp pains of bringing forth children; and this because she persuaded Adam with the same arguments wherewith the serpent had persuaded her, and had thereby brought him into a calamitous condition. He also deprived the serpent of speech, out of indignation at his malicious disposition towards Adam. Besides this, he inserted poison under his tongue, and made him an enemy to men; and suggested to them, that they should direct their strokes against his head, that being the place wherein lay his mischievous designs towards men, and it being easiest to take vengeance on him, that way. And when he had deprived him of the use of his feet, he made him to go rolling all along, and dragging himself upon the ground. And when God had appointed these penalties for them, he removed Adam and Eve out of the garden into another place."}

Chapter 04

Is the Earth still groaning under the weight of sin ever since Cain and Abel?

Yes , this is why I believe we have to go through the thousand year reign of Christ before we get to the New Heavens and New Earth . Because the ground was cursed twice. Once in Adam and the second in Cain when he killed his brother Abel.

Genesis 3:17 Then to Adam He said, “Because you have heeded the voice of your wife, and have eaten from the tree of which I commanded you, saying, ‘You shall not eat of it’: “**Cursed is the ground** for your sake; In toil you shall eat of it All the days of your life.

Genesis 4:11-12 So now you are **cursed from the earth**, which has opened its mouth to receive your brother’s blood from your hand.When you till the ground, it shall no longer yield its strength to you. A fugitive and a vagabond you shall be on the earth.”

And this would also explain why Satan will be let loose one last time before being in prison forever.

Revelation 20:7 Now when the thousand years have expired, Satan will be released from his prison

---

In the Bible Genesis 4:14, who was Cain afraid of for his life?

Those who was to be born after Abel.

“Surely You have driven me out this day from the face of the ground; I shall be hidden from Your face; I shall be a fugitive and a vagabond on the earth, and it will happen that anyone who finds me will kill me.”” Genesis 4:14 (NKJV)

Because Adam and Eve was to have other children after the death of Abel or is even possible that Adam and Eve had other children After Cain and Abel was born for the scripture seem to indicate it in Genesis 4:25 of people already alive when Seth was born but it is well known after the death of Abel Adam and Eve did had other children.

Gen 4 (NKJV)[25] And Adam knew his wife again, and she bore a son and named him Seth, "For God has appointed another seed for me instead of Abel, whom Cain killed."[26] And as for Seth, to him also a son was born; and he named him Enosh. Then men began to call on the name of the Lord.

“After he begot Seth, the days of Adam were eight hundred years; and he had sons and daughters.— Genesis 5:4 (NKJV)

Where did Cain get the people from to build his city which he named after his son?

We not told how long Cain had to wait to find a wife and bare the son he had. We know Adam and Eve had other children.

Gen 5:4 KJV And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters:

The people who would of been there to help him would of been most likely his nephews and brothers to build this city for his son. That is the only possible answer. In time of a hundred or a few hundred years Adam and Eve with their children could bring forth a pretty big population.

Martin Luther {"*V.8a*. **And Cain told (talked with) Abel his brother.**

107. Our translation adds that Cain said: "Let us go out doors." But this is one of the comments of the rabbins, whose relative claim to credit I have fully shown on a previous occasion. Lyra, following the invention of Eben Ezra, relates that Cain told his brother how severely he had been rebuked of the Lord. But who would believe statements for which there is no authority in the Scriptures? We hold therefore to an explanation which has the warrant of the Scriptures, namely that Cain, finding himself rejected of God, indulged his anger, and added to his former sins contempt of his parents and of the Word, thinking within himself: "The promised seed of the woman belongs to me as the first-born. But my brother, Abel, that contemptible, good-for-nothing fellow, is evidently preferred to me by divine authority, manifest in the fire consuming his sacrifice. What shall I do, therefore? I will dissemble my wrath until an opportunity of taking vengeance shall occur."

108. Therefore the words, "Cain told Abel his brother," I understand to mean that Cain, dissembling his anger, conducted himself toward Abel as a brother, and spoke to him and conversed with him, as if he bore with good nature the sentence pronounced upon him by God. In this manner also Saul simulated an attitude of kindness toward David. "I know well," said Saul, "that thou shalt surely be king," 1 Sam 24,20; and yet he was all the while planning to prevent this by killing David. Just so Cain now conversed with Abel his brother, and said: I see that thou art chosen of the Lord; I envy thee not this divine blessing, etc. This is just the manner of hypocrites. They pretend friendship until an opportunity of doing the harm they intend presents itself.

109. That such is the true sense of the passage, all the circumstances clearly show. For if Adam and Eve could have gathered the least suspicion of the intended murder, think you not that they would either have restrained Cain or removed Abel, and placed the latter out of danger? But as Cain had altered his countenance and his deportment toward his brother, and had talked with him in a brotherly manner, they thought all was safe, and the son bowed to and acquiesced in the admonition of his father. The appearance deceived Abel also, who, if he had feared anything like murder from his brother, would doubtless have fled from him, as Jacob fled from Esau when he feared his brother's wrath. What, therefore, could possibly have come into the mind of Jerome when he believed the rabbins, who say Cain was expostulating with his brother?

110. Accordingly, Cain is the image and picture of all hypocrites and murderers, who kill under the show of godliness. Cain, possessed by Satan, hides his wrath, waiting the opportunity to slay his brother Abel; meanwhile he converses with him, as a brother beloved, that he might the sooner lay his hands upon him unawares.

111. This passage, therefore, is intended for our instruction in the ways of murderers and hypocrites. Still Cain talks in a

brotherly manner with his brother, and, on the other hand, Abel still trusts Cain as a brother should trust a brother; and thus he is murdered, and the pious parents meanwhile are deceived.

Just so the pope and the bishops of our day talk and confer much concerning the peace and concord of the Church. But he is most assuredly deceived who does not understand that the exact opposite is planned. For true is that word of the Psalm, "The workers of iniquity speak peace with their neighbors, but mischief is in their hearts," Ps 28,3. For it is the nature of hypocrites that they are good in appearance, speak kindly to you, pretend to be humble, patient and charitable, give alms, etc.; and yet, all the while they plan slaughter in their hearts.

112. Let us learn, then, to know a Cain and especially to beware when he speaks kindly, and as brother to brother. For it is in this way that our adversaries, the bishops and the pope, talk with us in our day, while they pretend a desire for concord, and seek to bring about doctrinal harmony. In reality, if an opportunity of seizing us and executing their rage upon us should present itself, you would soon hear them speak in a very different tone. Truly, "there is death in the pot," 2 Kings 4,40; and under the best and sweetest words there lies concealed a deadly poison.

V.8b. **And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.**

113. Here you see the deceptive character of those alluring words. Cain had been admonished by his father with divine authority to guard against sin in the future, and to expect pardon for that of the past. But Cain despises the twofold admonition, and indulges his sin, as all the wicked do. For true is the saying of Solomon, "When the wicked cometh, there cometh also contempt, and with ignominy cometh reproach," Prov 18,3.

114. Our ministry at the present day deserves no blame. We teach, we exhort, we entreat, we rebuke, we turn ourselves every way, that we may recall the multitude from security to the fear of God. But the world, like an untamed beast, still goes on and follows not the Word, but its own lusts, which it tries to smooth over by a show of uprightness. The prophets and the apostles stand before us as examples, and our own experience is instructive, also. Our adversaries, so often warned and convicted, know they are doing wrong, and yet they do not lay aside their murderous hate.

115. Learn, then, what a hypocrite is; namely, one who lays claim to the worship of God and to charity, and yet, at the same time, destroys the worship of God and slaughters his brother. And all this semblance of good-will is only intended to bring about better opportunities of doing harm. For, if Abel had foreseen the implacable wrath and the truly diabolical anger, he would have saved himself by flight. But as Cain betrayed no such anger, uttered a friendly greeting and manifested his usual courtesy, Abel perished before he felt any fear.

116. There is no doubt that Abel, when he saw his brother rising up against him, entreated and implored him not to pollute himself with this awful sin. However, a mind beset by Satan pays no regard to entreaties, nor heeds uplifted hands, but as a father's admonition had been disregarded, so now the brother is spurned as he pleads upon his knees.

117. Light is cast here upon the bondage to Satan by which our nature, entangled in sins, is oppressed. Hence Paul's expression, "children of wrath," Eph 2,3, and the declaration that such are taken captive by Satan unto his will, 2 Tim 2,26. For when we are mere men; that is, when we apprehend not the blessed seed by faith, we are all like Cain, and nothing is wanting but an opportunity. For nature, destitute of the Holy Spirit, is impelled by that same evil spirit which impelled wicked Cain. If, however, there were in any one those ample powers, or that free will, by which a man might defend himself against the assaults of Satan, these gifts would most assuredly have existed in Cain, to whom belonged the birthright and the promise of the blessed seed. But in that very same condition are all men! Unless nature be helped by the Spirit of God, it cannot maintain itself. Why, then, do we absurdly boast of free-will? Now follows another remarkable passage. "}

Josephus in Antiquities Of The Jews Book 1 Chapter 2 {"1. ADAM and Eve had two sons: the elder of them was named Cain; which name, when it is interpreted, signifies *a possession:* the younger was Abel, which signifies *sorrow*. They had also daughters. Now the two brethren were pleased with different courses of life: for Abel, the younger, was a lover of righteousness; and believing that God was present at all his actions, he excelled in virtue; and his employment was that of a shepherd. But Cain was not only very wicked in other respects, but was wholly intent upon getting; and he first contrived to plough the ground. He slew his brother on the occasion following : - They had resolved to sacrifice to God. Now Cain brought the fruits of the earth, and of his husbandry; but Abel brought milk, and the first-fruits of his flocks: but God was more delighted with the latter oblation, when he was honored with what grew naturally of its own accord, than he was with what was the invention of a covetous man, and gotten by forcing the ground; whence it was that Cain was very angry that Abel was preferred by God before him; and he slew his brother, and hid his dead body, thinking to escape discovery. But God, knowing what had been done, came to Cain, and asked him what was become of his brother, because he had not seen him of many days; whereas he used to observe them conversing together at other times. But Cain was in doubt with himself, and knew not what answer to give to God. At first he said that he was himself at a loss about his brother’s disappearing; but when he was provoked by God, who pressed him vehemently, as resolving to know what the matter was, he replied, he was not his brother’s guardian or keeper, nor was he an observer of what he did. But, in return, God convicted Cain, as having been the murderer of his

brother; and said, "I wonder at thee, that thou knowest not what is become of a man whom thou thyself hast destroyed." God therefore did not inflict the punishment [of death] upon him, on account of his offering sacrifice, and thereby making supplication to him not to be extreme in his wrath to him; but he made him accursed, and threatened his posterity in the seventh generation. He also cast him, together with his wife, out of that land. And when he was afraid that in wandering about he should fall among Wild beasts, and by that means perish, God bid him not to entertain such a melancholy suspicion, and to go over all the earth without fear of what mischief he might suffer from wild beasts; and setting a mark upon him, that he might be known, he commanded him to depart.

2. And when Cain had traveled over many countries, he, with his wife, built a city, named Nod, which is a place so called, and there he settled his abode; where also he had children. However, he did not accept of his punishment in order to amendment, but to increase his wickedness; for he only aimed to procure every thing that was for his own bodily pleasure, though it obliged him to be injurious to his neighbors. He augmented his household substance with much wealth, by rapine and violence; he excited his acquaintance to procure pleasures and spoils by robbery, and became a great leader of men into wicked courses. He also introduced a change in that way of simplicity wherein men lived before; and was the author of measures and weights. And whereas they lived innocently and generously while they knew nothing of such arts, he changed the world into cunning craftiness. He first of all set boundaries about lands: he built a city, and fortified it with walls, and he compelled his family to come together to it; and called that city Enoch, after the name of his eldest son Enoch. Now Jared was the son of Enoch; whose son was Malaliel; whose son was Mathusela; whose son was Lamech; who had seventy-seven children by two wives, Silla and Ada. Of those children by Ada, one was Jabal: he erected tents, and loved the life of a shepherd. But Jubal, who was born of the same mother with him, exercised himself in music; and invented the psaltery and the harp. But Tubal, one of his children by the other wife, exceeded all men in strength, and was very expert and famous in martial performances. He procured what tended to the pleasures of the body by that method; and first of all invented the art of making brass. Lamech was also the father of a daughter, whose name was Naamah. And because he was so skillful in matters of divine revelation, that he knew he was to be punished for Cain's murder of his brother, he made that known to his wives. Nay, even while Adam was alive, it came to pass that the posterity of Cain became exceeding wicked, every one successively dying, one after another, more wicked than the former. They were intolerable in war, and vehement in robberies; and if any one were slow to murder people, yet was he bold in his profligate behavior, in acting unjustly, and doing injuries for gain.

3. Now Adam, who was the first man, and made out of the earth, (for our discourse must now be about him,) after Abel was slain, and Cain fled away, on account of his murder, was solicitous for posterity, and had a vehement desire of children, he being two hundred and thirty years old; after which time he lived other seven hundred, and then died. He had indeed many other children, but Seth in particular. As for the rest, it would be tedious to name them; I will therefore only endeavor to give an account of those that proceeded from Seth. Now this Seth, when he was brought up, and came to those years in which he could discern what was good, became a virtuous man; and as he was himself of an excellent character, so did he leave children behind him who imitated his virtues. All these proved to be of good dispositions. They also inhabited the same country without dissensions, and in a happy condition, without any misfortunes falling upon them, till they died. They also were the inventors of that peculiar sort of wisdom which is concerned with the heavenly bodies, and their order. And that their inventions might not be lost before they were sufficiently known, upon Adam's prediction that the world was to be destroyed at one time by the force of fire, and at another time by the violence and quantity of water, they made two pillars, the one of brick, the other of stone: they inscribed their discoveries on them both, that in case the pillar of brick should be destroyed by the flood, the pillar of stone might remain, and exhibit those discoveries to mankind; and also inform them that there was another pillar of brick erected by them. Now this remains in the land of Siriad to this day."}

Why does Christ Blood speaks better things than Abel's Blood ?

Could be due to Abel blood crying revenge why Jesus cries our forgiveness

Genesis 4:10 NKJV And He said, "What have you done? The voice of your brother's blood cries out to Me from the ground.

Hebrews 12:24 NKJV 24 to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaks better things than that of Abel.

That is what is shown in the Book of Enoch

Book of Enoch Chapter 22{"Then I inquired of Raphael, an angel who was with me, and said, Whose spirit is that, the voice of which reaches *to heaven*, and accuses? He answered, saying, This is the spirit of Abel who was slain by Cain his brother; and who will accuse that brother, until his seed be destroyed from the face of the earth;
Until his seed perish from the seed of the human race."}

That is what the blood of the Martyer cry out?

Revelation 6:9-10 NKJV 9 When He opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the testimony which they held. 10 And they cried with a loud voice, saying, "How long, O Lord, holy and true, until You judge and avenge our blood on those who dwell on the earth?"

Chapter 05

Names and their meanings are very important when reading the Bible. For example if we was to study each name in Genesis 5 from Adam to Noah we will recieve a prophetic message speaking about Jesus. When doing this it is important to note some names has more than one meaning.

Adam - man , red dirt

Seth- appointed

Enosh- mortal

Cainan-sorrow

Mahalael - The Blessed God

Jared- shall come down

Enoch- teaching

Methuselah -his death shall bring, when he is dead it shall come

Lamech-powerful

Noah-Comfort

Let's put it all together make it more understandable :

Man is appointed mortal sorrow but the blessed God shall come down teaching his death shall bring powerful comfort.

A Name represents the Person . For example Enoch gave wittness of a great flood by naming his son the name Methuselah which means when he is died it will come and if one does the Math Methuselah dies in the same year as the flood.

(Genesis 5:21) Enoch lived sixty-five years, and begot Methuselah. (NKJV)

The Fallowing is the math with verses to prove Methuselah died on the same year as the Flood.

M is for Methuselah. Methuselah lives 969 years according Gen5:25-26

M was a 187 when he had Lamech Genises 5:25

M was a 369 when Lamech had Noah Genises 5:28

M was a 869 when Noah begat Shem Genises 5:32

M was a 969 when the Flood Came Genises 7:6

A) Adam 4004- 3074 or 10,000-9070 B.C

B) Seth 3896-2984 B.C or 9870 -8958 B.C

C) Enosh 9870-8859 B.C

D) Cainan 3700-2790 B.C or 9675 -8765 B.C

E) Mahalaleh 3630-2735 B.C or 9605 -8710B.C

F) Jared 3565-2603 B.C or 9540 -8575 B.C

G) Enoch 3403-3038 B.C or 9378 - 9013 B.C

H) Methuselah 3339-2370 B.C or 9943-8474 B.C

I) Lamech 3151-2374 B.C or 9256 -8479 B.C

J) Noah 2969- 2020 B.C or 8909- 7959 B.C

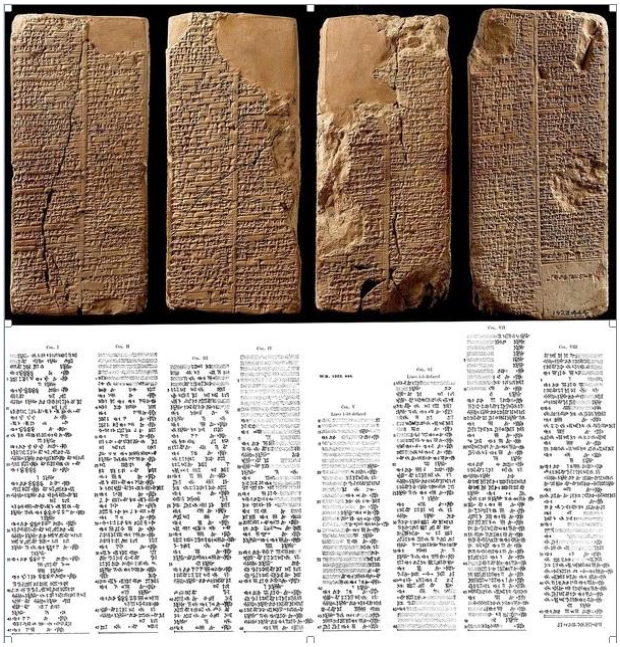
K) Shem 2468- 1868 B.C

Josephus in Antiquities Of The Jews Book 1 Chapter 3 **{"**Now he {Noah} was the tenth from Adam, as being the son of Lamech, whose father was Mathusela; he was the son of Enoch, the son of Jared; and Jared was the son of Malaleel, who, with many of his sisters, were the children of Cainan, the son of Enos. Now Enos was the son of Seth, the son of Adam.**"}**

Josephus in Antiquities Of The Jews Book 1 Chapter 3 {"4. For indeed Seth was born when Adam was in his two hundred and thirtieth year, who lived :nine hundred and thirty years. Seth begat Enos in his two hundred and fifth year; who, when he had lived nine hundred and twelve years, delivered the government to Cainan his son, whom he had in his hundred and ninetieth year. He lived nine hundred and five years. Cainan, when he had lived nine hundred and ten years, had his son Malaleel, who was born in his hundred and seventieth year. This Malaleel, having lived eight hundred and ninety-five years, died, leaving his son Jared, whom he begat when he was in his hundred and sixty-fifth year. He lived nine hundred and sixty-two years; and then his son Enoch succeeded him, who was born when his father was one hundred and sixty-two years old. Now he, when he had lived three hundred and sixty-five years, departed and went to God; whence it is that they have not written down his death. Now Mathusela, the son of Enoch, who was born to him when he was one hundred and sixty-five years old, had Lamech for his son when he was one hundred and eighty-seven years of age; to whom he delivered the government, when he had retained it nine hundred and sixty-nine years. Now Lamech, when he had governed seven hundred and seventy-seven years, appointed Noah, his son, to be ruler of the people, who was born to Lamech when he was one hundred and eighty-two years old, and retained the government nine hundred and fifty years. These years collected together make up the sum before set down. But let no one inquire into the deaths of these men; for they extended their lives along together with their children and grandchildren; but let him have regard to their births only."}

There is evidence of people living long periods of Age .

The Sumerian king list is just one of them



The Sumerian King Lists

The Sumerian King List of Berossus

A King list as listed by Berossus, a priest of Marduk in Babylon under Antiochus I (281-261 BC) on the basis of ancient records is below. It is clear that the names have been Hellenised, and are Greek in form. The last king is clearly Ziusudra, the Sumerian ‘Noah’. As in Genesis there are ten names.

·Alorus 36,000 years

·Alaparos 10,800 years

·Amelon 46,800 years

·Ammenon 43,200 years

·Megalaros 64,800 years

·Daos (Daonos) 36,000 years

·Euedorachos 64,800 years

·Amempsinos 36,000 years

·Otiartes 28,800 years

·Xisouthros 64,800 years

After this the great flood descended.

The Sumerian King List from the Weld Blundell prism.

(It will be noted how the list is occasionally interrupted by an historical note as in Genesis)

“When kingship was lowered from heaven, kingship was [first] in Eridu

[In] Eridu, A-lulim [became] king and ruled eight sars (28,800 years).

Alalgar ruled ten sars (36,000 years).

[Thus] two kings ruled it for eighteen sars (64,800 years).

I drop [the topic of] Eridu, [because] its kingship was brought to Bad-tibira.

[In] Bad-tibira, En-men-lu-Anna ruled twelve sars (43,200 years).

En-men-gal-Anna ruled eight sars (28,800) years.

The god Dumu-zi, a shepherd, ruled ten sars (36,000 years).

[Thus] three kings ruled it for thirty sars (108,000) years.

I drop [the topic of] Bad-tibira,

[because] its kingship was brought to Larak.

[In] Larak, En-sipa-zi-Anna ruled eight sars (28,800) years

[Thus] one king ruled it eight sars (28,800) years.

I drop [the topic of] Larak,

[because] its kingship was brought to Sippar.

[In] Sippar, Enmen-dur-anna ruled five sars five ners (21,000) years

[Thus] one king ruled it five sars five ners (21,000) years

I drop [the topic of] Sippar,

[because] its kingship was brought to Shuruppak.

[In] Shuruppak, Ubar-Tutu became king and ruled five sars one ner (18,600) years.

[Thus] one king ruled it 18,600 years.

These are five cities. Eight kings ruled them for 67 sars (241,200 years).

[Then] the flood swept over [the earth].

After the flood had swept over [the earth and] when kingship was lowered [again] from heaven, kingship was [first] in Kish.

In Kish, Ga[...]ur became king and ruled 1200 years...

Pala-kinatim ruled 900 years.

Nangish-lishma ruled [...] years.

Bah[i]na ruled [...] years.

Balulu.[..].um ruled [8]40 ye[ars].

Kalibum ruled 960 years.

Qalumum ruled 840 years.

Zuqaqip ruled 900 years.

Atab ruled 600 years.

[Mashda, son] of Atab ruled 840 years.

Arwi'um, son of Mashda, ruled 720 years.

Etana, a shepherd,

he who ascended to heaven,

who consolidated all countries,

became king and ruled 1560 years.

Balih, son of Etana, ruled 400 years.

En-me-nunna ruled 660 years.

Melam-Kishi, son of En-me-nunna ruled 900 years.

Bar-sal-nunna, son of En-me-nunna ruled 1200 years.

Samug, son of Bar-sal-nunna, ruled 140 years.

Tizkar, son of Samug ruled 305 years.

Ilku' ruled 900 years.

Ilta-sadum ruled 1200 years.

En-men-barage-si,

he who carried away as spoil the weapon of Elam,

became king and ruled 900 years.

Aka, son of En-men-b arage-si, ruled 629 years.

[Thus] Twenty-three kings ruled it for 24,510 years, 3 months, and 3 and a half days. Kish was defeated in battle: its kingship was removed to Eanna.

In Eanna, Mes-kiag-gasher, the son of the god Utu, became high priest as well as king. He ruled 324 years.

Mes-kiag-gasher went [daily] into the [Western] Sea, and came back again to the [Sunrise] Mountains.

En-me-kar, son of Mes-kiag-gasher -- he who built Uruk -- became king and ruled 420 years.

The god Lugal-banda, a shepherd, ruled 1200 years.

The god Dumu-zi, a SU.PES fisherman

-- his native city was Ku'a[ra] --

ruled 100 years.

The god Gilgamesh --

his father was a LILLU --

a high priest of Kullab

ruled 126 years.

Ur-Nungal, son of Gilgamesh, ruled 30 years.

Utul-kalamma, son of Ur-Nungal, ruled 15 years.

Lab[h...]ir ruled 9 years.

Ennun-dara-Anna ruled 8 years.

MES.HE, a smith, ruled 36 years.

Melam-Anna ruled 6 years.

Lugal-ki-tun ruled 36 years.

Uruk was defeated in battle.

Its kingship was removed to Ur.

In Ur, Mes-Anna-pada became king; he ruled 80 years.

Mes-kiag-Nanna became king; he ruled 36 years.

Elulu ruled 25 years.

Balulu ruled 36 years.

[Thus four kings ruled it for 177 years.

Ur was defeated in battle....”

In his book, *The Sumerian King List* (AS, No. 11), Thorkild Jacobson offers a critical edition of the entire text. On the basis of a systematic study of the numerous variant readings, Jacobson has endeavoured to demonstrate that all the ‘manuscripts’; -- i.e. tablets -- go back to one single original written in the time of Utu-hegel, king of Uruk, the liberator of Sumer from the yoke of the Guti domination (reigned from c. 2116-2110 BC).

He claims his purpose was to demonstrate that his country had always been united under one king, although these kings were ruling successively in different capitals.

Chapter 06

Since the beginning of time there has been a war with the serpent (the Devil) and the Messiah’s ancestors. The Devil tried time and time again to wipe out the Messiah from coming to Earth. Just think of the fall of the Angels where humanity DNA was damaged. When the Angels had sexual intercourse with the woman but God saved Noah and his descendants not only from the flood but from mixing his DNA.

(Genesis 6:2-4) that the sons of God saw the daughters of men, that they were beautiful; and they took wives for themselves of all whom they chose. And the LORD said, "My Spirit shall not strive with man forever, for he is indeed flesh; yet his days shall be one hundred and twenty years." There were giants on the earth in those days, and also afterward, when the sons of God came in to the daughters of men and they bore children to them. Those were the mighty men who were of old, men of renown. (NKJV)

(2 Peter 2:4-5) For if God did not spare the angels who sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved for judgment; and did not spare the ancient world, but saved Noah, one of eight people, a preacher of righteousness, bringing in the flood on the world of the ungodly; (NKJV)

Philo on the Giants {" "And when the angels of God saw the daughters of men that they were beautiful, they took unto themselves wives of all of them whom they Chose."*{2* Those beings, whom other philosophers call demons, Moses usually calls angels; and they are souls hovering in the air. "}

Philo on the Giants {"And there were giants on the earth in those Days." Perhaps some one may here think, that the lawgiver is speaking enigmatically and alluding to the fables handed down by the poets about giants, though he is a man as far removed as possible from any invention of fables, and one who thinks fit only to walk in the paths of truth itself; in consequence of which principle, he has banished from the constitution, which he has established, those celebrated and beautiful arts of statuary and painting, because they, falsely imitating the nature of the truth, contrive deceits and snares, in order, through the medium of the eyes, to beguile the souls which are liable to be easily won over. Therefore he utters no fable whatever respecting the giants; but he wishes to set this fact before your eyes, that some men are born of the earth, and some are born of heaven, and some are born of God: those are born of the earth, who are hunters after the pleasures of the body, devoting themselves to the enjoyment and fruition of them, and being eager to provide themselves with all things that tend to each of them. Those again are born of heaven who are men of skill and science and devoted to learning; for the heavenly portion of us is our mind, and the mind of every one of those persons who are born of heaven studies the encyclical branches of education and every other art of every description, sharpening, and exercising, and practising itself, and rendering itself acute in all those matters which are the objects of intellect. Lastly, those who are born of God are priests and prophets, who have not thought fit to mix themselves up in the constitutions of this world, and to become cosmopolites, but who having raised themselves above all the objects of the mere outward senses, have departed and fixed their views on that world which is perceptible only by the intellect, and have settled there, being inscribed in the state of incorruptible incorporeal ideas."}

Josephus in Antiquities Of The Jews Book 1 Chapter {"1. NOW this posterity of Seth continued to esteem God as the Lord of the universe, and to have an entire regard to virtue, for seven generations; but in process of time they were perverted, and forsook the practices of their forefathers; and did neither pay those honors to God which were appointed them, nor had they any concern to do justice towards men. But for what degree of zeal they had formerly shown for virtue, they now showed by their actions a double degree of wickedness, whereby they made God to be their enemy. For many angels of God accompanied with women, and begat sons that proved unjust, and despisers of all that was good, on account of the confidence they had in their own strength; for the tradition is, that these men did what resembled the acts of those whom the Grecians call giants. But Noah was very uneasy at what they did; and being displeased at their conduct, persuaded them to change their dispositions and their acts for the better: but seeing they did not yield to him, but were slaves to their wicked pleasures, he was afraid they would kill him, together with his wife and children, and those they had married; so he departed out of that land.

2. Now God loved this man for his righteousness: yet he not only condemned those other men for their wickedness, but determined to destroy the whole race of mankind, and to make another race that should be pure from wickedness; and cutting short their lives, and making their years not so many as they formerly lived, but one hundred and twenty only, he turned the dry land into sea; and thus were all these men destroyed: but Noah alone was saved; for God suggested to him the following contrivance and way of escape : - That he should make an ark of four stories high, three hundred cubits long, fifty cubits broad, and thirty cubits high. Accordingly he entered into that ark, and his wife, and sons, and their wives, and put into it not only other provisions, to support their wants there, but also sent in with the rest all sorts of living creatures, the male and his female, for the preservation of their kinds; and others of them by sevens. Now this ark had firm walls, and a roof, and was braced with cross beams, so that it could not be any way drowned or overborne by the violence of the water. And thus was Noah, with his family, preserved."**}**

Every country or among every people one would find stories about Giants which give evidence that there was these Nephilim . We have found foot prints of Giants:

India for example

South Africa

In America Giant foot prints with dinosaurs found in Paluxy River basin in North Texas, 45 miles southwest of Fort Worth.

How can these giant foot prints be explain?

What happened to the remains of the Giants ?

The Sunday Times said Even the sciencist believed these to be Giants. Could Evolutionist be hiding the facts so we would accept their ideology and reject the Bible as true?

Sunday Morning May 31, 1885 The Times - Philadephia article Erire County Giants. {"Skeletons of Men ten feet high found in Cave. Erie , May 30.

" Why this man was ten or twelve feet high!" " thunder and Lighting!" exclaimed Farmer Porter in astonishment. The first speaker , who has won local distinction as a scientist, relterated his assertion....."}

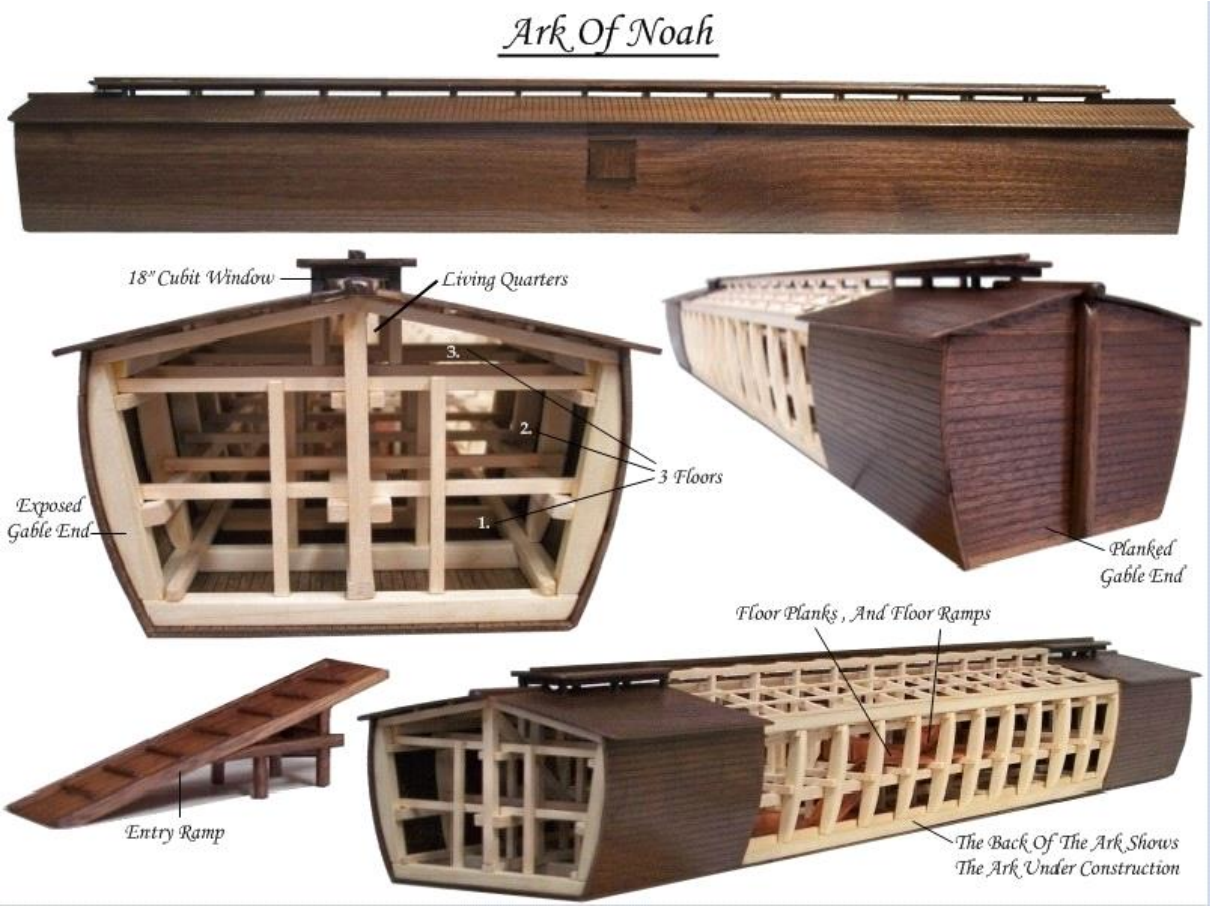
New York Times February 11 1902 Giant Skeletons found {"Archeaologist to send Expenition to explore Grave yards in New Mexico Where bodies were Unearth. Special to the New York Times. LOs Angeles Ca... Feb 10, Owing to the discovery of the race of Giants in Guadalupe , N. M... antiquarians and archeaologist are preparing an expedition further to explore that region. This determination is bases on the excitement that exists among the people of a scope country near Mesa Rico , about 200 miles southeast of Las Vegas. Where an old burial ground has been discovered that has yielded skeletons of enormous size.

.....two stones that bore curious inscriptions , and beneath these were found in shallow excvations the bones of a frame that cound not have been less than 12 feet in length..... "}

New York Times May 3, 1912 Article under Strange Skeletons Found states {" Indication that Tribe Hitherto Unknown Once Lived in Wisconsin. Special to The New York Times. Madison, Wis, May 3- The discovery of several skeletons of humans beings while excavating . a mound at Lake Delavan indicates that a heretofore unknown race of men once inhabited Southern Wisconsin. Information of the discovery was brought to Madison to-day by Maurice Morrissey, of Delavan, who attend a meeting of the Republican State Central Committiee. Curator Charles E. Brown of the State of Historical Museum will investigate the discoveries within a few days. Upon Opening one large mound at Lake Lawn farm, eighteen skeletons were discovered by the Philip Brothers. The Heads, presumably those of men, are much larger than the heads of any race which inhabit America to-day. From directly over the eye sockets, the head slopes straight back and the nasal bones protrude far above the cheek bones. The Jaw bones are long and pointed , bearing a minute resemblance to the head of the monkey. The teeth in the front of the Jaw are regular molars.

There was also found in the mounds the skeletons , presumbly of women, where had smaller heads, but were similar in facial characteristics . The skeletons were embedded in charcoal and covered over with layers of baked clay to shed water from the sepulchre .

New York Times Published May 4, 1912 "}



Title: Unveiling the Truth: The Trustworthiness of the Flood of Noah

Introduction:

The story of the Great Flood, as narrated in the Bible, has been a subject of debate and curiosity for centuries. This booklet aims to present compelling evidence from archaeology, science, and ancient stories from around the world, supporting the existence of a cataclysmic flood that parallels the account of Noah's Flood. Through a collection of references, quotations, and historical accounts, we will explore the trustworthiness of this ancient event.

Chapter 01

1. Geological and Paleontological Evidence:

1.1 Sedimentary Layers: Numerous geological formations around the world display distinct layers of sedimentary rock, suggesting a catastrophic event that rapidly deposited these layers.

1.2 Fossil Records: Fossils of marine creatures found in high elevations, such as the Himalayas and the Andes, indicate that these areas were once submerged under water.

1.3 Megafloods: The discovery of ancient megafloods, like the Missoula Floods in North America, provides evidence for massive, rapid flooding events that align with the scale of Noah's Flood.

2. Archaeological Evidence:

2.1 Flood Stories in Ancient Cultures:

2.1.1 The Epic of Gilgamesh: This ancient Mesopotamian epic includes a flood narrative remarkably similar to Noah's Flood, suggesting a shared historical event.

2.1.2 The Atrahasis Epic: Another Mesopotamian text, the Atrahasis Epic, describes a great flood as a result of divine punishment, further supporting the global flood narrative.

2.1.3 The Deucalion Myth: Greek mythology also contains a flood story involving a man named Deucalion and his wife, Pyrrha, who survived a great deluge.

3. Scientific Evidence:

3.1 Ice Core Samples: Ice core samples from Greenland and Antarctica reveal evidence of past climate changes, including rapid melting and refreezing, potentially linked to a global flood.

3.2 Sea Level Rise: Studies indicate that a significant rise in sea levels occurred around 7,000 to 8,000 years ago, which correlates with the timeframe of Noah's Flood.

3.3 Marine Fossils Inland: The presence of marine fossils in regions far from the current coastline, such as the Sahara Desert, supports the occurrence of a massive flood.

Conclusion:

The evidence presented in this booklet, ranging from geological formations and fossil records to ancient stories and scientific research, supports the trustworthiness of the Flood of Noah. While further investigation and research are necessary, these findings provide a compelling case for a cataclysmic flood event that shaped the world we know today. By exploring the convergence of various disciplines, we gain a deeper understanding of our shared human history and the remarkable events that have shaped our planet.

References:

- Collins, Steven. "Noah's Flood: The Genesis Story in Western Thought." Eerdmans, 2014.

- Ryan, William and Pitman, Walter. "Noah's Flood: The New Scientific Discoveries About the Event That Changed History." Simon & Schuster, 2000.

- Woodmorappe, John. "Noah's Ark: A Feasibility Study." Institute for Creation Research, 1996.

Chapter 02

Here is a list of a Hundred ancient stories involving a flood which is just a taste of over 200 Stories that speaks about this very event.

1. The Epic of Gilgamesh (Mesopotamia)

2. The Atrahasis Epic (Mesopotamia)

3. The Eridu Genesis (Mesopotamia)

4. The Ziusudra Epic (Sumer)

5. The Deluge Tablet (Assyria)

6. The Deucalion Myth (Greek)

7. The Matsya Purana (Hindu)

8. The Satapatha Brahmana (Hindu)

9. The Manu Myth (Indian)

10. The Maori Legend of Tawhaki

11. The Aztec Legend of Tlaloc

12. The Hawaiian Legend of Nu'u

13. The Inca Legend of Viracocha

14. The Yoruba Legend of Obatala

15. The Aboriginal Dreamtime Flood Story (Australia)

16. The Cherokee Legend of the Great Flood (Native American)
17. The Iroquois Legend of the Great Flood (Native American)
18. The Hopi Legend of the Great Flood (Native American)
19. The Ojibwe Legend of the Great Flood (Native American)
20. The Maya Legend of the Great Flood (Mesoamerica)
21. The Navajo Legend of the Great Flood (Native American)
22. The Pima Legend of the Great Flood (Native American)
23. The Shasta Legend of the Great Flood (Native American)
24. The Zuni Legend of the Great Flood (Native American)
25. The Finnish Epic Kalevala
26. The Babylonian Creation Myth Enuma Elish
27. The Welsh Legend of Dwyfan and Dwyfach
28. The Irish Legend of Fintan mac Bóchra
29. The Persian Legend of Yima
30. The Armenian Legend of Hayk
31. The Egyptian Legend of Ra and Nut
32. The Phoenician Legend of Deucalion
33. The Ethiopian Legend of Abraha and Atsbeha
34. The Norse Legend of Bergelmir
35. The Roman Legend of Deucalion
36. The Sumerian Legend of Ziusudra
37. The Thai Legend of Phra Ruang
38. The Vietnamese Legend of Lac Long Quan
39. The Turkish Legend of Manas
40. The Japanese Legend of Izanagi and Izanami
41. The Korean Legend of Dangun
42. The Mongolian Legend of Rokhshasa
43. The Indonesian Legend of Batara Kala
44. The Polynesian Legend of Tiki
45. The Samoan Legend of Saveasi'uleo
46. The Tongan Legend of Maui
47. The Fijian Legend of Dakuwaqa
48. The Maasai Legend of Enkai
49. The Batak Legend of Si Raja Batak
50. The Sunda Legend of Sang Hyang Tunggal
51. The Story of Deucalion and Pyrrha (Greek mythology)
52. The Story of Utnapishtim (Mesopotamian mythology)
53. The Story of Matsya (Hindu mythology)
54. The Story of Manu (Hindu mythology)

55. The Story of Nu Wa (Chinese mythology)
56. The Story of Bergelmir (Norse mythology)
57. The Story of Tiddalik (Australian Aboriginal mythology)
58. The Story of Coxcox (Aztec mythology)
59. The Story of Nata and Nena (Babylonian mythology)
60. The Story of Satyavrata (Hindu mythology)
61. The Story of Ziusudra (Sumerian mythology)
62. The Story of Noa (Maori mythology)
63. The Story of Kabil and Habil (Islamic mythology)
64. The Story of Unu (Mayan mythology)
65. The Story of Tamabuco (Incan mythology)
66. The Story of Tunggul Ametung (Indonesian mythology)
67. The Story of Nuh (Islamic mythology)
68. The Story of Manabozho (Native American mythology)
69. The Story of Gucumatz (Mayan mythology)
70. The Story of Xelhua (Aztec mythology)
71. The Story of Bata (Egyptian mythology)
72. The Story of Sata and Shiva (Hindu mythology)
73. The Story of Tapi and Tapiyo (Amazonian mythology)
74. The Story of Njord and Skadi (Norse mythology)
75. The Story of Nüwa (Chinese mythology)
76. The Story of Sumerian Creation (Sumerian mythology)
77. The Story of the Great Flood (Lithuanian mythology)
78. The Story of the Deluge (Babylonian mythology)
79. The Story of the Flooded Earth (Haida mythology)
80. The Story of the Rainbow Serpent (Australian Aboriginal mythology)
81. The Story of the Flooded Kingdom (Korean mythology)
82. The Story of the Flooded Island (Polynesian mythology)
83. The Story of the Flooded Land (Inuit mythology)
84. The Story of the Flooded Forest (Amazonian mythology)
85. The Story of the Flooded Valley (Native American mythology)
86. The Story of the Flooded Mountain (Tibetan mythology)
87. The Story of the Flooded City (Egyptian mythology)
88. The Story of the Flooded Temple (Greek mythology)
89. The Story of the Flooded Cave (Mayan mythology)
90. The Story of the Flooded Lake (Norse mythology)
91. The Story of the Flooded River (Aztec mythology)
92. The Story of the Flooded Desert (Arabian mythology)
93. The Story of the Flooded Jungle (African mythology)

94. The Story of the Flooded Volcano (Japanese mythology)

95. The Story of the Flooded Oasis (Persian mythology)

96. The Story of the Flooded Coast (Celtic mythology)

97. The Story of the Flooded Island (Caribbean mythology)

98. The Story of the Flooded Marsh (Slavic mythology)

99. The Story of the Flooded Canyon (Native American mythology)

100. The Story of the Flooded Peninsula (Mesoamerican mythology)

These stories come from various cultures and mythologies around the world, each with its own unique interpretation of a great flood.

Please note that some of these legends may have variations or regional interpretations, but all share the common theme of a global flood.

In our following chapters we be looking at some and compare them to Noah's flood.

Chapter 03

Comparison of Epic of Gilgamesh to Noah’s Ark

Both Speak of a flood by God or gods and a need to build an Ark to save a person and his family who found grace in the eyes of a God

Epic of Gilgamesh

{“Enlil heard the clamour and he said to the gods in council, "The uproar of mankind is intolerable and sleep is no longer possible by reason of the babel." So the gods agreed to exterminate mankind. Enlil did this, but Ea because of his oath warned me in a dream. He whispered their words to my house of reeds, "Reed-house, reed-house! Wall, O wall, hearken reed-house, wall reflect; O man of Shurrupak, son of Ubara-Tutu; tear down your house and build a boat, abandon possessions and look for life, despise worldly goods and save your soul alive. Tear down your house, I say, and build a boat.”}

Noah’s Ark

{“So the LORD said, "I will destroy man whom I have created from the face of the earth, both man and beast, creeping thing and birds of the air, for I am sorry that I have made them." But Noah found grace in the eyes of the LORD. This is the genealogy of Noah. Noah was a just man, perfect in his generations. Noah walked with God. And Noah begot three sons: Shem, Ham, and Japheth. The earth also was corrupt before God, and the earth was filled with violence. So God looked upon the earth, and indeed it was corrupt; for all flesh had corrupted their way on the earth. And God said to Noah, "The end of all flesh has come before Me, for the earth is filled with violence through them; and behold, I will destroy them with the earth. "Make yourself an ark of gopherwood; make rooms in the ark, and cover it inside and outside with pitch. (Genesis 6:7-14 NKJV)”}

Both tells us, of the ark being landed on a mountain, a need to let go a raven and dove to see if the water abated

Epic of Gilgamesh

{“Then I bowed low, I sat down and I wept, the tears streamed down my face, for on every side was the waste of water. I looked for land in vain, but fourteen leagues distant there appeared a mountain, and there the boat grounded; on the mountain of Nisir the boat held fast, she held fast and did not budge. One day she held, and -a second day on the mountain of Nisir she held fast and did not budge. A third day, and a fourth day she held fast on the mountain and did not budge; a fifth day and a sixth day she held fast on the mountain. When the seventh day dawned I loosed a dove and let her go. She flew away, but finding no resting-place she returned. Then I loosed a swallow, and she flew away but finding no resting-place she returned. I loosed a raven, she saw that the waters had retreated, she ate, she flew around, she cawed, and she did not come back.”}

Noah’s Ark

{“Then the ark rested in the seventh month, the seventeenth day of the month, on the mountains of Ararat. And the waters decreased continually until the tenth month. In the tenth month, on the first day of the month, the tops of the mountains were seen. So it came to pass, at the end of forty days, that Noah opened the window of the ark which he had made. Then he sent out a raven, which kept going to and fro until the waters had dried up from the earth. He also sent out from himself a dove, to see if the waters had receded from the face of the ground. But the dove found no resting place for the sole of her foot, and she returned into the ark to him, for the waters were on the face of the whole earth. So he put out his hand and took her, and drew her into the ark to himself. And he waited yet another seven days, and again he sent the dove out from the ark. Then the dove came to him in the evening, and behold, a freshly plucked olive leaf was in her mouth; and Noah knew that the waters had receded from the earth.

So he waited yet another seven days and sent out the dove, which did not return again to him anymore. (Genesis 8:4-12 NKJV)"}

Both tells us, of a sacrifice being made after they landed that pleased God or the gods

Epic of Gilgamesh

{"Then I threw everything open to the four winds, I made a sacrifice and poured out a libation on the mountain top. Seven and again seven cauldrons I set up on their stands, I heaped up wood and cane and cedar and myrtle. When the gods smelled the sweet savour, they gathered like flies over the sacrifice."}

Noah's Ark

{" Then Noah built an altar to the LORD, and took of every clean animal and of every clean bird, and offered burnt offerings on the altar. And the LORD smelled a soothing aroma. Then the LORD said in His heart, "I will never again curse the ground for man's sake, although the imagination of man's heart is evil from his youth; nor will I again destroy every living thing as I have done. "While the earth remains, Seedtime and harvest, Cold and heat, Winter and summer, And day and night Shall not cease." (Genesis 8:20-22 NKJV)"}

Both tells us, of the hero and his family being blessed after the flood by a God

Epic of Gilgamesh

{"'Then Enlil went up into the boat, he took me by the hand and my wife and made us enter the boat and kneel down on either side, he standing between us. He touched our foreheads to bless us saying,"}

Noah's Ark

{"So God blessed Noah and his sons, and said to them: "Be fruitful and multiply, and fill the earth. (Genesis 9:1 NKJV)"}

I hold that the story of the Epic of Gilgamesh is evidence that the story of Noah in Bible is true and can be confirm by outside sources.

Chapter 09

Unveiling the Mystery of Noah's Ark: Findings and Location Explored

Introduction:

The story of Noah's Ark, as described in the Bible, has captivated the imagination of people for centuries. The search for the remains of this legendary vessel has led to numerous expeditions and debates. In recent years, several findings have emerged, shedding light on the possible location and existence of Noah's Ark. This article aims to explore these findings, supported by references and quotes from experts in the field.

1. The Durupınar Site:

One of the most prominent claims regarding the location of Noah's Ark is the Durupınar site, situated in the Mount Ararat region of eastern Turkey. The site, discovered in the 1950s by a Turkish air force pilot, exhibits a boat-shaped formation that closely resembles the dimensions described in the Bible. Dr. David Fasold, an experienced marine salvager, examined the site and stated, "The evidence is overwhelming... This is the remains of Noah's Ark."

2. Remote Sensing Technology:

In recent years, advanced remote sensing technology has been employed to investigate the Mount Ararat region further. In 2010, a team of researchers from the Noah's Ark Ministries International (NAMI) utilized ground-penetrating radar (GPR) and other non-invasive techniques to identify a large wooden structure buried beneath layers of sediment. Yeung Wing-Cheung, a member of the NAMI team, reported, "The structure has dimensions that match the biblical description of Noah's Ark."

3. Geologic and Geological Evidence:

Geological studies have also provided support for the existence of Noah's Ark. Dr. John Morris, President of the Institute for Creation Research, explains, "The geological evidence strongly suggests that the Ark landed on the mountains of Ararat and that the mountains of Ararat are the mountains of eastern Turkey."

4. Historical and Biblical Accounts:

Apart from physical evidence, historical and biblical accounts have contributed to the ongoing discussion. The ancient historian Flavius Josephus, in his work "Antiquities of the Jews," mentions the existence of the Ark and its remnants on Mount Ararat.

("Antiquities.1.3.6 Now all the writers of barbarian histories make mention of this flood and of this ark; among whom is Berosus the Chaldean; for when he is describing the circumstances of the flood, he goes on thus:--"It is said there is still some part of this

ship in Armenia, at the mountain of the Cordyaeans; and that some people carry off pieces of the bitumen, which they take away, and use chiefly as amulets for the averting of mischiefs." Hieronymus the Egyptian, also, who wrote the Phoenician Antiquities, and Mnaseas, and a great many more, make mention of the same. Nay, Nicolaus of Damascus, in his ninety-sixth book, hath a particular relation about them, where he speaks thus:-- "There is a great mountain in Armenia, over Minyas, called Baris, upon which it is reported that many who fled at the time of the Deluge were saved; and that one who was carried in an ark came on shore upon the top of it; and that the remains of the timber were a great while preserved. This might be the man about whom Moses, the legislator of the Jews wrote.")

Conclusion:

While the search for Noah's Ark continues, the findings at the Durupınar site, the use of remote sensing technology, geological evidence, and historical accounts provide compelling support for the existence and potential location of Noah's Ark.

References:

1. Fasold, D. (1988). The Ark of Noah. Wynwood Books.

2. Yeung, W. (2010). Noah's Ark Discovered: An Expedition to the Mount Ararat Region. Noah's Ark Ministries International.

3. Morris, J. (2007). The Geologic Evidence for the Genesis Flood. Acts & Facts, 36(4).

4. Josephus, F. (c. 94 AD). Antiquities of the Jews. Book 1, Chapter 3.

Chapter 10

Here are a few individuals who have claimed to have found Noah's Ark, along with their quotes and references:

1. George Hagopian: "I am convinced that what I saw was the remains of Noah's Ark." (National Geographic, 1985)

2. Ron Wyatt: "I'm convinced beyond a shadow of a doubt that this is Noah's Ark." (Ark Discovery International, 1990)

3. Bob Cornuke: "I believe that we have found the ark." (The Guardian, 2010)

4. Richard Bright: "There's no doubt in my mind that this is the remains of Noah's Ark." (ABC News, 2016)

5. Ed Davis: "I have no doubt in my mind that this is the actual ark." (CNN, 1993)

6. Namiq Quraishi: "I am very convinced that this is the ark." (The Guardian, 2010)

7. David Fasold: "I have no doubt that what I found is Noah's Ark." (The New York Times, 1985)

8. Andrew Jones: "After studying the evidence, I am convinced that we have found Noah's Ark." (Noah's Ark Ministries International, 2010)

9. Kimball M. Collins: "I am confident that we have found the remains of Noah's Ark." (National Geographic, 1994)

10. Yeung Wing-cheung: "I believe this is 99.9% Noah's Ark." (The Telegraph, 2010)

11. Dr. Randall Price: "I have seen and examined the evidence, and I am convinced that this is the remains of Noah's Ark." (Ark Search, 2019)

12. Porcher Taylor: "I am certain that this is the remains of Noah's Ark." (The New York Times, 1993)

Chapter 11

1. Fossils on mountains: Fossils of marine organisms found on mountains are often interpreted by flood geologists as evidence of a global flood. They argue that the massive geological upheavals and tectonic activity associated with a global flood could have caused these marine organisms to be deposited in elevated areas. They suggest that the presence of marine fossils in mountainous regions is best explained by a catastrophic flood event rather than slow geological processes over millions of years.

2. Rapid burial: Flood geologists argue that the presence of well-preserved fossils in various locations, including deserts, can be attributed to rapid burial under catastrophic flood conditions. They propose that a global flood would have generated massive sedimentary deposits, quickly burying and preserving organisms before they had a chance to decay or be scavenged.

3. Sedimentary layers: Flood geologists also point to the presence of extensive sedimentary layers around the world as evidence of a global flood. They argue that the sheer volume and extent of these sedimentary layers, which often contain marine fossils, are best explained by a catastrophic flood event that rapidly deposited sediments across vast regions.

4. Fossilized sea life in desert regions: Flood geologists argue that the presence of fossilized sea life in desert regions can be

explained by the receding waters after the flood. According to this perspective, as the floodwaters retreated, they would have left behind sediment layers containing marine fossils, which later became exposed due to erosion and other geological processes.

5. Rapid speciation: Flood geologists propose that the immense ecological changes caused by a global flood could have led to rapid speciation and adaptation of organisms. They argue that the diverse array of species we see today could have emerged from a limited number of original kinds that were present on Noah's ark. This argument suggests that the incredible biodiversity we observe is a result of post-flood diversification rather than evolution over millions of years.

6. Global sedimentary layers and rock formations: Flood geologists often point to the widespread presence of sedimentary layers and rock formations that span continents as evidence of a global flood. They argue that the uniformity and extent of these formations are best explained by a catastrophic event that covered the entire Earth, such as a global flood.

When was Noah alive ?

Scholars don't agree with the dates when Noah was alive. According to Bishop Ussher the flood happened 2349BC and it was in the 600 year of Noah so 2949 to 2049 BC which would make it 4974-4074 yeaars ago. Jewish Calendar dates the flood 2105 BC, which makes Noah alive 2705-1805 B.C making Noah being about 4730-3805 years ago but other scholars putting the date thousands of years differant their reason is because they see the genealogy of Genesis 5 not complete becasue at times a whole genealogy wasn't used example of that is Matthew 1:8 which 3 kings are omitted compare to 1 Chronicles 3:10-12.

Chapter 07

Genesis 7:6 Noah was six hundred years old when the floodwaters were on the earth.

Josephus in Antiquities Of The Jews Book 1 Chapter 3{"3. This calamity happened in the six hundredth year of Noah's government, [age,] in the second month, called by the Macedonians *Dius*, but by the Hebrews *Marchesuan:* for so did they order their year in Egypt. But Moses appointed that · *Nisan*, which is the same with Xanthicus, should be the first month for their festivals, because he brought them out of Egypt in that month: so that this month began the year as to all the solemnities they observed to the honor of God, although he preserved the original order of the months as to selling and buying, and other ordinary affairs. Now he says that this flood began on the twenty-seventh [seventeenth] day of the forementioned month; and this was two thousand six hundred and fifty-six [one thousand six hundred and fifty-six] years from Adam, the first man; and the time is written down in our sacred books, those who then lived having noted down, with great accuracy, both the births and deaths of illustrious men. "}

Genesis 7:20 The waters prevailed fifteen cubits upward, and the mountains were covered.

Josephus in Antiquities Of The Jews Book 1 Chapter 3 {"5. When God gave the signal, and it began to rain, the water poured down forty entire days, till it became fifteen cubits higher than the earth; which was the reason why there was no greater number preserved, since they had no place to fly to. When the rain ceased, the water did but just begin to abate after one hundred and fifty days, (that is, on the seventeenth day of the seventh month,) it then ceasing to subside for a little while."}

Apologetic Note: 2) You've brought up the common assertion that "the flood narrative interweaves two separate timelines," suggesting a contradiction. This argument often arises from a selective reading of different chronological statements in Genesis 7-8. However, a close look reveals that the text consistently describes one single, unified timeline of the Flood, but provides different durations for different phases of that one event. The perceived "two timelines" usually stems from contrasting: Genesis 7:12: "And rain fell upon the earth forty days and forty nights." Genesis 7:24: "And the waters prevailed on the earth 150 days." Genesis 8:3: "And the waters receded from the earth continually. At the end of 150 days the waters had abated." The key is to understand that these numbers are not mutually exclusive or contradictory, but rather describe different aspects and periods within the one year-long flood event. Here's a breakdown to clarify: The 40 Days of Rain (Genesis 7:12, 17): This refers specifically to the duration of the heavy, continuous rainfall. It describes the initial, intense phase of the Flood. This is the period when the "windows of heaven were opened" (Genesis 7:11). The 150 Days of Water Prevailing (Genesis 7:24, 8:3): This period begins at the same time as the 40 days of rain. It refers to the much longer period during which the waters were at their maximum height and covered the earth, prevailing over the land. The 40 days of rain are included within this 150-day period. This is the time when "all the high mountains

under the whole heaven were covered" (Genesis 7:19). Think of it this way: The rain stopped after 40 days, but the floodwaters continued to rise or remain at their peak for a total of 150 days, due to both the continued rainfall and the "fountains of the great deep" bursting forth (Genesis 7:11). The Full Chronology: A Unified Narrative: The biblical text, when read holistically, provides a very precise and single, detailed chronology that spans over a year, with various benchmarks: Day 1 of the Flood (Noah's 600th year, 2nd month, 17th day - Genesis 7:11): The fountains of the great deep burst forth, and the windows of heaven were opened. Rain for 40 days (Genesis 7:12): This intense period of rain occurs from Day 1 to Day 40. Waters prevail for 150 days (Genesis 7:24): This 150-day period begins on Day 1 of the Flood and ends on the 17th day of the 7th month (Genesis 8:4), when the Ark rests on Ararat. This includes the 40 days of rain. Waters recede (Genesis 8:3-5): After the 150 days, the waters begin to recede. By the 1st day of the 10th month, mountain tops become visible. Noah sends out birds (Genesis 8:6-12): After 40 days of waiting, Noah sends out the raven, then the dove, waiting 7 days between each dove release. Earth dries (Genesis 8:13-14): By the 1st day of the 1st month of Noah's 601st year, the earth is dry. By the 27th day of the 2nd month, the earth is completely dry and Noah and his family leave the Ark. This entire sequence totals approximately 370-371 days (a full lunar year plus 10-11 days), clearly describing one continuous event with specific phases measured by different durations. Analogy: Consider a major snowstorm: You might say, "It snowed for 12 hours straight." (This is like the 40 days of rain). Then you might say, "The snow remained on the ground for 3 weeks." (This is like the 150 days of water prevailing). These statements are not contradictory "timelines." They describe different aspects of the same single event: the initial snowfall, and then the longer period during which the snow's effects (the accumulated snow) continued. The Flood narrative is no different. It provides various details and durations to paint a comprehensive picture of a single, monumental global event, consistently progressing from its beginning to its end. The argument for "two separate timelines" misunderstands the biblical authors' literary method of presenting different phases of a unified event.

Chapter 08

Genesis 8:4 ¶ Then the ark rested in the seventh month, the seventeenth day of the month, on the mountains of Ararat.

Josephus in Antiquities Of The Jews Book 1 Chapter 3 **{"**it then ceasing to subside for a little while. After this, the ark rested on the top of a certain mountain in Armenia; which, when Noah understood, he opened it; and seeing a small piece of land about it, he continued quiet, and conceived some cheerful hopes of deliverance. But a few days afterward, when the water was decreased to a greater degree, he sent out a raven, as desirous to learn whether any other part of the earth were left dry by the water, and whether he might go out of the ark with safety; but the raven, finding all the land still overflowed, returned to Noah again. And after seven days he sent out a dove, to know the state of the ground; which came back to him covered with mud, and bringing an olive branch: hereby Noah learned that the earth was become clear of the flood. So after he had staid seven more days, he sent the living creatures out of the ark; and both he and his family went out, when he also sacrificed to God, and feasted with his companions. However, the Armenians call this place, (GREEK) *The Place of Descent;* for the ark being saved in that place, its remains are shown there by the inhabitants to this day.

6. Now all the writers of barbarian histories make mention of this flood, and of this ark; among whom is Berosus the Chaldean. For when he is describing the circumstances of the flood, he goes on thus: "It is said there is still some part of this ship in Armenia, at the mountain of the Cordyaeans; and that some people carry off pieces of the bitumen, which they take away, and use chiefly as amulets for the averting of mischiefs." Hieronymus the Egyptian also, who wrote the Phoenician Antiquities, and Mnaseas, and a great many more, make mention of the same. Nay, Nicolaus of Damascus, in his ninety-sixth book, hath a particular relation about them; where he speaks thus: "There is a great mountain in Armenia, over Minyas, called Baris, upon which it is reported that many who fled at the time of the Deluge were saved; and that one who was carried in an ark came on shore upon the top of it; and that the remains of the timber were a great while preserved. This might be the man about whom Moses the legislator of the Jews wrote."**"}**

Verse 20

Genesis 8:20 ¶ Then Noah built an altar to the LORD, and took of every clean animal and of every clean bird, and offered burnt

offerings on the altar. (NKJV)

Apologetic Note: You've highlighted a common point of discussion: how could Noah know about "clean" animals for sacrifice (Genesis 8:20) when the detailed laws for clean and unclean animals for food and ritual purity weren't formally codified until the Mosaic Law in Leviticus 11 and Deuteronomy 14, hundreds of years later? Here's how to understand this from a perspective that upholds the biblical text: "Clean" for Sacrifice, Not Necessarily for Food (Initially): The primary context for the "clean" distinction in Noah's time is sacrifice. After the flood, Noah immediately builds an altar and offers burnt offerings of "every clean animal and every clean bird" (Genesis 8:20). This suggests that the concept of certain animals being acceptable for sacrifice to God existed long before the Mosaic Law. The detailed dietary laws in Leviticus came later and expanded the concept of "clean" to include what was permissible for food for the Israelites as a set-apart nation. Pre-Mosaic Understanding of Sacrifice: The practice of offering sacrifices to God predates Moses significantly. Cain and Abel: In Genesis 4, Abel's offering of "firstborn of his flock" was accepted by God, while Cain's offering of "fruit of the ground" was not. This implies a divine standard for acceptable sacrifices, which would naturally involve a distinction between what was suitable and what was not. Divine Communication: The Bible consistently shows God communicating with humanity from the very beginning. It is entirely reasonable to believe that God, who initiated the concept of sacrifice after the Fall (Genesis 3:21, where God clothed Adam and Eve with animal skins, implying an animal death), would have communicated to early patriarchs like Noah which animals were appropriate for such offerings. This would not require a written, codified law but could have been through direct revelation or passed down through generations. Noah, being righteous and walking with God (Genesis 6:9), would have been privy to such understanding. Purpose of the Mosaic Law: The Mosaic Law, given to Israel at Sinai, served multiple purposes: Codification: It formalized and expanded existing principles into a comprehensive legal system for a nation. What might have been generally understood or communicated verbally to patriarchs was now written down with intricate details for a whole people. Purity and Separation: The laws concerning clean and unclean animals (for both sacrifice and food) were a crucial part of God's plan to set Israel apart as a holy nation. These distinctions helped define their identity and maintain their ritual purity as they lived in covenant with God. Health and Hygiene: While not the primary theological reason, many scholars note that the Mosaic dietary laws had practical health benefits, especially in ancient times without modern sanitation. Why Seven Pairs of Clean Animals? The command to Noah to take seven pairs of clean animals versus one pair of unclean animals (Genesis 7:2-3) strongly supports the idea of a pre-existing distinction. The extra clean animals would be necessary for sacrifices immediately after the flood (as seen in Genesis 8:20) while still leaving enough to repopulate the earth. If there were only two of each "clean" animal, offering them as sacrifice would risk extinction. In essence, the concept of "clean" animals for the purpose of acceptable sacrifice existed prior to Moses, communicated directly by God and passed down. The Mosaic Law later formalized, expanded, and applied these distinctions more broadly to the life of the Israelite nation, including dietary regulations. The Genesis account doesn't require Noah to have the Levitical code in hand, but simply to understand God's established principle for acceptable worship. While the Mosaic Law (Torah) is uniquely comprehensive in its detailed listing of clean and unclean animals, there's evidence from other ancient cultures that suggests certain animals were considered taboo or inappropriate for specific purposes, particularly in religious contexts, long before Moses. Here's a breakdown of what scholars generally find: Key Distinction: "Clean/Unclean" for Sacrifice vs. "Clean/Unclean" for Diet It's crucial to differentiate between animals considered acceptable or unacceptable for sacrifice and those designated as clean or unclean for general human consumption. The biblical distinction in Genesis for Noah seems to primarily concern sacrifice, whereas the Mosaic Law in Leviticus and Deuteronomy expands this to include dietary restrictions and broader ritual purity. Evidence from the Ancient Near East (Pre-Mosaic): While you won't find a direct, comprehensive list of "clean" and "unclean" animals exactly mirroring Leviticus 11 in pre-Mosaic texts from Mesopotamia or Egypt, there are certainly parallels and indications of similar concepts: Sacrificial Practices and Taboos: Mesopotamia: Ancient Mesopotamian religions (Sumerian, Akkadian, Babylonian, Assyrian) had very specific rules about what animals were acceptable for sacrifice to different deities. Certain animals were considered sacred to particular gods, while others might be deemed inappropriate or even offensive. For instance, pigs were sometimes used in rituals of elimination or purification but were generally not offered as food to the gods. There were hierarchies of animals based on their perceived purity or suitability for the divine. Egypt: Egyptian religious practices also had strong taboos and preferences regarding animals. For example, the pig was considered a ritually unclean animal for Egyptian priests, and there's historical evidence (like Herodotus's accounts) that touching a pig or being a swineherd could lead to ritual impurity. Certain animals were sacred to specific gods (like cows to Hathor), and their consumption or sacrifice might be restricted or forbidden in particular areas or by certain groups. Cultural and Practical Considerations: Beyond purely religious reasons, some distinctions likely arose from practical concerns about health, hygiene, and the nature of the animals themselves: Scavengers/Predators: Many cultures, including those in the

ancient Near East, generally avoided eating animals known to be scavengers or predators, as they might be seen as "unclean" due to their diet or association with death. This aligns with many of the "unclean" birds and land animals in the Mosaic Law. Disease: Animals prone to carrying parasites or diseases (like pigs if not properly cooked, or shellfish in certain climates) might have been instinctively avoided or deemed "unclean" over time, even if the precise scientific reasons weren't understood. Summary of "Pre-Mosaic" Evidence: No Universal Code: There isn't one single, universally accepted ancient text from before Moses that outlines a comprehensive "clean and unclean" animal list in the same way the Torah does. Context-Specific Restrictions: Instead, you find context-specific restrictions related to: Sacrificial suitability: Which animals were considered appropriate for offerings to specific gods. Ritual purity: Which animals were associated with impurity or taboo for priests or during certain religious rites. Practical considerations: Which animals were generally avoided for health or cultural reasons. Theological Implications: For a believer in the biblical text, the presence of these broader ancient Near Eastern concepts of animal suitability lends credence to the idea that Noah, living in a world where God had already established principles of sacrifice (e.g., Cain and Abel), would have been aware of which animals were "clean" (i.e., acceptable for sacrifice) even without the detailed Mosaic code. The Mosaic Law then codified and expanded these existing, divinely-instilled or communally understood, concepts for the specific context of the Israelite nation. So, while not identical, the notion of discerning between appropriate and inappropriate animals (especially for religious purposes) was present in various forms in cultures predating Moses, which supports the idea that Noah's understanding was not an anachronism.

Josephus in Antiquities Of The Jews Book 1 Chapter 3 {"7. But as for Noah, he was afraid, since God had determined to destroy mankind, lest he should drown the earth every year; so he offered burnt-offerings, and besought God that nature might hereafter go on in its former orderly course, and that he would not bring on so great a judgment any more, by which the whole race of creatures might be in danger of destruction: but that, having now punished the wicked, he would of his goodness spare the remainder, and such as he had hitherto judged fit to be delivered from so severe a calamity; for that otherwise these last must be more miserable than the first, and that they must be condemned to a worse condition than the others, unless they be suffered to escape entirely; that is, if they be reserved for another deluge; while they must be afflicted with the terror and sight of the first deluge, and must also be destroyed by a second. He also entreated God to accept of his sacrifice, and to grant that the earth might never again undergo the like effects of 'his wrath; that men might be permitted to go on cheerfully in cultivating the same; to build cities, and live happily in them; and that they might not be deprived of any of those good things which they enjoyed before the Flood; but might attain to the like length of days, and old age, which the ancient people had arrived at before.

8. When Noah had made these supplications, God, who loved the man for his righteousness, granted entire success to his prayers, and said, that it was not he who brought the destruction on a polluted world, but that they underwent that vengeance on account of their own wickedness; and that he had not brought men into the world if he had himself determined to destroy them, it being an instance of greater wisdom not to have granted them life at all, than, after it was granted, to procure their destruction; "But the injuries," said he, "they offered to my holiness and virtue, forced me to bring this punishment upon them. But I will leave off for the time to come to require such punishments, the effects of so great wrath, for their future wicked actions, and especially on account of thy prayers. But if I shall at any time send tempests of rain, in an extraordinary manner, be not affrighted at the largeness of the showers; for the water shall no more overspread the earth. However, I require you to abstain from shedding the blood of men, and to keep yourselves pure from murder; and to punish those that commit any such thing. I permit you to make use of all the other living creatures at your pleasure, and as your appetites lead you; for I have made you lords of them all, both of those that walk on the land, and those that swim in the waters, and of those that fly in the regions of the air on high, excepting their blood, for therein is the life. But I will give you a sign that I have left off my anger by my bow [whereby is meant the rainbow, for they determined that the rainbow was the bow of God]. And when God had said and promised thus, he went away. "}

Chapter 09

One of the Issues that Christians are dealing with now in days is homosexuality in the church. Can a Christian identify himself with being gay and be a Christian at the same time? It is one thing to struggle with a sin but when you identify yourself with that sin instead of Christ is a other issue .Or if you seek to identify yourself with Christ and Sin as both is a big problem. For Christ will not share his throne with sin.

In the church of Corinthians there was those who was delivered from that life style.

1 Corinthians 6:9-11 Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God.And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God.

This lifestyle is seen as a judgement God places on people due to unbelief and idolatry

Romans 1:22-27 Professing to be wise, they became fools, and changed the glory of the incorruptible God into an image made like corruptible man—and birds and four-footed animals and creeping things. Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves, who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. AmenFor this reason God gave them up to vile passions. For even their women exchanged the natural use for what is against nature. Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due.

Now the first Homosexual act in scripture is that of Ham did towards his Dad Noah in the Book of Genesis.

Genesis 9 : 21-22 Then he drank of the wine and was drunk, and became uncovered in his tent . And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside . At first glance we will not notice how terrible was what Ham did to his Father. But understanding the Hebrew makes a world of difference .

The word saw in the Hebrew is 787 pronounce raw- aw and it means : to see , to enjoy or have a experience with . If we will go to the Jewish famous commentaries Rashi states "saw his Father's nakedness: some say that he castrated him, and some say that he sodomized him. (from Sanh 70a)

So this would explain what the following means when it states : Genesis 9:24-25 So Noah awoke from his wine, and knew what his younger so son had done to him. Then he said: “Cursed be Canaan; A servant of servants He shall be to his brethren."

For those who believe in generational curses (even through I don’t) this could explain why Sodom and Gomorrah would come from Ham descendants and be involved in this very sin.

Genesis 10:19-20 NKJV And the border of the Canaanites was from Sidon as you go toward Gerar, as far as Gaza; then as you go toward Sodom, Gomorrah, Admah, and Zeboiim, as far as Lasha. These were the sons of Ham, according to their families, according to their languages, in their lands and in their nations.

Sodom and Gomorrah was deep into this sin in many respects as America is. They wanted to rape the Lot’s visitors who appeared as men even though they might of been Angels or even God himself. (Will explain this in a other article)

Genesis 19:5 NIV They called to Lot, “Where are the men who came to you tonight? Bring them out to us so that we can have sex with them.”

Some who defend Homosexuality will quote Ezekiel and say homosexuality is not a sin but that Sodom and Gomorrah was destroyed because they did not help the poor and was greedy.

Ezekiel 16:48-49 NKJV “As I live,” says the Lord GOD, “neither your sister Sodom nor her daughters have done as you and your daughters have done. Look, this was the iniquity of your sister Sodom: She and her daughter had pride, fullness of food, and abundance of idleness; neither did she strengthen the hand of the poor and needy.

But in doing so they would leave out verse 50 where we read why he destroyed them.

Ezekiel 16:50 NKJV And they were haughty and committed abomination before Me; therefore I took them away as I saw fit.

They was haughty (Prideful) maybe as prideful as America to make a pride month to celebrate their sin instead of morning over it. Looking at the word Pride Month we see in the middle the word demon. Pri-DEMON-th . Then verse 50 states they committed Abomination. Let’s look at what the scripture states about Abomination.

Leviticus 18:22 NKJV You shall not lie with a male as with a woman. It is an abomination.

Leviticus 20:13 NKJV If a man lies with a male as he lies with a woman, both of them have committed an abomination. They shall surely be put to death. Their blood shall be upon them.

It Is sad that even the tribe of Benjamin was affected by that sin and Israel on many occasions in the Bible.

Judges 19:22-23 As they were enjoying themselves, suddenly certain men of the city, perverted men, surrounded the house and beat on the door. They spoke to the master of the house, the old man, saying, “Bring out the man who came to your house, that we may know him carnally! ”But the man, the master of the house, went out to them and said to them, “No, my brethren! I beg you, do not act so wickedly! Seeing this man has come into my house, do not commit this outrage.

In the time of Moses they would of been stone to death. But now what has been the judgement ? ” HIV ” The first HIV case was in 1959 and when it spread out it was called The Homosexual disease. The exact words was Gay-Related Immune Deficiency” (GRID) was coined by doctors in 1981. Why was it called that because most of its victims was does who committed homosexual acts . Who was the Monkeypox first victims? None other than practicing homosexual men. World Health Organization states in Aug 26, 2022 —(” Since the current global monkeypox outbreak emerged in Europe, the majority of cases have been found in men who have sex with men “) God will not be mocked .

Galatians 6: 7 NKJV Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap .

No matter how much a sin may feel good the results of it will always be destruction. In the early 1952 Homosexuality was seen as a mental illness. By the 1970's this was changed by consist protesting. (DSM) The Diagnostic and Statistical Manual of Mental Disorders. In the first edition of the Diagnostic and Statistical Manual of Mental Disorders (DSM) , published in 1952, homosexuality was classified under "sociopathic personality disturbance" After extensive organizing by gay rights activists, the seventh printing of the DSM- II in 1974 renamed the code "homosexuality" as "sexual orientation disturbance," and added descriptive text that noted that homosexuality "by itself does not constitute a psychiatric disorder" and that the renamed code should be used ...All the information I am giving you one can research it and find it to be true . We read about the state of the world before Christ coming and that it will be a time very much as Sodom and Gomorrah.

Luke 17:29-30 but on the day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all . Even so will it be in the day when the Son of Man is revealed.

America had its first gay parade in June 28, 1970 And we also read how Jerusalem is going to be in the time of Christ second coming and it will be like Sodom.

Revelation 11:8 And their dead bodies will lie in the street of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified.

Jerusalem had its first gay parade in March for Pride and Tolerance in 2002 Since then the world is shifting no longer is it straight but curving itself to hell. Will the church also join along as they sing hail Satan ? Or will there be those who will be like the early church leader Athanasius when the whole empire of his time went astray and went after falsehood he stated ” If the world is against the truth, then I will be against the world.” May the Lord Jesus help us as we stand for the truth. This booklet is in no way attacking those who are struggling with the sin of homosexuality but those who are given to a life of homosexuality so they may repent.

Josephus in Antiquities Of The Jews Book 1 Chapter 3 {"9. Now when Noah had lived three hundred and fifty years after the Flood, and that all that time happily, he died, having lived the number of nine hundred and fifty years. But let no one, upon comparing the lives of the ancients with our lives, and with the few years which we now live, think that what we have said of them is false; or make the shortness of our lives at present an argument, that neither did they attain to so long a duration of life, for those ancients were beloved of God, and [lately] made by God himself; and because their food was then fitter for the prolongation of life, might well live so great a number of years: and besides, God afforded them a longer time of life on account of their virtue, and the good use they made of it in astronomical and geometrical discoveries, which would not have afforded the time of foretelling [the periods of the stars] unless they had lived six hundred years; for the great year is completed in that interval. Now I have for witnesses to what I have said, all those that have written Antiquities, both among the Greeks and barbarians; for even Manetho, who wrote the Egyptian History, and Berosus, who collected the Chaldean Monuments, and Mochus, and Hestieus, and, besides these, Hieronymus the Egyptian, and those who composed the Phoenician History, agree to what I here say: Hesiod also, and Hecatseus, Hellanicus, and Acusilaus; and, besides these, Ephorus and Nicolaus relate that the ancients lived a thousand years. But as to these matters, let every one look upon them as he thinks fit."}

Chapter 10

Was Nimrod a Giant?

In the Greek version of the Old Testament written 250 BC seems to indicate that he was.

Genesis 10:8-9 Brenton And Chus begot Nebrod: he began to be a giant upon the earth. (9) He was a giant hunter before the Lord God; therefore they say, As Nebrod the giant hunter before the Lord.

Philo on the Giants {" But the sons of earth removing their minds from contemplation, and becoming deserters so as to fly to the lifeless and immovable nature of the flesh, "for they two became one Flesh,"as the lawgiver says, adulterated the excellent coinage, and abandoned the better rank which had been allotted to them as their own, and deserted to the worse rank, which was contrary to their original nature, Nimrod being the first to set the example of this desertion; for the lawgiver says, "that this man began to be a giant upon the Earth: and the name Nimrod, being interpreted, means, desertion; for it was not enough for the thoroughly miserable soul to stand on neither side, but having gone over to its enemies, it took up arms against its friends, and resisted them, and made open war upon them; in reference to which fact it is that, Moses calls the seat of Nimrod's kingdom Babylon, and the interpretation of the word Babylon is "change;" a thing nearly akin to desertion, the name, too, being akin to the name, and the one action to the other; for the first step of every deserter is a change and alteration of mind, and it would be consistent in the truth to say that, according to the most holy Moses, the bad man, as being one destitute of a home and of a city, without any settled habitation, and a fugitive, is naturally a deserter also; but the good man is the firmest of allies. Having said thus much at present, and dwelt sufficiently on the subject of the giants, we will now proceed to what comes next in our subject, which is this."}

Josephus in Antiquities Of The Jews Book 1 Chapter 4 {"1. Now the sons of Noah were three, - Shem, Japhet, and Ham, born one hundred years before the Deluge. These first of all descended from the mountains into the plains, and fixed their habitation there; and persuaded others who were greatly afraid of the lower grounds on account of the flood, and so were very loath to come down from the higher places, to venture to follow their examples. Now the plain in which they first dwelt was called Shinar. God also commanded them to send colonies abroad, for the thorough peopling of the earth, that they might not raise seditions among themselves, but might cultivate a great part of the earth, and enjoy its fruits after a plentiful manner. But they were so ill instructed that they did not obey God; for which reason they fell into calamities, and were made sensible, by experience, of what sin they had been guilty: for when they flourished with a numerous youth, God admonished them again to send out colonies; but they, imagining the prosperity they enjoyed was not derived from the favor of God, but supposing that their own power was the proper cause of the plentiful condition they were in, did not obey him. Nay, they added to this their disobedience to the Divine will, the suspicion that they were therefore ordered to send out separate colonies, that, being divided asunder, they might the more easily be Oppressed.

2. Now it was Nimrod who excited them to such an affront and contempt of God. He was the grandson of Ham, the son of Noah, a bold man, and of great strength of hand. He persuaded them not to ascribe it to God, as if it was through his means they were happy, but to believe that it was their own courage which procured that happiness. He also gradually changed the government into tyranny, seeing no other way of turning men from the fear of God, but to bring them into a constant dependence on his power. "}

Chapter 11

A) Tower of Babel 2300 B.C

Title: Unveiling the Tower of Babel: Exploring the Evidence

Introduction:

The story of the Tower of Babel, found in the book of Genesis in the Bible, has captivated the imagination of people for centuries. It speaks of a time when humanity was united in language and purpose, constructing a tower that would reach the heavens. However, divine intervention disrupted their plans, resulting in the dispersion of mankind and the creation of different languages. In this booklet, we will explore the evidence surrounding the Tower of Babel and its significance in history and archaeology.

1. Historical Context:

To understand the evidence for the Tower of Babel, it is essential to consider the historical and cultural context in which it allegedly occurred. According to the Bible, the event took place in the ancient city of Babylon, during the time when people were migrating from the east and settling in the land of Shinar.

Genesis 10:10 And the beginning of his kingdom was Babel, Erech, Accad, and Calneh, in the land of Shinar.

2. Archaeological Discoveries:

While no physical remains of the Tower of Babel have been definitively identified, several archaeological findings provide intriguing insights into the biblical account. One such discovery is the ancient city of Babylon itself, located in present-day Iraq. Excavations have revealed the existence of a massive ziggurat called the Etemenanki, which some scholars believe could be the inspiration behind the Tower of Babel.

3. Ziggurats and Tower Construction:

Ziggurats were common structures in ancient Mesopotamia, typically built as religious temples. These stepped pyramids were constructed using baked bricks and featured a series of platforms or levels. The Etemenanki, often associated with the Tower of Babel, was likely a ziggurat dedicated to the Babylonian god Marduk.

4. Linguistic Evidence:

The biblical account suggests that the confusion of languages occurred as a result of divine intervention.

(Genesis 11:5-7) And Jehovah came down to see the city and the tower, which the children of men builded. And Jehovah said, Behold, they are one people, and they have all one language; and this is what they begin to do: and now nothing will be withholden from them, which they purpose to do. Come, let us go down, and there confound their language, that they may not understand one another's speech. (ASV)

While it is challenging to provide concrete evidence for this event, linguistic studies have revealed interesting connections between various languages. Some scholars propose that certain language families, such as the Semitic languages, may share a common origin, which could be linked to the dispersion at the Tower of Babel.

5. Cultural and Mythological Parallels:

Numerous ancient cultures have their own stories and myths that bear similarities to the Tower of Babel narrative. These parallels suggest that the concept of a great tower reaching the heavens was not limited to the biblical account alone. Examples include the Sumerian ziggurat of Eridu and the Atemaanki temple in Assur, both of which share architectural similarities with the Tower of Babel.

6. Babylonian Texts:

Ancient Babylonian texts, such as the Enuma Elish and the Atrahasis Epic, contain references to a great tower or ziggurat. These texts, written in cuneiform script, predate the biblical account and provide additional evidence for the existence of monumental structures in Babylon.

7. Astronomical Alignment:

Some researchers propose that the Tower of Babel was not only a physical structure but also served as an astronomical observatory. They argue that the tower's design and alignment with celestial bodies suggest a connection to ancient astronomical knowledge, further supporting its existence.

8. Geological Evidence:

Geological studies of the Mesopotamian region have revealed evidence of a catastrophic event, possibly a massive flood, which aligns with the biblical account of the Great Flood and the subsequent dispersion of people. This geological evidence indirectly supports the historical context of the Tower of Babel.

9. Ancient Traditions:

Various ancient cultures and civilizations have oral traditions and legends that bear similarities to the Tower of Babel story. For example, the Akkadian myth of Enmerkar and the Lord of Aratta recounts a conflict between two kings and a tower building project that resulted in the confusion of languages.

10. Biblical Corroboration:

While the Bible remains the primary source for the Tower of Babel account, it is worth noting that other passages in the Bible indirectly support its existence. References to the city of Babylon and its grandeur, as well as the dispersion of people and the development of different languages, provide additional biblical evidence for the Tower of Babel event.

11. Iconographic Representations:

Ancient Mesopotamian and Babylonian art often depicted scenes of construction and architectural projects. Some of these artworks show structures that resemble ziggurats or towers, providing visual evidence for the existence of monumental constructions like the Tower of Babel.

12. Cultural Influence:

The Tower of Babel story has had a significant impact on various cultures throughout history. Its influence can be seen in the myths, legends, and religious beliefs of different civilizations, indicating that the story held a place of importance in the collective human consciousness.

13. Biblical Consistency:

The Tower of Babel account is part of a larger narrative within the Bible, which includes the stories of creation, the flood, and the subsequent development of different nations. The consistency and interconnectedness of these biblical narratives lend credibility to the Tower of Babel story as an integral part of the biblical worldview.

14. Oral Tradition:

While written evidence is limited, oral traditions passed down through generations can provide valuable insights into historical events. It is plausible that the Tower of Babel story was preserved and transmitted orally before being recorded in written form.

15. Cultural Memory:

The concept of a great tower reaching the heavens has persisted in various cultures worldwide. This collective cultural memory suggests that there may be a shared ancestral recollection of a monumental structure like the Tower of Babel, further supporting its historical existence.

16. Continuity of Language Families:

Linguistic studies have revealed that many language families can be traced back to a common ancestral language. Although it is challenging to pin point the exact origin, the dispersion and diversification of languages align with the biblical account of the Tower of Babel.

---

1) Was the tower of Babel a real place, or it was only symbolic?

The Tower of Babel was a real place. Josephus Jewish Historian (30- 100AD) in his Antiquities of the

Jews gives evidence for this place in his time outside the Bible :

Antiquities.1.4.3 ("3. Now the multitude were very ready to follow the determination of Nimrod, and to esteem it a piece of cowardice to submit to God; and they built a tower, neither sparing any pains, nor being in any degree negligent about the work: and, by reason of the multitude of hands employed in it, it grew very high, sooner than any one could expect; but the thickness of it was so great, and it was so strongly built, that thereby its great height seemed, upon the view, to be less than it really was. It was built of burnt brick, cemented together with mortar, made of bitumen, that it might not be liable to admit water. When God saw that they acted so madly, he did not resolve to destroy them utterly, since they were not grown wiser by the destruction of the former sinners; but he caused a tumult among them, by producing in them divers languages, and causing that, through the multitude of those languages, they should not be able to understand one another. The place wherein they built the tower is now called *Babylon,* because of the confusion of that language which they readily understood before; for the Hebrews mean by the word *Babel,* confusion. The Sibyl also makes mention of this tower, and of the confusion of the language, when she says thus: "When all men were of one language, some of them built a high tower, as if they would thereby ascend up to heaven, but the gods sent storms of wind and overthrew the tower, and gave every one his peculiar language; and for this reason it was that the city was called *Babylon."* But as to the plan of Shinar, in the country of Babylonia, Hestiaeus mentions it, when he says thus: "Such of the priests as were saved, took the sacred vessels of Jupiter Enyalius, and came to Shinar of Babylonia." ")

In (Babylon) Iraq there was found a tablet which contains a Tower which might of been The Tower of Babel.

2) Is it possible that the pyramids were built shortly after the Tower of Babel?

The word pyramid is not mentioned in the Bible but it is quite possible that it was very early after the time of the tower of Babel that it was first built.

Tower of Babel is believed to have been built around in 3500 to 3000 BC

Pyramids like three of Giza is believed to been built around 2550 to 2490 B.C. But who is to know howmany other pyramids where made which were destroyed through time that was before these three.

3) What is truth in the Biblical story of the Tower of Babel? What was the purpose of building it? How high was and how long it took to build it? Why the builders ended up speaking different languages? Have you read / heard a different story about it?

I just believe what the Bible states on the tower of Babel to be true but there other versions which we could look at which I would be glad to qoute for you two comes into mind first Josephus in his writing of Antiquities of the Jews which we read the following:

Atiquities.1.4.1-3 ("1. Now the sons of Noah were three, - Shem, Japhet, and Ham, born one hundred years before the Deluge. These first of all descended from the mountains into the plains, and fixed their habitation there; and persuaded others who were greatly afraid of the lower grounds on account of the flood, and so were very loath to come down from the higher places, to venture to follow their examples. Now the plain in which they first dwelt was called Shinar. God also commanded them to send colonies abroad, for the thorough peopling of the earth, that they might not raise seditions among themselves, but might cultivate a great part of the earth, and enjoy its fruits after a plentiful manner. But they were so ill instructed that they did not obey God; for which reason they fell into calamities, and were made sensible, by experience, of what sin they had been guilty: for when they flourished with a numerous youth, God admonished them again to send out colonies; but they, imagining the prosperity they enjoyed was not derived from the favor of God, but supposing that their own power was the proper cause of the plentiful condition they were in, did not obey him. Nay, they added to this their disobedience to the Divine will, the suspicion that they were therefore ordered to send out separate colonies, that, being divided asunder, they might the more easily be Oppressed

2. Now it was Nimrod who excited them to such an affront and contempt of God. He was the grandson of Ham, the son of Noah, a bold man, and of great strength of hand. He persuaded them not to ascribe it to God, as if it was through his means they were

happy, but to believe that it was their own courage which procured that happiness. He also gradually changed the government into tyranny, seeing no other way of turning men from the fear of God, but to bring them into a constant dependence on his power. He also said he would be revenged on God, if he should have a mind to drown the world again; for that he would build a tower too high for the waters to be able to reach! and that he would avenge himself on God for destroying their forefathers !

3. Now the multitude were very ready to follow the determination of Nimrod, and to esteem it a piece of cowardice to submit to God; and they built a tower, neither sparing any pains, nor being in any degree negligent about the work: and, by reason of the multitude of hands employed in it, it grew very high, sooner than any one could expect; but the thickness of it was so great, and it was so strongly built, that thereby its great height seemed, upon the view, to be less than it really was. It was built of burnt brick, cemented together with mortar, made of bitumen, that it might not be liable to admit water. When God saw that they acted so madly, he did not resolve to destroy them utterly, since they were not grown wiser by the destruction of the former sinners; but he caused a tumult among them, by producing in them divers languages, and causing that, through the multitude of those languages, they should not be able to understand one another. The place wherein they built the tower is now called *Babylon*, because of the confusion of that language which they readily understood before; for the Hebrews mean by the word *Babel*, confusion. The Sibyl also makes mention of this tower, and of the confusion of the language, when she says thus: "When all men were of one language, some of them built a high tower, as if they would thereby ascend up to heaven, but the gods sent storms of wind and overthrew the tower, and gave every one his peculiar language; and for this reason it was that the city was called *Babylon."* But as to the plan of Shinar, in the country of Babylonia, Hestiaeus mentions it, when he says thus: "Such of the priests as were saved, took the sacred vessels of Jupiter Enyalius, and came to Shinar of Babylonia.")

Before we go to it's measurements it is good to know the following so when you read it you can do the math.

A cubit is 18 inches
Plams is 3 inches
Stades is 606.9 feet or 1/8 of a mile

The ancient Book of Jubilees gives us the hight and measurements of it and states {"And in the three and thirtieth jubilee, in the first year in the second week, Peleg took to himself a wife, ...
and she bare him a son in the fourth year of this week, and he called his name Reu; for he said: "Behold the children of men have become evil through the wicked purpose of building for themselves a city and a tower in the land of Shinar." For they departed from the land of Ararat eastward to Shinar; for in his days they built the city and the tower, saying, "Go to, let usascend thereby into heaven." And they began to build, and in the fourth week they made brick with fire, and the bricks served them for stone, and the clay with which they cemented them together was asphalt which cometh
out of the sea, and out of the fountains of water in the land of Shinar. And they built it: forty and three years were they
building it; its breadth was 203 bricks, and the height (of a brick) was the third of one; its height amounted to 5433 cubits and 2 palms, and (the extent of one wall was) thirteen stades (and of the other thirty stades). And the Lord our God said unto us: "Behold, they are one people, and (this) they begin to do, and now nothing will be withholden from them. Go to, let us go down and confound their language, that they may not understand one another's speech, and they may be dispersed into cities and nations, and one purpose will no longer abide with them till the day of judgment." And the Lord descended, and we descended with Him to see the city and the tower which the children ofmen
had built. And He confounded their language, and they no longer understood one another's speech, and they ceased then to build the city and the tower. For this reason the whole land of Shinar is called Babel, because the Lord did there confound all the language of the children of men, and from thence they were dispersed into their cities, each according to his language and his nation. And the Lord sent a mighty wind]against the tower and overthrew it upon the earth, and behold it was between Asshur and Babylon in the land of Shinar, and they called its name "Overthrow."] In the fourth week in the first year in the beginning thereof in the four and thirtieth jubilee, were they dispersed from the land of Shinar"}

So according to the book of Jubilee it was 8149.5 feet and 6 inches in height. Many scholars have taken it to be some kind Ziggurat.

But one thing iscertain it wasn't finished God made sure of that . Now we can go to the Bible and see what it states

(Genesis 11:1-4) Now the whole earth had one language and one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar, and they dwelt there. Then they said to one another, "Come, let us make bricks and bake them thoroughly." They had brick for stone, and they had asphalt for mortar. And they said, "Come, let us build ourselves a city, and a tower whose top is in the heavens; let us make a name for ourselves, lest we be scattered abroad over the face of the whole earth." (NKJV)

Verse 4 tells us why they built the tower so they wouldn't be scattered around the Earth they wanted to stay together But God wanted them to be spread around the earth.

(Genesis 11:5-9) But the LORD came down to see the city and the tower which the sons of men had built. And the LORD said, "Indeed the people are one and they all have one language, and this is what they begin to do; now nothing that they propose to do will be withheld from them. "Come, let Us go down and there confuse their language, that they may not understand one another's speech." So the LORD scattered them abroad from there over the face of all the earth, and they ceased building the city. Therefore its name is called Babel, because there the LORD confused the language of all the earth; and from there the LORD scattered them abroad over the face of all the earth. (NKJV)

B) Reu 2229-2000 B.C

C) Serug 2207- 1977 B.C

D) Nahor 2177 - 2029 B.C

E) Terah 2148 - 1943 B.C

F) Differant date for the year of Abraham's birth just like the birth and dates of the before mention can be said to be differant dates

Now Terah lived seventy years, and begot Abram in 2018, 2166 B.C or 1995 B.C

Josephus in Antiquities Of The Jews Book 1 Chapter 4{"He (Nimrod) also said he would be revenged on God, if he should have a mind to drown the world again; for that he would build a tower too high for the waters to be able to reach! and that he would avenge himself on God for destroying their forefathers ! 3. Now the multitude were very ready to follow the determination of Nimrod, and to esteem it a piece of cowardice to submit to God; and they built a tower, neither sparing any pains, nor being in any degree negligent about the work: and, by reason of the multitude of hands employed in it, it grew very high, sooner than any one could expect; but the thickness of it was so great, and it was so strongly built, that thereby its great height seemed, upon the view, to be less than it really was. It was built of burnt brick, cemented together with mortar, made of bitumen, that it might not be liable to admit water. When God saw that they acted so madly, he did not resolve to destroy them utterly, since they were not grown wiser by the destruction of the former sinners; but he caused a tumult among them, by producing in them divers languages, and causing that, through the multitude of those languages, they should not be able to understand one another. The place wherein they built the tower is now called *Babylon*, because of the confusion of that language which they readily understood before; for the Hebrews mean by the word *Babel*, confusion. The Sibyl also makes mention of this tower, and of the confusion of the language, when she says thus: "When all men were of one language, some of them built a high tower, as if they would thereby ascend up to heaven, but the gods sent storms of wind and overthrew the tower, and gave every one his peculiar language; and for this reason it was that the city was called *Babylon."* But as to the plan of Shinar, in the country of Babylonia, Hestiaeus mentions it, when he says thus: "Such of the priests as were saved, took the sacred vessels of Jupiter Enyalius, and came to Shinar of Babylonia.""}

Chapter 12

The Sinfulness Of Sin by Ralph Venning {" By declaring a thing otherwise than the truth is, by mincing and equivocating. There are more than enough examples where in good men have been guilty of this. I mention them, that saints as well as sinners may hear and fear and not do wickedly. Abraham prevailed with Sarah to say she was his sister, by which Pharaoh concluded that she was not his wife, and took her. But when God plagued Pharaoh for so doing, he reasoned the case with Abraham, 'what is this that thou hast done to me? why didst thou not tell me she was thy wife? So I might have taken her to be my wife…' (Genesis 12). He severely expostulated with and upbraided him, and yet Abraham is at it again in Chapter 20, and meets with a more plain and homely rebuke, and is charged with no less than sin by Abimelech, 'Thou hast brought on me and on my kingdom a great sin. Thou hast done deeds unto me that ought not to be done' (Genesis 20.9). He lays the sin at Abraham's door, and Sarah also for her suppleness had a reproof from him (verse 16). Yet after all this, Abraham's son Isaac is found remiss in the same thing, and meets with the same rebuke, and that from one who did not pretend to so much religion as Isaac did (Genesis 26). Alas, how many, by taking false oaths and bearing false witness, give occasion to judges to justify the wicked and condemn the righteous! Much more might be spoken of these things, but a word to the wise is sufficient."}

Someone said that Abraham's original temple wasn't on the temple mount? How could this be true?

Abraham had no temple just altars.

Gen 12:7 NKJV Then the LORD appeared to Abram and said, “To your descendants I will give this land.” And there he built an altar to the LORD, who had appeared to him.

Gen 13:18 NKJV Then Abram moved his tent, and went and dwelt by the terebinth trees of Mamre, which are in Hebron, and built an altar there to the LORD.

Gen 22:9 NKJV Then they came to the place of which God had told him. And Abraham built an altar there and placed the wood in order; and he bound Isaac his son and laid him on the altar, upon the wood.

Then came the Tabernacle at the command of Moses, then the temple which was built by the command Solomon. So it is true what they say that Abraham original temple wasn't on the Temple mount. For he didn't had a temple only altars which he made.

Philo On The Migration Of Abraham {"I. (1) And the Lord said to Abraham, "Depart from thy land, and from thy kindred, and from thy father’s house to a land which I will show thee; and I will make thee into a great nation. And I will bless thee, and I will magnify thy name, and thou shalt be blessed. And I will bless them that bless thee, and I will curse them that curse thee; and in thy name shall all the nations of the earth be Blessed."*{1 }**{ge 12:1**. }* (2) God, wishing to purify the soul of man, first of all gives it an impulse towards complete salvation, namely, a change of abode, so as to quit the three regions of the body, the outward sense and speech according to utterance; for his country is the emblem of the body, and his kindred are the symbol of the outward sense, and his father’s house of speech. Why so? (3) Because the body derives its composition from the earth, and is again dissolved into earth; and Moses is a witness of this when he says, "Dust thou art, and unto dust shalt thou Return."*{2 }**{ge 3:19**. }* For he says, that man was compounded by God fashioning a lump of clay into the form of a man; and it follows of necessity that, a composite being, when dissolved, must be dissolved into its component parts. But the outward sense in nearly connected with and akin to the mind, the irrational part to the rational, since they are both parts of one soul; but speech is the abode of the father, because our father is the mind, which implants in each of its parts its own powers, and distributes its energies among them, undertaking the care and superintendence of them all; and the abode in which it dwells is speech, a dwelling separated from the rest of the house; for as the hearth is the abode of a man, so is speech of the mind: (4) at all events, it displays itself, and all the notions which it conceives, arranging them and setting them in order in speech, as if in a house. And you must not wonder that Moses has called speech in man the abode of the mind, for he also says, that the mind or the universe, that is to say, God, has for his abode his own word. (5) And the practiser of virtue, Jacob, seizing on this apprehension, confesses in express words that, "This is no other than the house of God,"*{3 }**{ge 28:17**. }* an expression equivalent to, The house of God is not this thing, or anything which can be made the subject of ocular demonstration, or, in short, anything which comes under the province of the outward senses, but is invisible, destitute of all specific form, only to be comprehended by the soul as soul. (6) What, then, can it be except the Word, which is more ancient than all the things which were the objects of creation, and by means of which it is the Ruler of the universe, taking hold of it as a rudder, governs all things. And when he was fashioning the world, he used this as his instrument for the blameless argument of all the things which he was completing. "}

Genesis 12:12-13 NKJV 12 "Therefore it will happen, when the Egyptians see you, that they will say, 'This is his wife'; and they will kill me, but they will let you live. 13 "Please say you are my sister, that it may be well with me for your sake, and that I may live because of you."

Josephus in Antiquities Of The Jews Book 1 Chapter 8{"1. NOW, after this, when a famine had invaded the land of Canaan, and Abram had discovered that the Egyptians were in a flourishing condition, he was disposed to go down to them, both to partake of the plenty they enjoyed, and to become an auditor of their priests, and to know what they said concerning the gods; designing either to follow them, if they had better notions than he, or to convert them into a better way, if his own notions proved the truest. Now, seeing he was to take Sarai with him, and was afraid of the madness of the Egyptians with regard to women, lest the king should kill him on occasion of his wife’s great beauty, he contrived this device : - he pretended to be her brother, and directed her in a dissembling way to pretend the same, for he said it would be for their benefit. Now, as soon as he came into Egypt, it happened to Abram as he supposed it would; for the fame of his wife’s beauty was greatly talked of; for which reason Pharaoh, the king of Egypt, would not be satisfied with what was reported of her, but would needs see her himself, and was preparing to enjoy her; but God put a stop to his unjust inclinations, by sending upon him a distemper, and a sedition against his government. And when he inquired of the priests how he might be freed from these calamities, they told him that this his

miserable condition was derived from the wrath of God, upon account of his inclinations to abuse the stranger's wife. He then, out of fear, asked Sarai who she was, and who it was that she brought along with her. And when he had found out the truth, he excused himself to Abram, that supposing the woman to be his sister, and not his wife, he set his affections on her, as desiring an affinity with him by marrying her, but not as incited by lust to abuse her. He also made him a large present in money, and gave him leave to enter into conversation with the most learned among the Egyptians; from which conversation his virtue and his reputation became more conspicuous than they had been before."}

Chapter 13

Josephus in Antiquities Of The Jews Book 1 Chapter 8 {"3. As soon as Abram was come back into Canaan, he parted the land between him and Lot, upon account of the tumultuous behavior of their shepherds, concerning the pastures wherein they should feed their flocks. However, he gave Lot his option, or leave, to choose which lands he would take; and he took himself what the other left, which were the lower grounds at the foot of the mountains; and he himself dwelt in Hebron, which is a city seven years more ancient than Tunis of Egypt. But Lot possessed the land of the plain, and the river Jordan, not far from the city of Sodom, which was then a fine city, but is now destroyed, by the will and wrath of God, the cause of which I shall show in its proper place hereafter."}

Chapter 14

El Elyon - The Most High God Gen_14:18

El Elyon (אֵל עֶלְיוֹן) - Most High God: This name is mentioned in various verses in the Bible, including Gen_14:18-20, Psa_78:35, and Dan_7:18. It signifies God's supreme and exalted position above all. Num_24:16, Deu_32:8

Verse 7

Then they turned back and came to En Mishpat (that is, Kadesh), and attacked all the country of the Amalekites, and also the Amorites who dwelt in Hazezon Tamar. (Genesis 14:7 NKJV)

Josephus Book 1 Chapter 9 {"AT this time, when the Assyrians had the dominion over Asia, the people of Sodom were in a flourishing condition, both as to riches and the number of their youth. There were five kings that managed the affairs of this county: Ballas, Barsas, Senabar, and Sumobor, with the king of Bela; and each king led on his own troops: and the Assyrians made war upon them; and, dividing their army into four parts, fought against them. Now every part of the army had its own

commander; and when the battle was joined, the Assyrians were conquerors, and imposed a tribute on the kings of the Sodomites, who submitted to this slavery twelve years; and so long they continued to pay their tribute: but on the thirteenth year they rebelled, and then the army of the Assyrians came upon them, under their commanders Amraphel, Arioch, Chodorlaomer, and Tidal. These kings had laid waste all Syria, and overthrown the offspring of the giants. And when they were come over against Sodom, they pitched their camp at the vale called the Slime Pits, for at that time there were pits in that place; but now, upon the destruction of the city of Sodom, that vale became the Lake Asphaltites, as it is called. However, concerning this lake we shall speak more presently. Now when the Sodomites joined battle with the Assyrians, and the fight was very obstinate, many of them were killed, and the rest were carried captive; among which captives was Lot, who had come to assist the Sodomites."}

Josephus Book 1 Chapter 10 {" 1. WHEN, Abram heard of their calamity, he was at once afraid for Lot his kinsman, and pitied the Sodomites, his friends and neighbors; and thinking it proper to afford them assistance, he did not delay it, but marched hastily, and the fifth night fell upon the Assyrians, near Dan, for that is the name of the other spring of Jordan; and before they could arm themselves, he slew some as they were in their beds, before they could suspect any harm; and others, who were not yet gone to sleep, but were so drunk they could not fight, ran away. Abram pursued after them, till, on the second day, he drove them in a body unto Hoba, a place belonging to Damascus; and thereby demonstrated that victory does not depend on multitude and the number of hands, but the alacrity and courage of soldiers overcome the most numerous bodies of men, while he got the victory over so great an army with no more than three hundred and eighteen of his servants, and three of his friends: but all those that fled returned home ingloriously.

2. So Abram, when he had saved the captive Sodomites, who had been taken by the Assyrians, and Lot also, his kinsman, returned home in peace. Now the king of Sodom met him at a certain place, which they called The King's Dale, where Melchisedec, king of the city Salem, received him. That name signifies, *the righteous king:* and such he was, without dispute, insomuch that, on this account, he was made the priest of God: however, they afterward called Salem *Jerusalem.* Now this Melchisedec supplied Abram's army in an hospitable manner, and gave them provisions in abundance; and as they were feasting, he began to praise him, and to bless God for subduing his enemies under him. And when Abram gave him the tenth part of his prey, he accepted of the gift: but the king of Sodom desired Abram to take the prey, but entreated that he might have those men restored to him whom Abram had saved from the Assyrians, because they belonged to him. But Abram would not do so; nor would make any other advantage of that prey than what his servants had eaten; but still insisted that he should afford a part to his friends that had assisted him in the battle. The first of them was called Eschol, and then Enner, and Mambre."}

Some may say Abraham gave tithing before the law of Moses ? Abraham gave tithing only once and it was for a reason to show the Melchizedeck priesthood was greater, better and higher than that of the Levitical priesthood athough he doesn't say it but the author of Epistle of Hebrews is clear on that.

(Genesis 14:17-20) And the king of Sodom went out to meet him at the Valley of Shaveh (that is, the King's Valley), after his return from the defeat of Chedorlaomer and the kings who were with him. Then Melchizedek king of Salem brought out bread and wine; he was the priest of God Most High. And he blessed him and said: "Blessed be Abram of God Most High, Possessor of heaven and earth; And blessed be God Most High, Who has delivered your enemies into your hand." And he gave him a tithe of all. (NKJV)

(Hebrews 7:1-28) For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him, to whom also Abraham gave a tenth part of all, first being translated "king of righteousness," and then also king of Salem, meaning "king of peace," without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, remains a priest continually. **Now consider how great this man was, to whom even the patriarch Abraham gave a tenth of the spoils. And indeed those who are of the sons of Levi, who receive the priesthood, have a commandment to receive tithes from the people according to the law, that is, from their brethren, though they have come from the loins of Abraham; but he whose genealogy is not derived from them received tithes from Abraham and blessed him who had the promises. Now beyond all contradiction the lesser is blessed by the better. Here mortal men receive tithes, but there he receives them, of whom it is witnessed that he lives. Even Levi, who receives tithes, paid tithes through Abraham, so to speak, for he was still in the loins of his father when Melchizedek met him. Therefore, if perfection were through the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise according to the order of Melchizedek, and not be called according to the order of Aaron? For the priesthood being changed, of necessity there is also a change of the law.** For He of whom these things are spoken belongs to another tribe, from which no man has officiated at the altar. For it is evident that our Lord arose from Judah, of which tribe Moses spoke nothing concerning priesthood. And it is yet far more evident if, in the likeness of

Melchizedek, there arises another priest who has come, not according to the law of a fleshly commandment, but according to the power of an endless life. For He testifies: "You are a priest forever According to the order of Melchizedek." For on the one hand there is an annulling of the former commandment because of its weakness and unprofitableness, for the law made nothing perfect; on the other hand, there is the bringing in of a better hope, through which we draw near to God. And inasmuch as He was not made priest without an oath (for they have become priests without an oath, but He with an oath by Him who said to Him: "The LORD has sworn And will not relent, 'You are a priest forever According to the order of Melchizedek'"), by so much more Jesus has become a surety of a better covenant. Also there were many priests, because they were prevented by death from continuing. But He, because He continues forever, has an unchangeable priesthood. Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them. For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens; who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people's, for this He did once for all when He offered up Himself. For the law appoints as high priests men who have weakness, but the word of the oath, which came after the law, appoints the Son who has been perfected forever. (NKJV)

There is evidence for Melchizedek

His Temple was found .

The Temple of Melchizedek , also known as Temple Zero was discovered in 2010 by Isreali archaeologist Eli Shukrun. The Temple is located in the City of David in Jerusalem , above the Gihon Spring.

Who was Melchizedek ?

(Genesis 14:18) Then Melchizedek king of Salem brought out bread and wine; he was the priest of God Most High. (NKJV)

The Book of Hebrews has a very high view of him to point of treating him as God.

(Hebrews 7:1-3) For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him, to whom also Abraham gave a tenth part of all, first being translated "king of righteousness," and then also king of Salem, meaning "king of peace," without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, remains a priest continually. (NKJV)

This view was also held by Essenes who wrote the Dead Sea Scrolls for example in The Heavenly Prince Melechizedek which is (II Q13) line 25 states {"....And your Elohim is Melechizedek , who will save them from the hands of Belial...."}

There was also some of the 1st century Jews who believe him to be Shem one of the sons of Noah. Rashi states {"AND MELCHIZEDEK — A Midrashic explanation is that he is identical with Shem, son of Noah (Nedarim 32b)."}

Chapter 15

Adonai Jehovah - The Lord God (Gen 15:2)

Josephus Book 1 Chapter 10 {" 3. And God commended his virtue, and said, Thou shalt not however lose the rewards thou hast deserved to receive by such thy glorious actions. He answered, And what advantage will it be to me to have such rewards, when I have none to enjoy them after me? - for he was hitherto childless. And God promised that he should have a son, and that his posterity should be very numerous; in so much that their number should be like the stars. When he heard that, he offered a sacrifice to God, as he commanded him. The manner of the sacrifice was this : - He took an heifer of three years old, and a she-goat of three years old, and a ram in like manner of three years old, and a turtle-dove, and a pigeon and as he was enjoined, he divided the three former, but the birds he did not divide. After which, before he built his altar, where the birds of prey flew about, as desirous of blood, a Divine voice came to him, declaring that their neighbors would be grievous to his posterity, when they should be in Egypt, for four hundred years; during which time they should be afflicted, but afterwards should overcome their enemies, should conquer the Canaanites in war, and possess themselves of their land, and of their cities."}

Chapter 16

Verses 1-3

(Genesis 16:1-3) Now Sarai, Abram's wife, had borne him no children. And she had an Egyptian maidservant whose name was Hagar. So Sarai said to Abram, "See now, the LORD has restrained me from bearing children. Please, go in to my maid; perhaps I shall obtain children by her." And Abram heeded the voice of Sarai. Then Sarai, Abram's wife, took Hagar her maid, the Egyptian, and gave her to her husband Abram to be his wife, after Abram had dwelt ten years in the land of Canaan. (NKJV)

What Sarah did with Hagar her slave woman in given her to her husband was very common in those days as we see from the ancient writtings below:

Laws # 144 & 146 of the Law Code of Hammurapi written around 1800 BC states {"When a free man married a priestess and that priestess gave a female slave to her husband and she then produce children , if that free man has made up his mind to marry a lay priestess, they may not allow him , since he may not marry a lay priestess.

When a free man married a priestess and she gave a female slave to her husband and she has borne children, if latter that female slave has claimed equality with her mistress because she bore children , her mistress may not sell her , she may mark her with the slave mark and count her among the slaves . "}

A Personal Archive from Nuzi 14 or 15 century BC {"Gilimninu has been given to Shennima as wife. If Gilimninu bears

children , Shennima shall not take another wife. But if Gilimninu does not bear , she shall take a slave -girl from Lullu region as a wife for Shennima. As for the concubine 's offering ,Gilimninu shall not send them alway "}

El Ra'i - Thou God Seest Me Gen_16:13

El Roi (רָאִי אֵל) - God Who Sees: This name is mentioned in Gen_16:13 when Hagar, the mother of Ishmael, encounters God in the wilderness. It signifies God's omniscience and His ability to see and understand all things. Other verses that emphasize God's ability to see include Psa_33:13-15, Pro_15:3, and Heb_4:13.

Josephus Book 1 Chapter 10 {"4. Now Abram dwelt near the oak called Ogyges,--the place belongs to Canaan, not far from the city of Hebron. But being uneasy at his wife's barrenness, he entreated God to grant that he might have male issue; and God required of him to be of good courage, and said that he would add to all the rest of the benefits that he had bestowed upon him, ever since he led him out of Mesopotamia, the gift of children. Accordingly Sarai, at God's command, brought to his bed one of her handmaidens, a woman of Egyptian descent, in order to obtain children by her; and when this handmaid was with child, she triumphed, and ventured to affront Sarai, as if the dominion were to come to a son to be born of her. But when Abram resigned her into the hand of Sarai, to punish her, she contrived to fly away, as not able to bear the instances of Sarai's severity to her; and she entreated God to have compassion on her. Now a Divine Angel met her, as she was going forward in the wilderness, and bid her return to her master and mistress, for if she would submit to that wise advice, she would live better hereafter; for that the reason of her being in such a miserable case was this, that she had been ungrateful and arrogant towards her mistress. He also told her, that if she disobeyed God, and went on still in her way, she should perish; but if she would return back, she should become the mother of a son who should reign over that country. These admonitions she obeyed, and returned to her master and mistress, and obtained forgiveness. A little while afterwards, she bare Ismael; which may be interpreted *Heard of God*, because God had heard his mother's prayer.

5. The forementioned son was born to Abram when he was eighty-six years old:"}

Chapter 17

El Shaddai - The Almighty God Gen_17:1-2

El Shaddai (שַׁדַּי אֵל) - God Almighty: This name is mentioned multiple times in the Bible, including Gen_17:1, Exo_6:3, and Job_40:2. It signifies God's unlimited power and authority.

Josephus Book 1 Chapter 10 {"{"5. The forementioned son was born to Abram when he was eighty-six years old: but when he was ninety-nine, God appeared to him, and promised him that he Should have a son by Sarai, and commanded that his name should be Isaac; and showed him, that from this son should spring great nations and kings, and that they should obtain all the land of Canaan by war, from Sidon to Egypt. But he charged him, in order to keep his posterity unmixed with others, that they should be circumcised in the flesh of their foreskin, and that this should be done on the eighth day after they were born: the reason of which circumcision I will explain in another place. And Abram inquiring also concerning Ismael, whether he should live or not, God signified to him that he should live to be very old, and should be the father of great nations. Abram therefore gave thanks to God for these blessings; and then he, and all his family, and his son Ismael, were circumcised immediately; the son being that day thirteen years of age, and he ninety-nine."}

Chapter 18

Why did Abraham call one of the angels that visited him in Genesis 18, My LORD?

Actually he called all three Lord. They were the Trinity.

Gen 18 (NKJV)

1 **Then the Lord appeared to him by the terebinth trees of Mamre,** as he was sitting in the tent door in the heat of the day.2 **So**

he lifted his eyes and looked, and behold, three men were standing by him; and **when he saw them, he ran from the tent door to meet them, and bowed himself to the ground,[3] and said, "My Lord,** if I have now found favor in Your sight, do not pass on by Your servant.

St Augustine on the Trinity Book 2 Chapter 10

(" But under the oak at Mamre he saw three men, whom he invited, and hospitably received, and ministered to them as they feasted. Yet Scripture at the beginning of that narrative does not say, three men appeared to him, but, "The Lord appeared to him." And then, setting forth in due order after what manner the Lord appeared to him, it has added the account of the three men, whom Abraham invites to his hospitality in the plural number, and afterwards speaks to them in the singular number as one; and as one He promises him a son by Sara, *viz*. the one whom the Scripture calls Lord, as in the beginning of the same narrative, "The Lord," it says, "appeared to Abraham." He invites them then, and washes their feet, and leads them forth at their departure, as though they were men; but he speaks as with the Lord God, whether when a son is promised to him, or when the destruction is shown to him that was impending over Sodom. ")

In Genesis 18 verse 17, who is God talking to when talking about Abraham?

God is talking to the other members of the Trinity.

Gen 18 (NKJV)[17] And the Lord said, "Shall I hide from Abraham what I am doing,[18] since Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?[19] **For I have known him, in order that he may command his children and his household after him, that they keep the way of the Lord, to do righteousness and justice, that the Lord may bring to Abraham what He has spoken to him."**

Notice the conversation is not just in verse 17 it goes on to verse 19 where verse 19 God talks about himself like he is distance from himself and a other. Instead of saying my way he states the **way of the Lord** , then that **the Lord may bring** to Abraham what **he** has spoken to him.

God does not seek council from Angels or humans

Isa 40 (NKJV) [13] Who has directed the Spirit of the Lord, Or as His counselor has taught Him?[14] With whom did He take counsel, and who instructed Him, And taught Him in the path of justice? Who taught Him knowledge, And showed Him the way of understanding?

The answer to these questions is None has been his counselor.

God, the Christian and Time

We say many times that God is outside of time. And God doesn't count time as we do. But God does count time as we do although God in his being is timeless. And in being timeless. And for him a day of his can take up to a thousand of our years.

Psalms 90:4 NKJV For a thousand years in Your sight Are like yesterday when it is past, And like a watch in the night.

2Peter 3:8 NKJV But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one thousand years.

When God told Sarah she was to have a Child he set a time next year and it happened in his time .

Genesis 18:10 NKJV And He said, "I will certainly return to you according to the time of life, and behold, Sarah your wife shall have a son." (Sarah was listening in the tent door which was behind him.) Genesis 21:1-2 NKJV 1 And the LORD visited Sarah as He had said, and the LORD did for Sarah as He had spoken. 2 For Sarah conceived and bore Abraham a son in his old age, at the set time of which God had spoken to him

We know there is time in heaven. For we see time counted in heaven in the Book of Revelations.

Revelation 8:1 NKJV When He opened the seventh seal, there was silence in heaven for about half an hour.

God revealed himself to Moses as I Am (YHWH)

Exodus 3:13-14 NKJV 13 Then Moses said to God, “Indeed, when I come to the children of Israel and say to them, ‘The God of fathers has sent me to you,’ and they say to me, ‘What is His name?’ what shall I say to them?” 14 And God said to Moses, “I AM WHO I AM.” And He said, “Thus you shall say to the children of Israel, ‘I AM has sent me to you.’ ”

In the Septuagint (Greek version of the Old Testament 250 BC) It states I am the Being

Exodus 3:14 LXXE And God spoke to Moses, saying, I am THE BEING; and he said, Thus shall ye say to the children of Israel, THE BEING has sent me to you.

Each member of the Trinity is in himself timeless, without beginning or Ending.

Holy Spirit is known as the eternal Spirit.

Hebrews 9:14 NKJV how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?

Jesus himself is from everlasting or Lit. the days of eternity.

Micah 5:2 NKJV “But you, Bethlehem Ephrathah, Though you are little among the thousands of Judah, Yet out of you shall come forth to Me The One to be Ruler in Israel, Whose goings forth are from of old, From everlasting.”

The Father is called the Ancient of Days

Daniel 7:9 NKJV “I watched till thrones were put in place, And the Ancient of Days was seated; His garment was white as snow, And the hair of His head was like pure wool. His throne was a fiery flame, Its wheels a burning fire;

To think they existed before time began and even planned our Salvation at that moment before the creation of the world or before time ever began

Titus 1:2 in hope of eternal life which God, who cannot lie, promised before time began,

2 Timothy 1:9 who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before time began,

And they will continue to exist even after time has a end .

(Matthew 28:20 EasyEnglish) Teach them to obey everything that I have taught you. You can be sure that I will be with you always. I will be with you until the end of time.’

In he being timeless without beginning or ending God can answer a prayer before it is said.

Isaiah 65:24 NKJV “It shall come to pass That before they call, I will answer; And while they are still speaking, I will hear.

And we as Christians are said in scripture to be in heaven ruling with Christ as we are in earth.

Ephesians 2:6 and raised us up together, and made us sit together in the heavenly places in Christ Jesus,

I use to ask myself, am I as a Christian also living in a drama that was already written out? Since nothing can’t happen without being ordained by God. Am I currently living in two times the pass going through my struggles presently and the future ruling with Christ victorious? One day as I was thinking this, God through the scripture gave me the answer. God calls to be those things which aren’t. In other words God speaks the future to existence.

Romans 4:17 ….God, who gives life to the dead and calls those things which do not exist as though they did;

Hebrews 11:3 By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible.

So positionally (meaning how God sees us) we are seated with Christ in heaven. But in the Future we will be seated with

Christ in Heaven ruling.

Revelation 3:21 To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne.

Now the early church saw the saints after death ruling with Christ in Heaven. And with that I could also agree. Tertullian (145 AD -220 AD) in his Book On Idolatry chapter 18 {" But "both your birth and yoursubstance are troublesome to you in resisting idolatry." For avoiding it, remedies cannot be lacking; since, even if they be lacking, there remains that one by which you will be made a happier magistrate, not in the earth,but in the heavens."}

Since Christ is ruling now.

Matthew 28:18 NKJV And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth.

1Corithians 15:25 NKJV For He must reign till He has put all enemies under His feet.

And we are present with him after death we are ruling with him after death.

2Corithians 5:8 NKJV We are confident, yes, well pleased rather to be absent from the body and to be present with the Lord.

So the future hasn't happened yet but it has in God's mind whose sees the future as it will be. And yet is in the present, knowing what is happening now. Is God able to go back through time ? God is able to do whatever he wants. But to answer that question with a question why would he? Think of it Everything that is happening or has happened is how God determined it should happen why would he want to change it ?

Isaiah 46:10-11 Declaring the end from the beginning, And from ancient times things that are not yet done, Saying, 'My counsel shall stand, And I will do all My pleasure,' Calling a bird of prey from the east, The man who executes My counsel, from a far country. Indeed I have spoken it; I will also bring it to pass. I have purposed it; I will also do it.

God doesn't make mistakes and everything is moving to a ultimate goal. Which will end in the destruction of the present Heaven and Earth. And bringing forth of a New Heavens and New Earth.

2Peter 3:13 NKJV Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells.

There is so many other things we can ask ourselves about God, time and the Christian but since my mind is blank at the moment I will leave it here.

Josephus Book 1 Chapter 11 {"1. ABOUT this time the Sodomites grew proud, on account of their riches and great wealth; they became unjust towards men, and impious towards God, insomuch that they did not call to mind the advantages they received from him: they hated strangers, and abused themselves with Sodomitical practices. God was therefore much displeased at them, and determined to punish them for their pride, and to overthrow their city, and to lay waste their country, until there should neither plant nor fruit grow out of it.

2. When God had thus resolved concerning the Sodomites, Abraham, as he sat by the oak of Mambre, at the door of his tent, saw three angels; and thinking them to be strangers, he rose up, and saluted them, and desired they would accept of an entertainment, and abide with him; to which, when they agreed, he ordered cakes of meal to be made presently; and when he had slain a calf, he roasted it, and brought it to them, as they sat under the oak. Now they made a show of eating; and besides, they asked him about his wife Sarah, where she was; and when he said she was within, they said they would come again hereafter, and find her become a mother. Upon which the woman laughed, and said that it was impossible she should bear children, since she was ninety years of age, and her husband was a hundred. Then they concealed themselves no longer, but declared that they were angels of God; and that one of them was sent to inform them about the child, and two of the overthrow of Sodom.

3. When Abraham heard this, he was grieved for the Sodomites; and he rose up, and besought God for them, and entreated him that he would not destroy the righteous with the wicked. And when God had replied that there was no good man among the Sodomites; for if there were but ten such man among them, he would not punish any of them for their sins, Abraham held his peace. And the angels came to the city of the Sodomites, and Lot entreated them to accept of a lodging with him; for he was a very generous and hospitable man, and one that had learned to imitate the goodness of Abraham."}

Chapter 19

A) Then Jehovah rained upon Sodom and upon Gomorrah brimstone and fire from Jehovah out of heaven; and he overthrew those cities, and all the Plain, and all the inhabitants of the cities, and that which grew upon the ground in the year

James Ussher states 1897 B.C

Thomas Robinson states 1896 B.C

Merrill Unger states 2065 B.C

W.F. Albright states 2300 and 1900 B.C

Bryant G. Wood states 2070 B.C

David E. Graves states 2000-1600 B.C

Clement 30-100 AD **First Epistle of Clement to the Corinthians** {" Chap. XI. — Continuation. Lot.

On account of his hospitality and godliness, Lot was saved out of Sodom when all the country round was punished by means of fire and brimstone, the Lord thus making it manifest that He does not forsake those that hope in Him, but gives up such as depart from Him to punishment and torture. (Gen_19:1-38; comp. 2Pe_2:6-9) For Lot's wife, who went forth with him, being of a different mind from himself and not continuing in agreement with him [as to the command which had been given them], was made an example of, so as to be a pillar of salt unto this day. This was done that all might know that those who are of a double mind, and who distrust the power of God, bring down judgment on themselves and become a sign to all succeeding generations."}

Title: Unveiling the Archaeological and Scientific Evidence for the Biblical Sodom and Gomorrah: Cities Destroyed by Fire

Introduction:

The story of Sodom and Gomorrah, as depicted in the Bible, has captivated the minds of many for centuries. These ancient cities were believed to have been destroyed by fire as a result of their wickedness. In recent years, archaeologists and scientists have conducted extensive research to uncover evidence that supports the existence and destruction of these cities. This booklet aims to present a compilation of archaeological findings and scientific data that shed light on the historical reality of Sodom and Gomorrah

Chapter 1: Historical Context

- The Biblical account of Sodom and Gomorrah
- Ancient Near Eastern references to the cities
- Biblical and extrabiblical sources that mention their destruction

Chapter 1: Historical Context - The Story of Sodom and Gomorrah

1.1 The Biblical Account of Sodom and Gomorrah
The story of Sodom and Gomorrah is one of the most well-known narratives in the Bible, found primarily in the Book of Genesis. According to the biblical account, these cities, along with three others, were situated in the fertile plain of the Jordan River Valley. The cities were known for their wickedness, and God decided to destroy them as a divine judgment. The narrative includes the well-known episode of Lot, the nephew of the patriarch Abraham, who was warned to flee the cities before their destruction. Lot's wife famously looked back and was turned into a pillar of salt.

1.2 Ancient Near Eastern References to the Cities
While the biblical account of Sodom and Gomorrah is the most well-known, there are also references to these cities in ancient Near Eastern texts. In particular, the ancient city of Ebla, located in modern-day Syria, has provided some insights. Ebla was an important trade and political center during the third millennium BCE. Cuneiform tablets discovered at Ebla mention a place called "Sudum" and a district called "Gimarra," which some scholars believe could be references to Sodom and Gomorrah.

1.3 Biblical and Extrabiblical Sources on their Destruction
Apart from the biblical account, there are several other biblical and extrabiblical sources that mention the destruction of Sodom and Gomorrah. In the Book of Deuteronomy, Moses references the cities' destruction as a warning to the Israelites.

Deuteronomy 29:21-23
And the Lord would separate him from all the tribes of Israel for adversity, according to all the curses of the covenant that are written in this Book of the Law, so that the coming generation of your children who rise up after you, and the foreigner who comes from a far land, would say, when they see the plagues of that land and the sicknesses which the Lord has laid on it: 'The whole land is brimstone, salt, and burning; it is not sown, nor does it bear, nor does any grass grow there, like the overthrow of Sodom and Gomorrah, Admah, and Zeboiim, which the Lord overthrew in His anger and His wrath.'

The New Testament also refers to their destruction, with Jesus and the apostles using the story as a cautionary tale.

Matthew 10:15
Assuredly, I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city!

Matthew 11:23-24
And you, Capernaum, who are exalted to heaven, will be brought down to Hades; for if the mighty works which were done in you had been done in Sodom, it would have remained until this day. But I say to you that it shall be more tolerable for the land of Sodom in the day of judgment than for you."

2 Peter 2:4-9
For if God did not spare the angels who sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved for judgment; and did not spare the ancient world, but saved Noah, one of eight people , a preacher of righteousness, bringing in the flood on the world of the ungodly;
and turning the cities of Sodom and Gomorrah into ashes, condemned them to destruction, making them an example to those who afterward would live ungodly;
and delivered righteous Lot, who was oppressed by the filthy conduct of the wicked (for that righteous man, dwelling among them, tormented his righteous soul from day to day by seeing and hearing their lawless deeds)— then the Lord knows how to deliver the godly out of temptations and to reserve the unjust under punishment for the day of judgment,

Jude 1:7
as Sodom and Gomorrah, and the cities around them in a similar manner to these, having given themselves over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the vengeance of eternal fire.

In addition to these biblical sources, there are extrabiblical texts, such as the Dead Sea Scrolls, which mention the cities' destruction and connect it to divine judgment.

1.4 Interpretations and Theories
The story of Sodom and Gomorrah has been the subject of various interpretations and theories throughout history. Some scholars see the narrative as a historical event, while others view it as a mythological or symbolic story. The cities' destruction has been attributed to natural disasters, such as earthquakes or volcanic eruptions, meteors as well as divine intervention. The moral and ethical implications of the story have also been widely discussed, with debates on the nature of the sins committed by the cities'

inhabitants.

1.5 Archaeological Investigations and Discoveries

Archaeological investigations have been conducted in the region where Sodom and Gomorrah are believed to have existed. Excavations have been carried out at various sites, including Bab edh-Dhra and Numeira, located near the southern end of the Dead Sea. These excavations have revealed evidence of ancient settlements and destruction layers, but the identification of these sites as Sodom and Gomorrah remains a subject of debate among scholars.

Summer 1999 Issue of Bible and Spade states ("At Numeira, a better preserved site than Bab edh-Dhra, the evidence is even more dramatic. Unlike Bab edh-Dhra, the remnants of the town did not suffer erosional damage. Also in contrast to Bab edh-Dhra, Numeira was occupied for less than 100 years (Rast 1981b: 42; Rast and Schaub 1980: 43). On the east side of Numeira is a large tower 7.4 m (24 ft) wide and at least 10.0 m (33 ft) long (Coogan 1984: 80). It was built over an earlier domestic phase that suffered a heavy burning.

This earliest phase of occupation was destroyed by fire; the walls and rooms that collapsed over the ashy destruction debris consisted of considerable mudbrick detritus, many large wooden beams, and carbonized grasses and reeds still tied by the ropes that had held them together as thatch. On the occupational surface of Room V (NE 10/2 Locus 5) was the skeleton of a mature male who had perished in the destruction of this earliest phase (Coogan 1984: 79).

Similar evidence was found in Room 4 just inside the southern wall. Some 20–30 cm (8–12 in) below the final phase was an earlier phase with fragments of human bones (Rast and Schaub 1980:44).

As with Bab edh-Dhra, Numeira was violently destroyed at the end of the Early Bronze III period. The type of pottery lying on the floors of the houses confirms that it met its end at the same time as Bab edh-Dhra (Rast and Schaub 1980: 45). A thick layer of burnt debris was found in almost every area excavated (Rast 1981b: 41; 1987b: 47). Michael Coogan, one of the excavators of Numeira, described what the archaeologists encountered:

Under the topsoil (desert pavement) and a naturally deposited windblown sandy soil, the entire area was covered by the ashy debris of the final destruction of the town, up to 0.40 m in depth. This ash contained fragments of wooden beams that had supported the roofs of the dwellings and lay immediately over the latest occupational layer within each room, sealing the material beneath it. Not infrequently there was mudbrick detritus over the ash, which had resulted from the collapse of the mudbrick superstructures after the final conflagration (1984: 76).

On the inner side of the tower more startling evidence was found for the tragedy which overcame Numeira.

Over the final layer was a thick (0.50–0.10 m) layer of ashy debris, in which were found the skeletons of two mature males who perished in the final destruction of the town; over this was mudbrick detritus and rockfall (Coogan 1984:80).

In Room 4 just inside the southern wall were fragments of human bones above and on the final surface (Rast and Schaub 1980: 44). Numeira met a tragic end and was never again occupied.

It is possible to estimate the time span between the earlier destruction and the final destruction at Numeira. The area adjacent to the inner (west) face of the tower was used as an outdoor activity area. More than 20 alternating layers of chaff and carbonized material were found between the earlier domestic phase and the final destruction layer. The nature of the layers suggests seasonal activity (Coogan 1984:80). Thus, we can estimate the time span between the two destructions as being a little more than 20 years, which agrees with the Biblical time frame (14 to 24 years) between the events of Genesis 14 and 19 (Shea 1988: 18–19). ")

1.6 Modern Cultural and Literary Influence
The story of Sodom and Gomorrah has had a significant cultural and literary impact throughout history. It has been referenced and interpreted in various works of literature, art, and religious discourse. The concept of "sodomy" has its origins in the story and has been used to refer to sexual acts considered sinful or unnatural. The story's themes of divine judgment, righteousness, and the consequences of wickedness continue to resonate in contemporary religious and moral discussions.

In summary, Chapter 1 provides a historical context for the story of Sodom and Gomorrah. It explores the biblical account of their destruction, references to the cities in ancient Near Eastern texts, biblical

Chapter 2: Archaeological Discoveries
- Excavations in the region of the Dead Sea
- Evidence of ancient settlements and cities
- Identification of potential sites for Sodom and Gomorrah

Chapter 2: Archaeological Discoveries2.1 Excavations in the region of the Dead Sea
Archaeologists have conducted numerous excavations in the region surrounding the Dead Sea, where Sodom and Gomorrah were believed to have been located. These excavations have revealed a wealth of information about the ancient settlements in the area.

2.1.1 Tall el-Hammam
One potential site for Sodom is Tall el-Hammam, located in modern-day Jordan. Excavations at this site, led by archaeologist Dr. Steven Collins, have uncovered a large Bronze Age city with evidence of destruction by fire. The city was surrounded by a massive defensive wall and featured a well-planned layout, indicative of a thriving urban center. The destruction layer found at Tall el-Hammam aligns with the timeline of the biblical account of Sodom's destruction.

Sodom and Gomorrah? Evidence That a Cosmic Impact Destroyed a Biblical City in the Jordan Valley by UNIVERSITY OF CALIFORNIA - SANTA BARBARA SEPTEMBER 20, 2021

(" Scientists have found evidence of a cosmic airburst event around 1650 BCE that devastated the ancient city of Tall el-Hammam in the southern Jordan Valley, causing extreme temperatures and depositing high concentrations of salt. This event, potentially inspiring the biblical tales of Sodom and Jericho's destruction, might have also led to a mass abandonment of cities in the region during the "Late Bronze Age Gap." In the Middle Bronze Age (about 3,600 years ago or roughly 1650 BCE), the city of Tall el-Hammam was ascendant. Located on high ground in the southern Jordan Valley, northeast of the Dead Sea, the settlement in its time had become the largest continuously occupied Bronze Age city in the southern Levant, having hosted early civilization for a few thousand years. At that time, it was 10 times larger than Jerusalem and 5 times larger than Jericho.

"It's an incredibly culturally important area," said James Kennett, emeritus professor of earth science at the University of California, Santa Barbara. "Much of where the early cultural complexity of humans developed is in this general area." A favorite site for archaeologists and biblical scholars, the mound hosts evidence of culture all the way from the Chalcolithic, or Copper Age, all compacted into layers as the highly strategic settlement was built, destroyed, and rebuilt over millennia.

But there is a 1.5-meter interval in the Middle Bronze Age II stratum that caught the interest of some researchers for its "highly unusual" materials. In addition to the debris one would expect from destruction via warfare and earthquakes, they found pottery shards with outer surfaces melted into glass, "bubbled" mudbrick and partially melted building material, all indications of an anomalously high-temperature event, much hotter than anything the technology of the time could produce.

"We saw evidence for temperatures greater than 2,000 degrees Celsius," said Kennett, whose research group at the time happened to have been building the case for an older cosmic airburst about 12,800 years ago that triggered major widespread burning, climatic changes and animal extinctions. The charred and melted materials at Tall el-Hammam looked familiar, and a group of researchers including impact scientist Allen West and Kennett joined Trinity Southwest University biblical scholar Philip J. Silvia's research effort to determine what happened at this city 3,650 years ago.

Their results are published in the journal Nature Scientific Reports.

Salt and Bone
"There's evidence of a large cosmic airburst, close to this city called Tall el-Hammam," Kennett said of an explosion similar to the Tunguska Event, a roughly 12-megaton airburst that occurred in 1908, when a 56-60-meter meteor pierced the Earth's atmosphere over the Eastern Siberian Taiga.
The shock of the explosion over Tall el-Hammam was enough to level the city, flattening the palace and surrounding walls and mudbrick structures, according to the paper. The distribution of bones indicated "extreme disarticulation and skeletal fragmentation in nearby humans."

For Kennett, further proof of the airburst was found by conducting many different kinds of analyses on soil and sediments from the critical layer. Tiny iron-and silica-rich spherules turned up in their analysis, as did melted metals.

"I think one of the main discoveries is shocked quartz. These are sand grains containing cracks that form only under very high pressure," Kennett said of one of many lines of evidence that point to a large airburst near Tall el-Hammam. "We have shocked quartz from this layer, and that means there were incredible pressures involved to shock the quartz crystals — quartz is one of the hardest minerals; it's very hard to shock."

The airburst, according to the paper, may also explain the "anomalously high concentrations of salt" found in the destruction layer — an average of 4% in the sediment and as high as 25% in some samples.")

2.1.2 Bab edh-Dhra and Numeira
Bab edh-Dhra and Numeira, located near the southeastern edge of the Dead Sea, have also been suggested as possible sites for Sodom and Gomorrah. Excavations at these sites have revealed evidence of large Bronze Age settlements that were abruptly

abandoned, with signs of destruction by fire. The pottery and artifacts found at these sites date to a period consistent with the biblical account of Sodom and Gomorrah.

2.2 Evidence of ancient settlements and cities
In addition to specific excavation sites, the broader region surrounding the Dead Sea has yielded evidence of ancient settlements and cities that existed during the time period associated with Sodom and Gomorrah.

2.2.1 Cities of the Plain
The Bible describes Sodom and Gomorrah as being part of a group of cities known as the "Cities of the Plain."

Genesis 19:25
So He overthrew those cities, all the plain, all the inhabitants of the cities, and what grew on the ground.

Archaeological surveys have identified several ancient sites in the Dead Sea region that could potentially be part of this group, including Admah, Zeboiim, and Zoar. These sites show signs of occupation during the Bronze Age and evidence of destruction, further supporting the existence of a civilization in the area during the biblical timeframe.

2.2.2 Trade and cultural connections
Archaeological findings in the region have also revealed evidence of trade and cultural connections that existed during the time of Sodom and Gomorrah. The discovery of imported pottery, such as Mycenaean and Cypriot wares, suggests that the inhabitants of these cities had contact with other civilizations and participated in long-distance trade networks.

2.3 Identification of potential sites for Sodom and Gomorrah
While the exact location of Sodom and Gomorrah remains a subject of debate, the archaeological discoveries in the region have provided valuable insight into potential sites.

2.3.1 Geographic and topographic considerations
Scholars have analyzed geographical and topographic features described in the biblical account to identify possible locations for Sodom and Gomorrah. The presence of fertile land, abundant water sources, and proximity to the Jordan River have been taken into account when assessing potential sites.

2.3.2 Salt formations and sulfur balls
The biblical narrative describes the area around Sodom and Gomorrah as being rich in "bitumen and salt."

Genesis 14:10
Now the Valley of Siddim was full of asphalt pits; and the kings of Sodom and Gomorrah fled; some fell there, and the remainder fled to the mountains.

Genesis 14:3
All these joined together in the Valley of Siddim (that is, the Salt Sea).

Geological surveys have revealed the presence of large salt formations, as well as sulfur balls, in the vicinity of the Dead Sea. These findings align with the biblical description of the region and provide further evidence for the existence of Sodom and Gomorrah.

In conclusion, archaeological excavations in the region of the Dead Sea, including sites like Tall el-Hammam, Bab edh-Dhra, and Numeira, have unearthed evidence

Other Evidences

The Destruction Event
- Geological evidence of catastrophic events in the Dead Sea region
- Geological studies on the occurrence of seismic activity and volcanic eruptions
- Examination of ancient geological formations and layers of ash

Allen West and Jennifer Rice under CC BY-ND ("Air temperatures rapidly rose above 3,600 degrees Fahrenheit," writes study co-author Christopher Moore. "Clothing and wood immediately burst into flames. Swords, spears, mudbricks and pottery began to melt. Almost immediately, the entire city was on fire." ")

Scientific Analysis

- Analysis of pottery and artifacts found in the region

- Examination of the chemical composition of the Dead Sea salts
- Radiocarbon dating and other scientific dating methods

Biblical and ExtraBiblical References

- Comparative analysis of biblical accounts with other ancient Near Eastern texts
- Examination of linguistic and cultural similarities between ancient texts

- Interpretation of the biblical narrative in light of archaeological and scientific findings

Conclusion:
The evidence presented in this booklet offers a compelling case for the existence and destruction of Sodom and Gomorrah. Archaeological excavations, scientific analysis, and historical references converge to support the biblical narrative. While the exact location and nature of the destruction may still be debated, the cumulative evidence underscores the significance of these ancient cities and their catastrophic fate.

Josephus Book 1 Chapter 11 {"Now when the Sodomites saw the young men to be of beautiful countenances, and this to an extraordinary degree, and that they took up their lodgings with Lot, they resolved themselves to enjoy these beautiful boys by force and violence; and when Lot exhorted them to sobriety, and not to offer any thing immodest to the strangers, but to have regard to their lodging in his house; and promised that if their inclinations could not be governed, he would expose his daughters to their lust, instead of these strangers; neither thus were they made ashamed.

4. But God was much displeased at their impudent behavior, so that he both smote those men with blindness, and condemned the Sodomites to universal destruction. But Lot, upon God's informing him of the future destruction of the Sodomites, went away, taking with him his wife and daughters, who were two, and still virgins; for those that were betrothed to them were above the thoughts of going, and deemed that Lot's words were trifling. God then cast a thunderbolt upon the city, and set it on fire, with its inhabitants; and laid waste the country with the like burning, as I formerly said when I wrote the Jewish War. But Lot's wife continually turning back to view the city as she went from it, and being too nicely inquisitive what would become of it, although God had forbidden her so to do, was changed into a pillar of salt; for I have seen it, and it remains at this day. Now he and his daughters fled to a certain small place, encompassed with the fire, and settled in it: it is to this day called *Zoar,* for that is the word which the Hebrews use for a small thing. There it was that he lived a miserable life, on account of his having no company, and his want of provisions.

5. But his daughters, thinking that all mankind were destroyed, approached to their father, though taking care not to be perceived. This they did, that human kind might not utterly fail: and they bare sons; the son of the elder was named Moab, Which denotes one derived from his father; the younger bare Ammon, which name denotes one derived from a kinsman. The former of whom was the father of the Moabites, which is even still a great nation; the latter was the father of the Ammonites; and both of them are inhabitants of Celesyria. And such was the departure of Lot from among the Sodomites."}

Chapter 20

Why did the Bible refer to Abraham as a prophet when he didn't really look or act like one?

For a number of reasons .

1.1. God called him a prophet
2.
Gen 20:7 NKJV Now therefore, restore the man's wife; for he is a prophet, and he will pray for you and you shall live. But if you do not restore her, know that you shall surely die, you and all who are yours."

2. God spoke to him

Gen 12:1 NKJV Now the LORD had said to Abram: "Get out of your country, From your family And from your father's house, To a land that I will show you.

3. Jesus said Abraham seen his day or seen him

Joh 8:56-57 NKJV 56 Your father Abraham rejoiced to see My day, and he saw it and was glad.” 57 Then the Jews said to Him, “You are not yet fifty years old, and have You seen Abraham?”

Most likely in reference to Genesis 18 where all three members of the Godhead was revealed to him . Notice he calls all three of them Lord.

Gen 18:1-3 NKJV 1 Then the LORD appeared to him by the terebinth trees of Mamre, as he was sitting in the tent door in the heat of the day. 2 So he lifted his eyes and looked, and behold, three men were standing by him; and when he saw them, he ran from the tent door to meet them, and bowed himself to the ground, 3 and said, “My Lord, if I have now found favor in Your sight, do not pass on by Your servant.

The Early Church Father Augustine in the Trinity Book 3 chapter 11 states (“ 25. Can there be any one who will say that the Lord appeared to Moses by an angel, but to Abraham by Himself? Let us not answer this question from Stephen, but from the book itself, whence Stephen took his narrative. For, pray, because it is written, “And the Lord God said unto Abraham;” and a little after, “And the Lord God appeared unto Abraham;” were these things, for this reason, not done by angels? Whereas it is said in like manner in another place, “And the Lord appeared to him in the plains of Mamre, as he sat in the tent door in the heat of the day;” and yet it is added immediately, “And he lift up his eyes and looked, and, lo, three men stood by him:” of whom we have already spoken. For how will these people, who either will not rise from the words to the meaning, or easily throw themselves down from the meaning to the words,—how, I say, will they be able to explain that God was seen in three men, except they confess that they were angels, as that which follows also shows? Because it is not said an angel spoke or appeared to him, will they therefore venture to say that the vision and voice granted to Moses was wrought by an angel because it is so written, but that God appeared and spake in His own substance to Abraham because there is no mention made of an angel? What of the fact, that even in respect to Abraham an angel is not left unmentioned? “)

Josephus Book 1 Chapter 12 {"1. ABRAHAM now removed to Gerar of Palestine, leading Sarah along with him, under the notion of his sister, using the like dissimulation that he had used before, and this out of fear: for he was afraid of Abimelech, the king of that country, who did also himself fall in love with Sarah, and was disposed to corrupt her; but he was restrained from satisfying his lust by a dangerous distemper which befell him from God. Now when his physicians despaired of curing him, he fell asleep, and saw a dream, warning him not to abuse the stranger’s wife; and when he recovered, he told his friends that God had inflicted that disease upon him, by way of punishment, for his injury to the stranger; and in order to preserve the chastity of his wife, for that she did not accompany him as his sister, but as his legitimate wife; and that God had promised to be gracious to him for the time to come, if this person be once secure of his wife’s chastity. When he had said this, by the advice of his friends, he sent for Abraham, and bid him not to be concerned about his wife, or fear the corruption of her chastity; for that God took care of him, and that it was by his providence that he received his wife again, without her suffering any abuse. And he appealed to God, and to his wife’s conscience; and said that he had not any inclination at first to enjoy her, if he had known she was his wife; but since, said he, thou leddest her about as thy sister, I was guilty of no offense. He also entreated him to be at peace with him, and to make God propitious to him; and that if he thought fit to continue with him, he should have what he wanted in abundance; but that if he designed to go away, he should be honorably conducted, and have whatsoever supply he wanted when he came thither. Upon his saying this, Abraham told him that his pretense of kindred to his wife was no lie, because she was his brother’s daughter; and that he did not think himself safe in his travels abroad, without this sort of dissimulation; and that he was not the cause of his distemper, but was only solicitous for his own safety: he said also, that he was ready to stay with him. Whereupon Abimelech assigned him land and money; and they coventanted to live together without guile, and took an oath at a certain well called Beersheba, which may be interpreted, *The Well of the Oath:* and so it is named by the people of the country unto this day."}

Chapter 21

A) And the LORD visited Sarah as He had said, and the LORD did for Sarah as He had spoken. For Sarah conceived and bore Abraham a son Issac in his old age, at the set time of which God had spoken to him in the year 1896, 1850, 1900 B.C

El Olam (עוֹלָם אֵל) - Everlasting God: This name is mentioned in Gen 21:33, where it refers to God as the Everlasting God. It signifies God's eternal nature and existence. Other verses that highlight God's everlasting nature include Psa 90:2, Isa 40:28, and Rev 1:8.

Abraham loved Ishmael but he received a command from God to send him away as his wife told him. His heart most likely was crushed this was his first born son he seen him grow to his teens, he also through time grew fond of his mother as we see in the verse below.

Genesis 21:11–12 **And the matter was very displeasing in Abraham's sight because of his son. But God said to Abraham, "Do not let it be displeasing in your sight because of the lad or because of your bondwoman**. Whatever Sarah has said to you, listen to her voice; for in Isaac your seed shall be called.

The Bible states that what Sarah and God demanded of him was despleasing to him. He didn't enjoy it. But he obeyed. The Word for displeasing in Hebrew is רעTransliteration: râʿaʿ Phonetic: raw-ah' and it means

1. 1. displeasing
2. 2. to be sad
3. 3. Shattering
4. 4. To be broken to pieces
5. 5. To see as evil
6. 6. Or repulsive

For God to tell him don't feel this way means he was feeling in that matter about the situation. Which verse 11 tells us.

Before he had Issac we see him telling God let Ishmael live before you. But God is God and one can not change God's mind in what he determines to do. Or what he commands us to do.

Genesis 17:18 And Abraham said to God, "Oh, that Ishmael might live before You!"

God's word can at times be both sweet to the taste but bitter to the stomach. Sweet because God the creator of the universe is speaking to us but bitter in what he commands us to do and the suffering we will have to go through to get it done.

Revelation 10:10 Then I took the little book out of the angel's hand and ate it, and it was as sweet as honey in my mouth. But when I had eaten it, my stomach became bitter.

Josephus Book 1 Chapter 12 {"2. Now in a little time Abraham had a son by Sarah, as God had foretold to him, whom he named Isaac, which signifies *Laughter*. And indeed they so called him, because Sarah laughed when God said that she should bear a son, she not expecting such a thing, as being past the age of child-bearing, for she was ninety years old, and Abraham a hundred; so that this son was born to them both in the last year of each of those decimal numbers. And they circumcised him upon the eighth day and from that time the Jews continue the custom of circumcising their sons within that number of days. But as for the Arabians, they circumcise after the thirteenth year, because Ismael, the founder of their nation, who was born to Abraham of the concubine, was circumcised at that age; concerning whom I will presently give a particular account, with great exactness.

3. As for Sarah, she at first loved Ismael, who was born of her own handmaid Hagar, with an affection not inferior to that of her own son, for he was brought up in order to succeed in the government; but when she herself had borne Isaac, she was not willing that Ismael should be brought up with him, as being too old for him, and able to do him injuries when their father should be dead; she therefore persuaded Abraham to send him and his mother to some distant country. Now, at the first, he did not agree to what Sarah was so zealous for, and thought it an instance of the greatest barbarity, to send away a young child and a woman unprovided of necessaries; but at length he agreed to it, because God was pleased with what Sarah had determined: so he delivered Ismael to his mother, as not yet able to go by himself; and commanded her to take a bottle of water, and a loaf of bread, and so to depart, and to take Necessity for her guide. But as soon as her necessary provisions failed, she found herself in an evil case; and when the water was almost spent, she laid the young child, who was ready to expire, under a fig-tree, and went on further, that so he might die while she was absent. But a Divine Angel came to her, and told her of a fountain hard by, and bid her take care, and bring up the child, because she should be very happy by the preservation of Ismael. She then took courage, upon the prospect of what was promised her, and, meeting with some shepherds, by their care she got clear of the distresses she had been in.

4. When the lad was grown up, he married a wife, by birth an Egyptian, from whence the mother was herself derived originally. Of this wife were born to Ismael twelve sons; Nabaioth, Kedar, Abdeel, Mabsam, Idumas, Masmaos, Masaos, Chodad, Theman, Jetur, Naphesus, Cadmas. These inhabited all the country from Euphrates to the Red Sea, and called it Nabatene. They are an Arabian nation, and name their tribes from these, both because of their own virtue, and because of the dignity of Abraham their father."}

Chapter 22

(Genesis 22:5) And Abraham said unto his young men, Abide ye here with the ass**, and I and the lad will go yonder; and we will worship, and come again to you.** (ASV)

Abraham believed that God would raise him from the dead.

(Hebrews 11:17-19) By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son, of whom it was said, "In Isaac your seed shall be called," concluding that God was able to raise him up, even from the dead, from which he also received him in a figurative sense. (NKJV)

Issac is a type or for shallowof Christ Jesus. Issac wasn't a little boy like we see in movies or in cartoon but a grown man. According to Jewish tradition Issac was 30 years old when he was about to be sacrifice. And Josephus states 25 .

Antiquities.1.13.2 {"Now they had brought with them everything necessary for a sacrifice excepting the animal that was to be offered only. Now Isaac was twenty-five years old."}

What was Isaac's Abraham's son, personality and character like?

One of obedience to his father even to the point of death.

(Genesis 22:7-9) But Isaac spoke to Abraham his father and said, "My father!" And he said, "Here I am, my son." Then he said, "Look, the fire and the wood, but where is the lamb for a burnt offering?" And Abraham said, "My son, God will provide for Himself the lamb for a burnt offering." So the two of them went together. Then they came to the place of which God had told him. And Abraham built an altar there and placed the wood in order; and he bound Isaac his son and laid him on the altar, upon the wood. (NKJV)

In the Jewish tradition Issac was not a child but a young man most likely 25 or even in hisearly 30's. Josephusthe Jewish Historian has him as 25 yearsold. And willing to be sacrificed in obedience to his dad.

Josephus Antiques of the Jews Book 1 Chapter 13 states("Now Isaac was twenty-five years old. And as he was building the altar, he asked hisfather what he wasabout tooffer, since there was no animal there for an oblation :- to which it was answered, "That God would provide himself an oblation, he being able to make a plentiful provision for men out of what they have not, and to deprive others of what they already have, when they put too much trust there in; that therefore, if God pleased to be present and propitious at this sacrifice, he would provide himself an oblation."

As soon as the altar was prepared, and Abraham had laid on the wood, and all things were entirely ready, he said to his son, "O son, I poured out a vast number of prayers that I might have thee for my son; when thou wast come into the world, there was nothing that could contribute to thy support for which I was not greatly solicitous, nor any thing wherein I thought myself happier than to see thee grown up to man's estate, and that I might leave thee at my death the successor to my dominion; but since it was by God's will that I became thy father, and it is now his will that I relinquish thee, bear this consecration to God with a generous mind; for I resign thee up to God who has thought fit now to require this testimony of honor to himself, on account of the favors he hath conferred on me, in being to me a supporter and defender. Accordingly thou, my son, wilt now die, not in any common way of going out of the world, but sent to God, the Father of all men, beforehand, by thy own father, in the nature of a sacrifice. I suppose he thinks thee worthy to get clear of this world neither by disease, neither by war, nor by any other severe way, by which death usually comes upon men, but so that he will receive thy soul with prayers and holy offices of religion, and will place thee near to himself, and thou wilt there be to me a succorer and supporter in my old age; on which account I principally brought thee up, and thou wilt thereby procure me God for my Comforter instead of thyself." Now Isaac was of such a generous disposition as became the son of such a father, and was pleased with this discourse; and said, "That he was not worthy to be born at first, if he should reject the determination of God and of his father, and should not resign himself up readily to both their pleasures; since it would have been unjust if he had not obeyed, even if his father alone had so resolved." So he went immediately to the altar to be sacrificed. And the deed had been done if God had not opposed it; for he called loudly to Abraham by his name, and forbade him to slay his son; and said, "It was not out of a desire of human blood that he was commanded to slay his son, nor was he willing that he should be taken away from him whom he had made his father, but to try the temper of his mind, whether he would be obedient to such a command. Since therefore he now was satisfied as to that his alacrity, and the surprising readiness he showed in this his piety, he was delighted in having bestowed such blessings upon him; and that he would not be wanting in all sort of concern about him, and in bestowing other children upon him; and that his son should live to a very great age; that he should live a happy life, and bequeath a large principality to his children, who should be good and legitimate." He foretold also, that his family should increase into many nations and that those patriarchs should leave behind them an everlasting name; that they

should obtain the possession of the land of Canaan, and be envied by all men. When God had said this, he produced to them a ram, which did not appear before, for the sacrifice. So Abraham and Isaac receiving each other unexpectedly, and having obtained the promises of such great blessings, embraced one another; and when they had sacrificed, they returned to Sarah, and lived happily together, God affording them his assistance in all things they desired. "}

Rashi's Commentary on the TanakhTranslated by M. Rosenbaum and A.M. Silbermann states {" (“Others say that it means“after the words of Ishmael” who boasted to Isaac that he had been circumcised when he was thirteen years old without resisting. Isaac replied to him, “You think to intimidate me by mentioning the loss of one part of the
body! If the Holy One, blessed be He, were to tell me, “Sacrifice yourself to Me”I would not refuse”(Sanhedrin 89b).”)"}

In Christianity Issac prefigures Jesus who was obedient to his father to the point of death and became the atonement for the sinner who places his faith in him. And even the resurrection of Jesus is prefigure in Abraham's faith.

(John 3:16) "For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. (NKJV)

(Hebrews 11:17-19) By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son, of whom it was said, "In Isaac your seed shall be called," concluding that God was able to raise him up, even from the dead, from which he also received him in a figurative sense. (NKJV)

(Genesis 22:5) And Abraham said to his young men, "Stay here with the donkey; the lad and I will go yonder and worship, and we will come back to you." (NKJV)

Rashi comment on thisand states (“הבושנו AND WE WILL COME BACK—He prophesied that they would both return (Midrash Tanchuma, Vayera 22).(”

What is the difference between Abraham decision to sacrifice his son, God decision to sacrifice his son, Aztecs sacrifices of hearts to God, and human sacrifices in the sacrifices? Are they ritual, spiritual or barbaric acts?

They both believed that if they would sacrifice their son Resurrection was to come about from it. Abraham believed that if he would sacrifice Issac God would raise him from the dead .

(Genesis 22:5) And Abraham said to his young men, "Stay here with the donkey; the lad and I will go yonder and worship, and we will come back to you." (NKJV)

(Hebrews 11:17-19) By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son, of whom it was said, "In Isaac your seed shall be called," concluding that God was able to raise him up, even from the dead, from which he also received him in a figurative sense. (NKJV)

But the difference was this, Abraham was going to sacrifice his son as a sign of obedience to God's command not as a means of redeeming anyone from their sins. While God did it for the purpose to bring redemption of sin for the one who places their faith on his Son.

(Isaiah 53:4-12) Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed. All we like sheep have gone astray; We have turned, every one, to his own way; And the LORD has laid on Him the iniquity of us all. He was oppressed and He was afflicted, Yet He opened not His mouth; He was led as a lamb to the slaughter, And as a sheep before its shearers is silent, So He opened not His mouth. He was taken from prison and from judgment, And who will declare His generation? For He was cut off from the land of the living; For the transgressions of My people He was stricken. And they made His grave with the wicked-But with the rich at His death, Because He had done no violence, Nor was any deceit in His mouth. Yet it pleased the LORD to bruise Him; He has put Him to grief. When You make His soul an offering for sin, He shall see His seed, He shall prolong His days, And the pleasure of the LORD shall prosper in His hand. He shall see the labor of His soul, and be satisfied. By His knowledge My righteous Servant shall justify many, For He shall bear their iniquities. Therefore I will divide Him a portion with the great, And He shall divide the spoil with the strong, Because He poured out His soul unto death, And He was numbered with the transgressors, And He bore the sin of many, And made intercession for the transgressors. (NKJV)

Now in Aztecs sacrifices of hearts to God, and human sacrifices in the sacrifices shows that there is in man no matter in what location a desire to be right with God by means of a sacrifice.

(Hebrews 9:22) And according to the law almost all things are purified with blood, and without shedding of blood there is no remission. (NKJV)

There are people in other lands in the land of the Canaanites who did this very same thing as a means of pleasing their gods.

(Leviticus 18:21) 'And you shall not let any of your descendants pass through the fire to Molech, nor shall you profane the name of your God: I am the LORD. (NKJV)

While I don't approve of the Aztecs and even see it as barbaric , but there is a spiritaul sense to it if one can put ourselves in their shoes before becoming a Christian, what means did we use to try to make ourselves righteous before God . Not knowing that God already had provided a Atonement through his Son for our sins. In man there is a desire to be right with God all through the world one can see that through their sacrifices but God would only accept what he placed on the altar and that was his son Jesus Christ. In a Prophecy about Jesus which one can hear Jesus speaking to the Father states:

(Psalms 40:6-8) Sacrifice and offering You did not desire; My ears You have opened. Burnt offering and sin offering You did not require. Then I said, "Behold, I come; In the scroll of the book it is written of me. I delight to do Your will, O my God, And Your law is within my heart." (NKJV)

Jehovah Jireh (יְרְאֶה יְהוָה) - The LORD Will Provide - Gen_22:14

Chapter 23

Josephus Antiques of the Jews Book 1 Chapter 14 {"NOW Sarah died a little while after, having lived one hundred and twenty-seven years. They buried her in Hebron; the Canaanites publicly allowing them a burying-place; which piece of ground Abraham bought for four hundred shekels, of Ephron, an inhabitant of Hebron. And both Abraham and his descendants built themselves sepulchers in that place."}

Chapter 24

Verse 2

(Genesis 24:2) So Abraham said to the oldest servant of his house, who ruled over all that he had, "Please, put your hand under my thigh, (NKJV)

Rashi states {" the elder of his house: Since [the word זְקַן] is in the construct state, it is vowelized זְקַן.under my thigh: (Shev. 38) Since one who swears must take with his hand an article related to a mitzvah such as a Torah scroll or Tefillin, and circumcision was his first mitzvah, and he had fulfilled it with pain, it was dear to him; so he took it."}

This whole chapter can be seen as a typology of Christ and his bride. God the Father who sents the Holy Spirit to find Christ Jesus a bride which is the Church.

Abraham as a type of God the Father
Issac as a type of God the Son
The Servant as a type of the Holy Spirit
Rebbeca as a type of the church

Josephus Antiques of the Jews Book 1 Chapter 16 {"1. NOW when Abraham, the father of Isaac, had resolved to take Rebeka, who was grand-daughter to his brother Nahor, for a wife to his son Isaac, who was then about forty years old, he sent the ancientest of his servants to betroth her, after he had obliged him to give him the strongest assurances of his fidelity; which assurances were given after the manner following : - They put each other's hands under each other's thighs; then they called upon God as the witness of what was to be done. He also sent such presents to those that were there as were in esteem, on account that that they either rarely or never were seen in that country, The servant got thither not under a considerable time; for it requires much time to pass through Meopotamia, in which it is tedious traveling, both in the winter for the depth of the clay, and in summer for want of water; and, besides this, for the robberies there committed, which are not to be avoided by travelers but by caution beforehand. However, the servant came to Haran; and when he was in the suburbs, he met a considerable number of maidens going to the water; he therefore prayed to God that Rebeka might be found among them, or her whom Abraham sent him as his servant to espouse to his son, in case his will were that this marriage should be consummated, and that she might be made known to him by the sign, That while others denied him water to drink, she might give it him.

2. With this intention he went to the well, and desired the maidens to give him some water to drink: but while the others refused, on pretense that they wanted it all at home, and could spare none for him, one only of the company rebuked them for their peevish behavior towards the stranger; and said, What is there that you will ever communicate to anybody, who have not so much as given the man some water? She then offered him water in an obliging manner. And now he began to hope that his grand affair would succeed; but desiring still to know the truth, he commended her for her generosity and good nature, that she did not scruple to afford a sufficiency of water to those that wanted it, though it cost her some pains to draw it; and asked who were her parents, and wished them joy of such a daughter. "And mayst thou be espoused," said he, "to their satisfaction, into the family of an agreeable husband, and bring him legitimate children." Nor did she disdain to satisfy his inquiries, but told him her family. "They," says she, "call me Rebeka; my father was Bethuel, but he is dead; and Laban is my brother; and, together with my mother, takes care of all our family affairs, and is the guardian of my virginity." When the servant heard this, he was very glad at what had happened, and at what was told him, as perceiving that God had thus plainly directed his journey; and producing his bracelets, and some other ornaments which it was esteemed decent for virgins to wear, he gave them to the damsel, by way of acknowledgment, and as a reward for her kindness in giving him water to drink; saying, it was but just that she should have them, because she was so much more obliging than any of the rest. She desired also that he would come and lodge with them, since the approach of the night gave him not time to proceed farther. And producing his precious ornaments for women, he said he desired to trust them to none more safely than to such as she had shown herself to be; and that he believed he might guess at the humanity of her mother and brother, that they would not be displeased, from the virtue he found in her; for he would not be burdensome, but would pay the hire for his entertainment, and spend his own money. To which she replied, that he guessed right as to the humanity of her parents; but complained that he should think them so parsimonious as to take money, for that he should have all on free cost. But she said she would first inform her brother Laban, and, if he gave her leave, she would conduct him in.

3. As soon then as this was over, she introduced the stranger; and for the camels, the servants of Laban brought them in, and took care of them; and he was himself brought in to supper by Laban. And, after supper, he says to him, and to the mother of the damsel, addressing himself to her, "Abraham is the son of Terah, and a kinsman of yours; for Nahor, the grandfather of these children, was the brother of Abraham, by both father and mother; upon which account he hath sent me to you, being desirous to take this damsel for his son to wife. He is his legitimate son, and is brought up as his only heir. He could indeed have had the most happy of all the women in that country for him, but he would not have his son marry any of them; but, out of regard to his own relations, he desired him to match here, whose affection and inclination I would not have you despise; for it was by the good pleasure of God that other accidents fell out in my journey, and that thereby I lighted upon your daughter and your house; for when I was near to the city, I saw a great many maidens coming to a well, and I prayed that I might meet with this damsel, which has come to pass accordingly. Do you therefore confirm that marriage, whose espousals have been already made by a Divine appearance; and show the respect you have for Abraham, who hath sent me with so much solicitude, in giving your consent to the marriage of this damsel." Upon this they understood it to be the will of God, and greatly approved of the offer, and sent their daughter, as was desired. Accordingly Isaac married her, the inheritance being now come to him; for the children by Keturah were gone to their own remote habitations."}

Chapter 25

A) This is the sum of the years of Abraham's life which he lived: 175 years , there are differant dates for Abrahams death 1991 ,1843 B.C or 1820 B.C

B) So when her days were fulfilled for her to give birth, indeed there were twins in her womb. And the first came out red. He was like a hairy garment all over; so they called his name Esau. Afterward his brother came out, and his hand took hold of Esau's heel; so his name was called Jacob. Isaac was 60 years old when she bore them in the year 1791 , 1836 B.C

Verse 1

(Genesis 25:1) Abraham again took a wife, and her name was Keturah. (NKJV)

Rashi states {" Keturah: (Gen. Rabbah 61:4) This is Hagar. She was called Keturah because her deeds were as beautiful as incense (קְטֹרֶת), and because she tied (קְטָרָה, the Aramaic for"tied") her opening, for she was not intimate with any man from the day she separated from Abraham. "}

This Phrase is only used in the first five books of Moses {"gathered to his people."} It is only refer to the male but one can also think that female would be the same which describes the after life as a family reunion , a gathering with those from our pass.

Ge 25:8 Then Abraham breathed his last and died in a good old age, an old man and full of years, and was **gathered to his people.**

Ge 25:17 These were the years of the life of Ishmael: one hundred and thirty-seven years; and he breathed his last and died, and **was gathered to his people**.

Ge 35:29 So Isaac breathed his last and died, and was **gathered to his people**, being old and full of days. And his sons Esau and Jacob buried him.

Ge 49:29 Then he charged them and said to them: "I am to be **gathered to my people**; bury me with my fathers in the cave that is in the field of Ephron the Hittite,

Ge 49:33 And when Jacob had finished commanding his sons, he drew his feet up into the bed and breathed his last, and was **gathered to his people**.

Nu 20:24 "**Aaron shall be gathered to his people,** for he shall not enter the land which I have given to the children of Israel, because you rebelled against My word at the water of Meribah.

Nu 20:26 "and strip Aaron of his garments and put them on Eleazar his son; for Aaron shall be **gathered to his people** and die there."

Nu 31:2 "Take vengeance on the Midianites for the children of Israel. Afterward you shall be **gathered to your people**."

De 32:50 "and die on the mountain which you ascend, and be **gathered to your people**, just as Aaron your brother died on Mount Hor and was **gathered to his people**;

Did Ishmael (the son of the Patriarch Abraham repent at the end of his life according to Jewish traditions ?

According to the Bible Ishmael and Issac relationship got better for we see them both burying Abraham.

Genesis 25:9
And Isaac and Ishmael his sons buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre. (ASV)

And Abraham grandson Esau took a wife from among the daughters of Ishmael

Genesis 28:9
And Esau went unto Ishmael, and took, besides the wives that he had, Mahalath the daughter of Ishmael Abraham's son, the sister of Nebaioth, to be his wife. (ASV)

Josephus Antiques of the Jews Book 1 Chapter 15 {"ABRAHAM after this married Keturah, by whom six sons were born to him, men of courage, and of sagacious minds: Zambran, and Jazar, and Madan, and Madian, and Josabak, and Sous. Now the sons of Sous were Sabathan and Dadan. The sons of Dadan were Latusim, and Assur, and Luom. The sons of Madiau were

Ephas, and Ophren, and Anoch, and Ebidas, and Eldas. Now, for all these sons and grandsons, Abraham contrived to settle them in colonies; and they took possession of Troglodytis, and the country of Arabia the Happy, as far as it reaches to the Red Sea. It is related of this Ophren, that he made war against Libya, and took it, and that his grandchildren, when they inhabited it, called it (from his name) Africa. And indeed Alexander Polyhistor gives his attestation to what I here say; who speaks thus: "Cleodemus the prophet, who was also called Malchus, who wrote a History of the Jews, in agreement with the History of Moses, their legislator, relates, that there were many sons born to Abraham by Keturah: nay, he names three of them, Apher, and Surim, and Japhran. That from Surim was the land of Assyria denominated; and that from the other two (Apher and Japbran) the country of Africa took its name, because these men were auxiliaries to Hercules, when he fought against Libya and Antaeus; and that Hercules married Aphra's daughter, and of her he begat a son, Diodorus; and that Sophon was his son, from whom that barbarous people called Sophacians were denominated.""}

Josephus Antiques of the Jews Book 1 Chapter 17{"A LITTLE while after this Abraham died. He was a man of incomparable virtue, and honored by God in a manner agreeable to his piety towards him. The whole time of his life was one hundred seventy and five years, and he was buried in Hebron, with his wife Sarah, by their sons Isaac and Ismael."}

Chapter 26

The God of Your Father Abraham (Gen 26:24)

Josephus Antiques of the Jews Book 1 Chapter 18{"1. NOW Isaac's wife proved with child, after the death of Abraham; and when her belly was greatly burdened, Isaac was very anxious, and inquired of God; who answered, that Rebeka should bear twins; and that two nations should take the names of those sons; and that he who appeared the second should excel the elder. Accordingly she, in a little time, as God had foretold, bare twins; the elder of whom, from his head to his feet, was very rough and hairy; but the younger took hold of his heel as they were in the birth. Now the father loved the elder, who was called Esau, a name agreeable to his roughness, for the Hebrews call such a hairy roughness [Esau, or] Seir; but Jacob the younger was best beloved by his mother.

2. When there was a famine in the land, Isaac resolved to go into Egypt, the land there being good; but he went to Gerar, as God commanded him. Here Abimelech the king received him, because Abraham had formerly lived with him, and had been his friend. And as in the beginning he treated him exceeding kindly, so he was hindered from continuing in the same disposition to the end, by his envy at him; for when he saw that God was with Isaac, and took such great care of him, he drove him away from him. But Isaac, when he saw how envy had changed the temper of Abimelech retired to a place called the Valley, not far from Gerar: and as he was digging a well, the shepherds fell upon him, and began to fight, in order to hinder the work; and because he did not desire to contend, the shepherds seemed to get the him, so he still retired, and dug another and when certain other shepherds of Abimelech began to offer him violence, he left that also, still retired, thus purchasing security to himself a rational and prudent conduct. At length the gave him leave to dig a well without disturbance. He named this well Rehoboth, which denotes *a large space;* but of the former wells, one was called Escon, which denotes *strife,* the other Sitenna, name signifies *enmity.*

3. It was now that Isaac's affairs increased, and in a flourishing condition; and this his great riches. But Abimelech, thinking in opposition to him, while their living made them suspicious of each other, and retiring showing a secret enmity also, he

afraid that his former friendship with Isaac would not secure him, if Isaac should endeavor the injuries he had formerly offered him; he therefore renewed his friendship with him, Philoc, one of his generals. And when he had obtained every thing he desired, by reason of Isaac's good nature, who preferred the earlier friendship Abimelech had shown to himself and his father to his later wrath against him, he returned home.

4. Now when Esau, one of the sons of Isaac, whom the father principally loved, was now come to the age of forty years, he married Adah, the daughter of Helon, and Aholibamah, the daughter of Esebeon; which Helon and Esebeon were great lords among the Canaanites: thereby taking upon himself the authority, and pretending to have dominion over his own marriages, without so much as asking the advice of his father; for had Isaac been the arbitrator, he had not given him leave to marry thus, for he was not pleased with contracting any alliance with the people of that country; but not caring to be uneasy to his son by commanding him to put away these wives, he resolved to be silent."}

Chapter 27

Clement 30-100 AD **First Epistle of Clement to the Corinthians** {"

Chap. IV. — Many Evils Have Already Flowed from This Source in Ancient Times. For thus it is written: “And it came to pass after certain days, that Cain brought of the fruits of the earth a sacrifice unto God; and Abel also brought of the firstlings of his sheep, and of the fat thereof. And God had respect to Abel and to his offerings, but Cain and his sacrifices He did not regard. And Cain was deeply grieved, and his countenance fell. And God said to Cain, Why art thou grieved, and why is try countenance fallen? If thou offerest rightly, but dost not divide rightly, hast thou not sinned? Be at peace: thine offering returns to thyself, and thou shalt again possess it. And Cain said to Abel his brother, Let us go into the field. And it came to pass, while they were in the field, that Cain rose up against Abel his brother, and slew him.” Ye see, brethren, how envy and jealousy led to the murder of a brother. Through envy, also, our father Jacob fled from the face of Esau his brother. (Gen_27:41, etc.) Envy made Joseph be persecuted unto death, and to come into bondage. (Gen_37:1-36) Envy compelled Moses to flee from the face of Pharaoh king of Egypt, when he heard these words from his fellow-countryman, “Who made thee a judge or a ruler over us? wilt thou kill me, as thou didst kill the Egyptian yesterday?” (Exo_2:14) On account of envy, Aaron and Miriam had to make their abode without the camp. Envy brought down Dathan and Abiram alive to Hades, through the sedition which they excited against God’s servant Moses. (Num_16:33) Through envy, David underwent the hatred not only of foreigners, but was also persecuted by Saul king of Israel. (1 Sam_18:8, etc.)"}

Josephus Antiques of the Jews Book 1 Chapter 18 {"5. But when he was old, and could not see at all, he called Esau to him, and told him, that besides his blindness, and the disorder of his eyes, his very old age hindered him from his worship of God [by sacrifice]; he bid him therefore to go out a hunting, and when he had caught as much venison as he could, to prepare him a supper that after this he might make supplication to God, to be to him a supporter and an assister during the whole time of his life; saying, that it was uncertain when he should die, and that he was desirous, by prayers for him, to procure, beforehand, God to be merciful to him.

6. Accordingly, Esau went out a hunting. But Rebeka thinking it proper to have the supplication made for obtaining the favor of God to Jacob, and that without the consent of Isaac, bid him kill kids of the goats, and prepare a supper. So Jacob obeyed his mother, according to all her instructions. Now when the supper was got ready, he took a goat’s skin, and put it about his arm, that by reason of its hairy roughness, he might by his father be believed to be Esau; for they being twins, and in all things else alike, differed only in this thing. This was done out of his fear, that before his father had made his supplications, he should be caught in his evil practice, and lest he should, on the contrary, provoke his father to curse him. So he brought in the supper to his father. Isaac perceivest to be Esau." So suspecting no deceit, he ate the supper, and betook himself to his prayers and intercessions with God; and said, "O Lord of all ages, and Creator of all substance; for it was thou that didst propose to my father great plenty of good things, and hast vouchsafed to bestow on me what I have; and hast promised to my posterity to be their kind supporter, and to bestow on them still greater blessings; do thou therefore confirm these thy promises, and do not overlook me, because of my present weak condition, on account of which I most earnestly pray to thee. Be gracious to this my son; and preserve him and keep him from every thing that is evil. Give him a happy life, and the possession of as many good things as thy power is able to bestow. Make him terrible to his enemies, and honorable and beloved among his friends."

7. Thus did Isaac pray to God, thinking his prayers had been made for Esau. He had but just finished them, when Esau came in from hunting. And when Isaac perceived his mistake, he was silent: but Esau required that he might be made partaker of the like blessing from his father that his brother had partook of; but his father refused it, because all his prayers had been spent upon Jacob: so Esau lamented the mistake. However, his father being grieved at his weeping, said, that "he should excel in hunting and strength of body, in arms, and all such sorts of work; and should obtain glory for ever on those accounts, he and his posterity after him; but still should serve his brother. 8. Now the mother delivered Jacob, when she was afraid that his brother would inflict some punishment upon him because of the mistake about the prayers of Isaac; for she persuaded her husband to take a wife for Jacob out of Mesopotamia, of her own kindred, ""}

Chapter 28

The God of Isaac (Gen_28:13)

El HaMakom = God of the Place
- Genesis 28:16
- Exodus 3:5

- Joshua 5:15
- Psalm 139:7-12
- Jeremiah 23:23-24

Is Jacob's Ladder a real thing or is it a metaphor for Jesus because the only way to heaven is through Jesus?

It is a metaphor , symbol , shallow of Jesus from a dream which Jacob had

Genesis 28:12 And he dreamed. And behold, a ladder set up on the earth, and the top of it reached to heaven. And behold, the angels of God ascending and descending on it. (ASV)

John 1:51 And he (Jesus) saith unto him (Nathaniel), Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man. (ASV)

Other might say but Jacob gave tithings aswell?

Jacob promise to give it , and there is no doubt that he did. But it was a voluntery tithe and only once to keep a promise he made not because it was commanded of him. He said if God was to protect him , feed , clothed him and bring him back with no harm that he was to do it .

(Genesis 28:20-22) Then Jacob made a vow, saying, "If God will be with me, and keep me in this way that I am going, and give me bread to eat and clothing to put on, "so that I come back to my father's house in peace, then the LORD shall be my God. "And this stone which I have set as a pillar shall be God's house, and of all that You give me I will surely give a tenth to You." (NKJV)

Josephus Antiques of the Jews Book 1 Chapter 18 {"8. Now the mother delivered Jacob, when she was afraid that his brother would inflict some punishment upon him because of the mistake about the prayers of Isaac; for she persuaded her husband to take a wife for Jacob out of Mesopotamia, of her own kindred, Esau having married already Basemmath, the daughter of Ismael, without his father’s consent; for Isaac did not like the Canaanites, so that he disapproved of Esau’s former marriages, which made him take Basemmath to wife, in order to please him; and indeed he had a great affection for her."}

Josephus Antiques of the Jews Book 1 Chapter 19 {"1. Now Jacob was sent by his mother to Mesopotamia, in order to marry Laban her brother’s daughter (which marriage was permitted by Isaac, on account of his obsequiousness to the desires of his wife); and he accordingly journeyed through the land of Canaan; and because he hated the people of that country, he would not lodge with any of them, but took up his lodging in the open air, and laid his head on a heap of stones that he had gathered together. At which time he saw in his sleep such a vision standing by him: - he seemed to see a ladder that reached from the earth unto heaven, and persons descending upon the ladder that seemed more excellent than human; and at last God himself stood above it, and was plainly visible to him, who, calling him by his name, spake to him in these words: -

2. "O Jacob, it is not fit for thee, who art the son of a good father, and grandson of one who had obtained a great reputation for his eminent virtue, to be dejected at thy present circumstances, but to hope for better times, for thou shalt have great abundance of all good things, by my assistance: for I brought Abraham hither, out of Mesopotamia, when he was driven away by his kinsmen, and I made thy father a happy man, nor will I bestow a lesser degree of happiness on thyself: be of good courage, therefore, and under my conduct proceed on this thy journey, for the marriage thou goest so zealously about shall be consummated. And thou shalt have children of good characters, but their multitude shall be innumerable; and they shall leave what they have to a still more numerous posterity, to whom, and to whose posterity, I give the dominion of all the land, and their posterity shall fill the entire earth and sea, so far as the sun beholds them: but do not thou fear any danger, nor be afraid of the many labors thou must undergo, for by my providence I will direct thee what thou art to do in the time present, and still much more in the time to come."

3. Such were the predictions which God made to Jacob; whereupon he became very joyful at what he had seen and heard; and he poured oil on the stones, because on them the prediction of such great benefits was made. He also vowed a vow, that he would offer sacrifices upon them, if he lived and returned safe; and if he came again in such a condition, he would give the tithe of what

he had gotten to God. He also judged the place to be honorable and gave it the name of Bethel, which, in the Greek, is interpreted, *The House of God*."}

Chapter 29

Verses 9

(Genesis 29:9) Now while he was still speaking with them, Rachel came with her father's sheep, for she was a shepherdess. (NKJV)

Only one woman is mention being a shepherdess. And that was Rachel. And she was a shepherdess of sheep and not men.

Verses 31

(Genesis 29:31) When the LORD saw that Leah was unloved, He opened her womb; but Rachel was barren. (NKJV)

What some translations states as unloved is in the Hebrew שׂנא sane', saw-nay' which means to hate (personally):--enemy, foe, (be) hateful, odious. And because of that God choose to bless her.

How many wives did Jacob have in the Bible?

4 wives which where Leah , Rachel, Bilhah, and Zilpah

Genesis 29:23,28 [23]Now it came to pass in the evening, that he took Leah his daughter and brought her to Jacob; and he went in to her.[28]Then Jacob did so and fulfilled her week. So he gave him his daughter Rachel as wife also.

Genesis 30:4 Then she (Rachel) gave him Bilhah her maid as wife, and Jacob went in to her.

Genesis 30:9 When Leah saw that she had stopped bearing, she took Zilpah her maid and gave her to Jacob as wife.

But he only acknowledge one before his death and that was Leah

Genesis 49:29-31 [29]Then he charged them and said to them: "I am to be gathered to my people; bury me with my fathers in the cave that is in the field of Ephron the Hittite,[30]in the cave that is in the field of Machpelah, which is before Mamre in the land of Canaan, which Abraham bought with the field of Ephron the Hittite as a possession for a burial place.[31]There they buried Abraham and Sarah his wife, there they buried Isaac and Rebekah his wife, and there I buried Leah.

What some translations states as unloved is in the Hebrew שׂנא sane', saw-nay' which means to hate (personally):--enemy, foe, (be) hateful, odious. And because of that God choose to bless her.

Josephus Antiques of the Jews Book 1 Chapter 19{"4. So he proceeded on his journey to Mesopotamia, and at length came to Haran; and meeting with shepherds in the suburbs, with boys grown up, and maidens sitting about a certain well, he staid with them, as wanting water to drink; and beginning to discourse with them, he asked them whether they knew such a one as Laban, and whether he was still alive. Now they all said they knew him, for he was not so inconsiderable a person as to be unknown to any of them; and that his daughter fed her father's flock together with them; and that indeed they wondered that she was not yet come, for by her means thou mightest learn more exactly whatever thou desirest to know about that family. While they were saying this the damsel came, and the other shepherds that came down along with her. Then they showed her Jacob, and told her that he was a stranger, who came to inquire about her father's affairs. But she, as pleased, after the custom of children, with Jacob's coming, asked him who he was, and whence he came to them, and what it was he lacked that he came thither. She also wished it might he in their power to supply the wants he came about.

5. But Jacob was quite overcome, not so much by their kindred, nor by that affection which might arise thence, as by his love to the damsel, and his surprise at her beauty, which was so flourishing, as few of the women of that age could vie with. He said then, "There is a relation between thee and me, elder than either thy or my birth, if thou be the daughter of Laban; for Abraham was the son of Terah, as well as Haran and Nahor. Of the last of whom (Nahor) Bethuel thy grandfather was the son. Isaac my father was the son of Abraham and of Sarah, who was the daughter of Haran. But there is a nearer and later cement of mutual kindred which we bear to one another, for my mother Rebeka was sister to Laban thy father, both by the same father and mother; I therefore and thou are cousin-germans. And I am now come to salute you, and to renew that affinity which is proper between us." Upon this the damsel, at the mention of Rebeka, as usually happens to young persons, wept, and that out of the kindness she had for her father, and embraced Jacob, she having learned an account of Rebeka from her father, and knew that her parents loved to hear her named; and when she had saluted him, she said that "he brought the most desirable and greatest pleasures to her father, with all their family, who was always mentioning his mother, and always thinking of her, and her alone; and that this will make thee equal in his eyes to any advantageous circumstances whatsoever." Then she bid him go to her father, and follow her while she conducted him to him; and not to deprive him of such a pleasure, by staying any longer away from him.

6. When she had said thus, she brought him to Laban; and being owned by his uncle, he was secure himself, as being among his friends; and he brought a great deal of pleasure to them by his unexpected coning. But a little while afterward, Laban told him that he could not express in words the joy he had at his coming; but still he inquired of him the occasion of his coming, and why he left his aged mother and father, when they wanted to be taken care of by him; and that he would afford him all the assistance he wanted. Then Jacob gave him an account of the whole occasion of his journey, and told him, "that Isaac had two sons that were twins, himself and Esau; who, because he failed of his father's prayers, which by his mother's wisdom were put up for him, sought to kill him, as deprived of the kingdom which was to be given him of God, and of the blessings for which their father prayed; and that this was the occasion of his coming hither, as his mother had commanded him to do: for we are all (says he) brethren one to another; but our mother esteems an alliance with your family more than she does one with the families of the country; so I look upon yourself and God to be the supporters of my travels, and think myself safe in my present circumstances."

7. Now Laban promised to treat him with great humanity, both on account of his ancestors, and particularly for the sake of his mother, towards whom, he said, he would show his kindness, even though she were absent, by taking care of him; for he assured him he would make him the head shepherd of his flock, and give him authority sufficient for that purpose; and when he should have a mind to return to his parents, he would send him back with presents, and this in as honorable a manner as the nearness of their relation should require. This Jacob heard gladly; and said he would willingly, and with pleasure, undergo any sort of pains while he tarried with him, but desired Rachel to wife, as the reward of those pains, who was not only on other accounts esteemed by him, but also because she was the means of his coming to him; for he said he was forced by the love of the damsel to make this proposal. Laban was well pleased with this agreement, and consented to give the damsel to him, as not desirous to meet with any better son-in-law; and said he would do this, if he would stay with him some time, for he was not willing to send his daughter to be among the Canaanites, for he repented of the alliance he had made already by marrying his sister there. And when Jacob had given his consent to this, he agreed to stay seven years; for so many years he had resolved to serve his father-in-law, that, having given a specimen of his virtue, it might be better known what sort of a man he was. And Jacob, accepting of his terms, after the time was over, he made the wedding-feast; and when it was night, without Jacob's perceiving it, he put his other daughter into bed to him, who was both elder than Rachel, and of no comely countenance: Jacob lay with her that night, as being both in drink and in the dark. However, when it was day, he knew what had been done to him; and he reproached Laban for his unfair proceeding with him; who asked pardon for that necessity which forced him to do what he did; for he did not give him Lea out of any ill design, but as overcome by another greater necessity: that, notwithstanding this, nothing should hinder him from marrying Rachel; but that when he had served another seven years, he would give him her whom he loved. Jacob submitted to this condition, for his love to the damsel did not permit him to do otherwise; and when another seven years were gone, he took Rachel to wife.

8. Now each of these had handmaids, by their father's donation. Zilpha was handmaid to Lea, and Bilha to Rachel; by no means slaves, but however subject to their mistresses. Now Lea was sorely troubled at her husband's love to her sister; and she expected she should be better esteemed if she bare him children: so she entreated God perpetually; and when she had borne a son, and her husband was on that account better reconciled to her, she named her son Reubel, because *God had had mercy upon her, in giving her a son*, for that is the signification of this name. After some time she bare three more sons*;* Simeon, which

name signifies *that God had hearkened to her prayer.* Then she bare Levi, *the confirmer of their friendship.* After him was born Judah, which denotes *thanksgiving. "}*

Chapter 30

Genesis 30:14-16 Now Reuben went in the days of wheat harvest and found **mandrakes** in the field, and brought them to his mother Leah. Then Rachel said to Leah, “Please give me some of your son’s **mandrakes**.”But she said to her, “Is it a small matter that you have taken away my husband? Would you take away my son’s **mandrakes** also?” And Rachel said, “Therefore he will lie with you tonight for your son’s **mandrakes**.”When Jacob came out of the field in the evening, Leah went out to meet him and said, “You must come in to me, for I have surely hired you with my son’s **mandrakes**.” And he lay with her that night.

Song of Solomon 7:13 The **mandrakes** give off a fragrance, And at our gates are pleasant fruits, All manner, new and old, Which I have laid up for you, my beloved.

Josephus Antiques of the Jews Book 1 Chapter 19 {"But Rachel, fearing lest the fruitfulness of her sister should make herself enjoy a lesser share of Jacob’s affections, put to bed to him her handmaid Bilha; by whom Jacob had Dan: one may interpret that name into the Greek tongue,

a divine judgment. And after him Nephthalim, as it were, *unconquerable in stratagems,* since Rachel tried to conquer the fruitfulness of her sister by this stratagem. Accordingly, Lea took the same method, and used a counter-stratagem to that of her sister; for she put to bed to him her own handmaid. Jacob therefore had by Zilpha a son, whose name was Gad, which may be interpreted *fortune;* and after him Asher, which may be called *a happy man,* because he added glory to Lea. Now Reubel, the eldest son of Lea, brought apples of mandrakes to his mother. When Rachel saw them, she desired that she would give her the apples, for she longed to eat them; but when she refused, and bid her be content that she had deprived her of the benevolence she ought to have had from her husband, Rachel, in order to mitigate her sister's anger, said she would yield her husband to her; and he should lie with her that evening. She accepted of the favor, and Jacob slept with Lea, by the favor of Rachel. She bare then these sons: Issachar, denoting *one born by hire:* and Zabulon, *one born as a pledge of benevolence towards her;* and a daughter, Dina. After some time Rachel had a son, named Joseph, which signified *there should be another added to him.*"}

Chapter 31

The God of Nahor (Gen_31:53)

Study in Genesis 31 from the Mr Kakoulides and the Bible Podcast

Verse 24

God gives warnings at times through dreams and visions. And when he does we better heed what he says examples of this can be seen in the following :

Ge 20:3 But God came to Abimelech in a dream by night, and said to him, "Indeed you are a dead man because of the woman whom you have taken, for she is a man's wife."

Mt 2:11-12 And when they had come into the house, they saw the young Child with Mary His mother, and fell down and worshiped Him. And when they had opened their treasures, they presented gifts to Him: gold, frankincense, and myrrh. Then, being divinely warned in a dream that they should not return to Herod, they departed for their own country another way.

Mt 2:13 Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, "Arise, take the young Child and His mother, flee to Egypt, and stay there until I bring you word; for Herod will seek the young Child to destroy Him."

Mt 2:22 But when he heard that Archelaus was reigning over Judea instead of his father Herod, he was afraid to go there. And being warned by God in a dream, he turned aside into the region of Galilee.

Verse 26

Ge 31:26-28 And Laban said to Jacob: "What have you done, that you have stolen away unknown to me, and carried away my daughters like captives taken with the sword? "Why did you flee away secretly, and steal away from me, and not tell me; for I might have sent you away with joy and songs, with timbrel and harp? "And you did not allow me to kiss my sons and my daughters. Now you have done foolishly in so doing.

Laban didn't care for his daughters or his grandchildren but what he could benefit from them. Even his daughters recognized that .

Ge 31:14-16 Then Rachel and Leah answered and said to him, "Is there still any portion or inheritance for us in our father's house? "Are we not considered strangers by him? For he has sold us, and also completely consumed our money. "For all these riches which God has taken from our father are really ours and our children's; now then, whatever God has said to you, do it."

There are people in our lives at time who will look like they love us in front of others and even ourselves but there heart is not in the right place , because they are only there for us because of what they can get from us . Like Jesus told some who followed him in that way, you are only seeking me because the bread you ate.

Jesus answered them and said, "Most assuredly, I say to you, you seek Me, not because you saw the signs, but because you ate of the loaves and were filled. (John 6:26 NKJV)

I think when it comes to ministry at times we do a great harm in the body of Christ when we seek to fulfill people's physical and materiel needs but fail to first and more important to fulfill their spiritual need. And when it comes to friends and family recognize not everyone that is their in your life is there for you. Jesus had twelve disciples but he was only really close to 3 which were Peter , James and John. When you are is your most terrible moments the ones who seek you and are by your side is your real friends and family. The others are just there for your ups and what they can gain from you.

Verse 27

(Genesis 31:27) "Why did you flee away secretly, and steal away from me, and not tell me; for I might have sent you away with joy and songs, with timbrel and harp? (NKJV)

Not true for when Jacob wanted to leave to his mother and father the first time he was not permitted by Laban.

Ge 30:25-27 And it came to pass, when Rachel had borne Joseph, that Jacob said to Laban, "Send me away, that I may go to my own place and to my country. "Give me my wives and my children for whom I have served you, and let me go; for you know my service which I have done for you." And Laban said to him, "Please stay, if I have found favor in your eyes, for I have learned by experience that the LORD has blessed me for your sake."

Verse 30

(Genesis 31:30) "And now you have surely gone because you greatly long for your father's house, but why did you steal my gods?" (NKJV)

It was not Jacob who stole Laban's idols but Rachel , Laban's daughter probably as a means of getting back at her father or maybe because she herself was a idolater.

Ge 31:19 Now Laban had gone to shear his sheep, and Rachel had stolen the household idols that were her father's.

We know that Jacob adventurously found out about those idols because he got rid of them before Rachel pass away. Maybe Rachel made a confession to her husband about taking them.

Ge 35:2-4 And Jacob said to his household and to all who were with him, "Put away the foreign gods that are among you, purify yourselves, and change your garments. "Then let us arise and go up to Bethel; and I will make an altar there to God, who answered me in the day of my distress and has been with me in the way which I have gone." So they gave Jacob all the foreign gods which were in their hands, and the earrings which were in their ears; and Jacob hid them under the terebinth tree which was by Shechem.

But by verse 32 it is clear Jacob did not know she had them at the time

Ge 31:32 "With whomever you find your gods, do not let him live. In the presence of our brethren, identify what I have of yours and take it with you." For Jacob did not know that Rachel had stolen them.

Verse 35

(Genesis 31:35) And she said to her father, "Let it not displease my lord that I cannot rise before you, for the manner of women is with me." And he searched but did not find the household idols. (NKJV)

We could see the form of respect she had toward her father by calling Lord. But not so much by stealing from him we are told in scripture to honor our parents.

Ex 20:12 "Honor your father and your mother, that your days may be long upon the land which the LORD your God is giving

you.

Le 19:32 'You shall rise before the gray headed and honor the presence of an old man, and fear your God: I am the LORD.

Eph 6:1-3 Children, obey your parents in the Lord, for this is right. "Honor your father and mother," which is the first commandment with promise: "that it may be well with you and you may live long on the earth."

We could also see the Parents are also in Ephesians told to not to provoke their children to wrath or discourage them.

Ephesians 6:4 And you, fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord.

Verse 39

(Genesis 31:39) "That which was torn by beasts I did not bring to you; I bore the loss of it. You required it from my hand, whether stolen by day or stolen by night. (NKJV)

Interesting in the Law of Moses if a animal was torn to pieces by a beast all you had to bring is the parts that was left and then you would be good but Jacob went a extra mile by paying the price what was lost.

Ex 22:10-13 "If a man delivers to his neighbor a donkey, an ox, a sheep, or any animal to keep, and it dies, is hurt, or driven away, no one seeing it, "then an oath of the LORD shall be between them both, that he has not put his hand into his neighbor's goods; and the owner of it shall accept that, and he shall not make it good. "But if, in fact, it is stolen from him, he shall make restitution to the owner of it. "If it is torn to pieces by a beast, then he shall bring it as evidence, and he shall not make good what was torn.

Verse 40

(Genesis 31:40) "There I was! In the day the drought consumed me, and the frost by night, and my sleep departed from my eyes. (NKJV)

Twenty years working for that kind of boss like Laban, A boss without mercy, Kinda of like Satan who shows no mercy to those under his yoke.

Verse 47

(Genesis 31:47) Laban called it Jegar Sahadutha, but Jacob called it Galeed. (NKJV)

On Aramaic and Other Linguistic/Cultural Borrowings about the presence of Aramaic, like "Yegar Sahadutha" in Genesis 31:47, and possible borrowings from other ancient cultures. I think these can be understood within a framework that still affirms Mosaic authorship:

Ancient Linguistic Contact is Key: The ancient Near East was a hub of trade and cultural exchange long before Moses's time. Egyptians traded widely, and Babylonian merchants were well-known travelers. This kind of interaction naturally leads to some linguistic contact and the occasional adoption of foreign words. In the specific case of "Yegar Sahadutha," it actually highlights the linguistic difference between Jacob (Hebrew) and Laban (Aramaic) at that very ancient point, serving as a narrative detail rather than indicating Aramaic as the common language of the author.

Example of what I am say can be seen in Amarna Letters (Egypt): This famous archive of cuneiform tablets from Amarna, Egypt (dating to the New Kingdom, mid-14th century BCE), contains diplomatic correspondence between Egyptian pharaohs and various Near Eastern rulers, including those in Babylonia (e.g., Kassite kings). These letters frequently discuss gifts, exchanges, and requests for goods, clearly indicating active communication and a system of reciprocal exchange that often involved trade. Scribal Updates for Clarity (Anachronisms):
My main point here, and one I think is critical, is the concept of later scribes updating the text for clarity. It's highly probable that over generations, scribes, in their diligent preservation of the Torah, made minor linguistic adjustments and updated place names to ensure contemporary readers understood. This could mean adding a more

familiar Aramaic term alongside an older, less understood Hebrew one. Similarly, the mention of cities like "Ramses" in Genesis and Exodus is understood as an anachronism. The original name of the location during the time of Jacob and Joseph would have been different, but later scribes updated it to "Ramses" because that's what the city was known as in their time.

It's not to say the event happened in the time of Ramesses II, but to pinpoint the location clearly for readers living much later. Think of it like me saying "Persia" but clarifying it as "modern-day Iran," or "Babylon" as "Iraq" – it's about making the location intelligible to a contemporary audience, not changing the original event or the primary author. This kind of "glossing" is a common and accepted practice in the transmission of ancient texts and doesn't undermine the original Mosaic authorship.

Moses's Education and Divine Revelation: Remember, Moses was educated "in all the wisdom of the Egyptians" (Acts 7:22). This would have given him a deep understanding of the surrounding cultures, including their literary styles and even some linguistic nuances. So, if there are shared motifs or concepts, it could reflect either common human experiences within that ancient context or Moses's ability to communicate divine truth in terms understandable to a people steeped in Egyptian culture, always with the understanding that the ultimate source was God's revelation through him.

Josephus Antiques of the Jews Book 1 Chapter 19 {"9. Now Jacob fed the flocks of Laban his father-in-law all this time, being twenty years, after which he desired leave of his father-in-law to take his wives and go home; but when his father-in-law would not give him leave, he contrived to do it secretly. He made trial therefore of the disposition of his wives what they thought of this journey; - when they appeared glad, and approved of it. Rachel took along with her the images of the gods, which, according to their laws, they used to worship in their own country, and ran away together with her sister. The children also of them both, and the handmaids, and what possessions they had, went along with them. Jacob also drove away half the cattle, without letting Laban know of it beforehand But the reason why Rachel took the images of the gods, although Jacob had taught her to despise such worship of those gods, was this, That in case they were pursued, and taken by her father, she might have recourse to these images, in order obtain his pardon.

10. But Laban, after one day's time, being acquainted with Jacob's and his daughters' departure, was much troubled, and pursued after them, leading a band of men with him; and on the seventh day overtook them, and found them resting on a certain hill; and then indeed he did not meddle with them, for it was even-tide; but God stood by him in a dream, and warned him to receive his son-in-law and his daughters in a peaceable manner; and not to venture upon any thing rashly, or in wrath to but to make a league with Jacob. And he him, that if he despised their small number, attacked them in a hostile manner, he would assist them. When Laban had been thus forewarned by God, he called Jacob to him the next day, in order to treat with him, and showed him what dream he had; in dependence whereupon he came confidently to him, and began to accuse him, alleging that he had entertained him when he was poor, and in want of all things, and had given him plenty of all things which he had. "For," said he, "I have joined my daughters to thee in marriage, and supposed that thy kindness to me be greater than before; but thou hast had no regard to either thy mother's relations to me, nor to the affinity now newly contracted between us; nor to those wives whom thou hast married; nor to those children, of whom I am the grandfather. Thou hast treated me as an enemy, driving away my cattle, and by persuading my daughters to run away from their father; and by carrying home those sacred paternal images which were worshipped by my forefathers, and have been honored with the like worship which they paid them by myself. In short, thou hast done this whilst thou art my kinsman, and my sister's son, and the husband of my daughters, and was hospiably treated by me, and didst eat at my table." When Laban had said this, Jacob made his defense - That he was not the only person in whom God had implanted the love of his native country, but that he had made it natural to all men; and that therefore it was but reasonable that, after so long time, he should go back to it. "But as to the prey, of whose driving away thou accusest me, if any other person were the arbitrator, thou wouldst be found in the wrong; for instead of those thanks I ought to have had from thee, for both keeping thy cattle, and increasing them, how is it that thou art unjustly angry at me because I have taken, and have with me, a small portion of them? But then, as to thy daughters, take notice, that it is not through any evil practices of mine that they follow me in my return home, but from that just affection which wives naturally have to their husbands. They follow therefore not so properly myself as their own children." And thus far of his apology was made, in order to clear himself of having acted unjustly. To which he added his own complaint and accusation of Laban; saying, "While I was thy sister's son, and thou hadst given me thy daughters in marriage, thou hast worn me out with thy harsh commands, and detained me twenty years under them. That indeed which was required in order to my marrying thy daughters, hard as it was, I own to have been tolerable; but as to those that were put upon me after those marriages, they were worse, and such indeed as an enemy would have avoided." For certainly Laban had used Jacob very ill; for when he saw that God was assisting to Jacob in all that he desired, he promised him, that of the young cattle which should be born, he should have sometimes what was of a white color, and sometimes what should be of a black color; but when those that came to Jacob's share proved numerous, he did not keep his faith with him, but said he would give them to him the next year, because of his envying him the multitude of his possessions. He promised him as before, because he thought such an increase was not to be

expected; but when it appeared to be fact, he deceived him.

11. But then, as to the sacred images, he bid him search for them; and when Laban accepted of the offer, Rachel, being informed of it, put those images into that camel's saddle on which she rode, and sat upon it; and said, that her natural purgation hindered her rising up: so Laban left off searching any further, not supposing that his daughter in such circumstances would approach to those images. So he made a league with Jacob, and bound it by oaths, that he would not bear him any malice on account of what had happened; and Jacob made the like league, and promised to love Laban's daughters. And these leagues they confirmed with oaths also, which the made upon certain as whereon they erected a pillar, in the form of an altar: whence that hill is called Gilead; and from thence they call that land the Land of Gilead at this day. Now when they had feasted, after the making of the league, Laban returned home."}

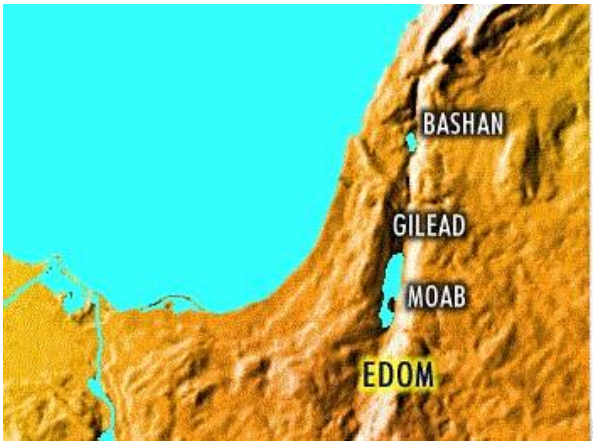
Chapter 32

Study in Genesis 32 from the Mr Kakoulides and the Bible Podcast

In Genesis 32 Jacob saw the Army of God.

(Genesis 32:1-2) Jacob went on his way, and the angels of God met him. When he saw them, Jacob said, "This is God's army." He called the name of that place Mahanaim. (WEB)

Then Jacob sent messengers before him to Esau his brother in the land of Seir, the country of Edom. (Genesis 32:3 NKJV)



But how quick he was to forget about it when he heard about the army of his brother.

(Genesis 32:6-7) The messengers returned to Jacob, saying, "We came to your brother Esau. Not only that, but he comes to meet you, and four hundred men with him." Then Jacob was greatly afraid and was distressed. He divided the people who were with him, and the flocks, and the herds, and the camels, into two companies; (WEB)

How often do we see the glory of God and fear of what will await us.

How few there are like Elisha who was told of a army against them and instead of fearing lived securely in God's promises.

(2 Kings 6:15-17) When the servant of the man of God was risen early, and gone forth, behold, an army with horses and chariots was round about the city. His servant said to him, Alas, my master! how shall we do? He answered, Don't be afraid; for those who are with us are more than those who are with them. Elisha prayed, and said, Yahweh, Please open his eyes, that he may see. Yahweh opened the eyes of the young man; and he saw: and behold, the mountain was full of horses and chariots of fire round about Elisha. (WEB)

One angel alone is able to kill 185,000 Assyrians

(Isaiah 37:36) And the angel of the Lord went out and put to death in the army of the Assyrians a hundred and eighty-five thousand men: and when the people got up early in the morning, there was nothing to be seen but dead bodies. (BBE)

One angel alone will imprison the devil

(Revelation 20:1-2) And I saw an angel coming down out of heaven, having the key of the great deep and a great chain in his hand. And he took the dragon, the old snake, which is the Evil One and Satan, and put chains on him for a thousand years, (BBE)

And four of them will kill a third of the population of Mankind

(Revelation 9:14-15) saying to the sixth angel who had the trumpet, "Release the four angels who are bound at the great river Euphrates." So the four angels, who had been prepared for the hour and day and month and year, were released to kill a third of mankind. (NKJV)

And Jesus spoke about having more than 72,000 of them in his command

(Matthew 26:53) "Or do you think that I cannot now pray to My Father, and He will provide Me with more than twelve legions of angels? (NKJV)

And we are told of them being there to protect us

(Psalms 91:11) For He shall give His angels charge over you, To keep you in all your ways. (NKJV)

But even though Jacob had his fears and worries he was still able to prevail.

(Genesis 32:28) And He said, "Your name shall no longer be called Jacob, but Israel; for you have struggled with God and with men, and have prevailed." (NKJV)

And so shall we prevail because greater is he who lives in us than he who is in the world.

(1 John 4:4) You are of God, little children, and have overcome them, because He who is in you is greater than he who is in the world. (NKJV)

Jacob on hearing the news of his brother's 400 men thinks fast on what to do

(Genesis 32:7-8) So Jacob was greatly afraid and distressed; and he divided the people that were with him, and the flocks and herds and camels, into two companies. And he said, "If Esau comes to the one company and attacks it, then the other company which is left will escape." (NKJV)

Then he goes to prayer recalling what God has promised him and remembering his fulfillment in being faithful in the past, ending with his petition of being rescue from his brother.

(Genesis 32:9-11) Then Jacob said, "O God of my father Abraham and God of my father Isaac, the LORD who said to me, 'Return to your country and to your family, and I will deal well with you': "I am not worthy of the least of all the mercies and of all the truth which You have shown Your servant; for I crossed over this Jordan with my staff, and now I have become two companies. "Deliver me, I pray, from the hand of my brother, from the hand of Esau; for I fear him, lest he come and attack me and the mother with the children. (NKJV)

Although not a perfect example this is a model of what we see about prayer in Philippians .

(Philippians 4:6) Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; (NKJV)

Jacob was anxious but yet in his anxiety he came to God with thanksgiving remembering what God did for him when he had to leave his Mother and Father with nothing in his hands but a staff to go on his journey because of fear that his brother was about to kill him then but now God would have him face his fear to show him that things are not always as bad as we usually imagine

they are .

(Genesis 33:3-4) Then he crossed over before them and bowed himself to the ground seven times, until he came near to his brother. But Esau ran to meet him, and embraced him, and fell on his neck and kissed him, and they wept. (NKJV)

Satan would use fear to make us imagine the worst outcome but God would have us go through it with him on our side to let us know it is not as bad as we imagined it to be.

The Greatest promise Jacob would receive is that God was to be with him.

(Genesis 31:3) Then the LORD said to Jacob, "Return to the land of your fathers and to your family, and I will be with you." (NKJV)

And that is the same promise every Christian man or woman receives Jesus telling us ” I am with you” .

(Matthew 28:20) "teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen. (NKJV)

This is what the name Emmanuel means.

(Matthew 1:23) "Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel," which is translated, "God with us." (NKJV)

God was faithful in defending him against Laban Jacob’s uncle and he will be faithful to defend him against Jacob’s brother Esau.

(Genesis 31:23-24) Then he took his brethren with him and pursued him for seven days' journey, and he overtook him in the mountains of Gilead. But God had come to Laban the Syrian in a dream by night, and said to him, "Be careful that you speak to Jacob neither good nor bad." (NKJV)

(Genesis 31:29) "It is in my power to do you harm, but the God of your father spoke to me last night, saying, 'Be careful that you speak to Jacob neither good nor bad.' (NKJV)

If anything Laban was more of a danger to Jacob than his brother Esau. For we read of God having to appear to Laban in a dream to rebuke him of doing harm to Jacob but we don’t read the same with Esau.

(Genesis 31:42) "Unless the God of my father, the God of Abraham and the Fear of Isaac, had been with me, surely now you would have sent me away empty-handed. God has seen my affliction and the labor of my hands, and rebuked you last night." (NKJV)

But we read of a Esau who wept for his brother when he saw him through the years God had taken the heart of stone and turn it to flesh.

(Genesis 33:4) But Esau ran to meet him, and embraced him, and fell on his neck and kissed him, and they wept. (NKJV)

Oh the God who can make our worst enemies our Friends. Just as he turned Saul to Paul. But before this event Jacob needed to spend a all night wrestling match with God.

(Genesis 32:22-32) And he arose that night and took his two wives, his two female servants, and his eleven sons, and crossed over the ford of Jabbok. He took them, sent them over the brook, and sent over what he had. Then Jacob was left alone; and a Man wrestled with him until the breaking of day. Now when He saw that He did not prevail against him, He touched the socket of his hip; and the socket of Jacob's hip was out of joint as He wrestled with him. And He said, "Let Me go, for the day breaks." But he said, "I will not let You go unless You bless me!" So He said to him, "What is your name?" He said, "Jacob." And He said, "Your name shall no longer be called Jacob, but Israel; for you have struggled with God and with men, and have prevailed." Then Jacob asked, saying, "Tell me Your name, I pray." And He said, "Why is it that you ask about My name?" And He blessed him there. And Jacob called the name of the place Peniel: "For I have seen God face to face, and my life is preserved." Just as he crossed over Penuel the sun rose on him, and he limped on his hip. Therefore to this day the children of Israel do not eat the

muscle that shrank, which is on the hip socket, because He touched the socket of Jacob's hip in the muscle that shrank. (NKJV)

This event is recalled in the Book of Hosea . Which gives the identity as well of this man which he wrestles with being God.

(Hosea 12:3-5) He took his brother by the heel in the womb, And in his strength he struggled with God. Yes, he struggled with the Angel and prevailed; He wept, and sought favor from Him. He found Him in Bethel, And there He spoke to us- That is, the LORD God of hosts. The LORD is His memorable name. (NKJV)

He named The place Peniel (Penuel) which means face or vision of God; that sees God. What a great way to describe the experience of being with God in prayer wrestling all night long.

In this wrestling match Jacob named is changed to Israel.

Jacob means “that supplants, undermines; the heel "

Israel means ” who prevails with God” but also means a prince of God” or a prince with God”

And Jacob's name was changed so we also are promise a different name in the New Heavens and New Earth.

(Isaiah 65:18) But be glad and rejoice forever in what I create; For behold, I create Jerusalem as a rejoicing, And her people a joy. (NKJV)

(Revelation 2:17) "He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I will give some of the hidden manna to eat. And I will give him a white stone, and on the stone a new name written which no one knows except him who receives it."' (NKJV)

Josephus Antiques of the Jews Book 1 Chapter 20{"1. NOW as Jacob was proceeding on his journey to the land of Canaan, angels appeared to him, and suggested to him good hope of his future condition; and that place he named the Camp of God. And being desirous of knowing what his brother’s intentions were to him, he sent messengers, to give him an exact account of every thing, as being afraid, on account of the enmities between them. He charged those that were sent, to say to Esau, "Jacob had thought it wrong to live together with him while he was in anger against him, and so had gone out of the country; and that he now, thinking the length of time of his absence must have made up their differences, was returning; that he brought with him his wives, and his children, with what possessions he had gotten; and delivered himself, with what was most dear to him, into his hands; and should think it his greatest happiness to partake together with his brother of what God had bestowed upon him." So these messengers told him this message. Upon which Esau was very glad, and met his brother with four hundred men. And Jacob, when he heard that he was coming to meet him with such a number of men, was greatly afraid: however, he committed his hope of deliverance to God; and considered how, in his present circumstances, he might preserve himself and those that were with him, and overcome his enemies if they attacked him injuriously. He therefore distributed his company into parts; some he sent before the rest, and the others he ordered to come close behind, that so, if the first were overpowered when his brother attacked them, they might have those that followed as a refuge to fly unto. And when he had put his company in this order, he sent some of them to carry presents to his brother. The presents were made up of cattle, and a great number of four-footed beasts, of many kinds, such as would be very acceptable to those that received them, on account of their rarity. Those who were sent went at certain intervals of space asunder, that, by following thick, one after another, they might appear to be more numerous, that Esau might remit of his anger on account of these presents, if he were still in a passion. Instructions were also given to those that were sent to speak gently to him.

2. When Jacob had made these appointments all the day, and night came on, he moved on with his company; and, as they were gone over a certain river called Jabboc, Jacob was left behind; and meeting with an angel, he wrestled with him, the angel beginning the struggle: but he prevailed over the angel, who used a voice, and spake to him in words, exhorting him to be pleased with what had happened to him, and not to suppose that his victory was a small one, but that he had overcome a divine angel, and to esteem the victory as a sign of great blessings that should come to him, and that his offspring should never fall, and that no man should be too hard for his power. He also commanded him to be called Israel, which in the Hebrew tongue signifies *one that struggled with the divine angel*. These promises were made at the prayer of Jacob; for when he perceived him to be the angel of God, he desired he would signify to him what should befall him hereafter. And when the angel had said what is before related, he disappeared; but Jacob was pleased with these things, and named the place Phanuel, which signifies, *the face of God.* Now when he felt pain, by this struggling, upon his broad sinew, he abstained from eating that sinew himself afterward; and for his sake it is

still not eaten by us."}

Chapter 33

El Elohe Yisra'el - God, the God of Israel Gen_33:20

Study in Genesis 33 from the Mr Kakoulides and the Bible Podcast

Here in this chapter we see , God putting Esau Jacob's brother at peace with him

Jeremiah 15:11 ASV Jehovah said, Verily I will strengthen thee for good; verily I will cause the enemy to make supplication unto thee in the time of evil and in the time of affliction.

Proverbs 16:7 ASV When a man's ways please Jehovah, He maketh even his enemies to be at peace with him.

This is the brother who said When Issac our dad dead I will kill Jacob, now after many years we see in this chapter the two brothers is seen forgiving , hugging and kissing each other.
Genesis 27:41 ASV And Esau hated Jacob because ofthe blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob.

Maybe the advice of Jacob mother Rebecca is seen prove to be true after a long time distance wounds where healed.

Genesis 27:42-45 ASV 42 And the words of Esau her elder son were told to Rebekah; and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee. 43 Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran; 44 and tarry with him a few days, until thy brother's fury turn away; 45 until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send, and fetch thee from thence: why should I be bereaved ofyou both in one day?

At times when we see ourselves having problems with family members or friends it is good to distance ourselves for a time . Twenty years has passed since they seen each other. If They where in there 40's now they are 60's , Some ancient traditions states they where 77 when Jacob left and now Jacob and Esau where 97 years old . The time for disputes is long gone away.

As Christians we are to seek peace with all men as it is possible.

Romans 12:18 ASV If it be possible, as much as in you lieth, be at peace with all men.

Hebrews 12:14 ASV Follow after peace with all men, and the sanctification without which no man shall see the Lord:

And here we see just that, Jacob seeking peace with his brother.

Genesis 33:1-4 ASV 1 And Jacob lifted up his eyes, and looked, and, behold, Esau was coming, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. 2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost. 3 And he himself passed over before them, and bowed himself to the ground seven times, until he came near to his brother. 4 And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

Now we see Jacob introduces Esau to his family

Genesis 33:5-7 ASV 5 And he lifted up his eyes, and saw the women and the children; and said, Who are these with thee? And he said, The children whom God hath graciously given thy servant. 6 Then the handmaids came near, they and their children, and they bowed themselves. 7 And Leah also and her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed

themselves.

Jacob explains why he brought Esau gifts before meeting him.

Genesis 33:8 ASV And he said, What mean thou by all this company which I met? And he said, To find favor in the sight of my lord.

Jacob forces his gifts upon his brother

Genesis 33:9-11 ASV 9 And Esausaid, I have enough, my brother; let that which thou hast be thine. 10 And Jacob said, Nay, I pray thee, if now I have found favor in thy sight, then receive my present at my hand; forasmuch as I have seen thy face, as one seeth the face of God, and thou wast pleased with me. 11 Take, I pray thee, my gift that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it.

Does Jacob deceives his brother or not in the following? Because each left to two different locations or did the Bible leave something out when Jacob meets again his brother with those gifts .

Gen 35:29 SoIsaac breathed his last and died, and was gathered to his people, being old and full of days. And his sons Esau and Jacob buried him.

Gen 33:10-17 ASV 10And Jacobsaid, Nay, I pray thee, if now I have found favor in thy sight, then receive my present at my hand; forasmuch as I have seen thy face, as one seeth the face of God, and thou wast pleased with me. 11 Take, I pray thee, my gift that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it. 12 And he said, Let us take our journey, and let us go, and I will go before thee. 13 And he said unto him, My lord knoweth that the children are tender, and that the flocks and herds with me have their young: and if they overdrive them one day, all the flocks will die. 14 Let my lord, I pray thee, pass over before his servant: and I will lead on gently, according to the pace of the cattle that are before me and according to the pace of the children, until I come unto my lord unto Seir. 15 And Esau said, Let me now leave with thee some of the folk that are with me. And he said, What needeth it? let me find favor in the sight of my lord. 16 So Esau returned that day on his way unto Seir. 17 And Jacob journeyed to Succoth, and built him a house, and made booths for his cattle: therefore the name of the place is called Succoth.

Succoth means tents or tabernacles

Rashi ("He stayed there eighteen months: summer, winter, and summer. “Succoth” denotes summer. “A house” denotes winter, and [again]“succoth” denotes summer. —")

Genesis 33:18-20 ASV 18And Jacob came in peace to thecity of Shechem, which is in the land of Canaan, when he came from Paddan-aram; and encamped before the city. 19 And he bought the parcel of ground, where he had spread his tent, at the hand of the children of Hamor, Shechem’s father, for a hundred pieces of money. 20 And he erected there an altar, and called it El-Elohe-Israel.

El-Elohe-Israel means “God is the God of Israel.”:

Josephus Antiques of the Jews Book 1 Chapter 20{"3. When Jacob understood that his brother was near, he ordered his wives to go before, each by herself, with the handmaids, that they might see the actions of the men as they were fighting, if Esau were so disposed. He then went up to his brother Esau, and bowed down to him, who had no evil design upon him, but saluted him; and asked him about the company of the children and of the women; and desired, when he had understood all he wanted to know about them, that he would go along with him to their father; but Jacob pretending that the cattle were weary, Esau returned to Seir, for there was his place of habitation, he having named the place Roughness, from his own hairy roughness."}

Chapter 34

Study in Genesis 34 from the Mr Kakoulides and the Bible Podcast

While there where laws in ancient times that protected a woman who was a virgin and was engaged there was no laws that

protected women who was virgins and not engaged from being raped.

For example Among the Sumerian Ur Nammu Law Code (6,8) If a man violates the right of another and deflowers the virgin wife of a young man, they shall kill that male.If a man proceeded by force, and deflowered the virgin female slave of another man, that man must pay five shekels of silver.

Just like we see in the Law of Moses a rapist punishment for raping a woman if she was paying the bride price if she wasn't engaged but if she was engaged then it was death.

(Exodus 22:16-17) "If a man entices a virgin who isn't pledged to be married, and lies with her, he shall surely pay a dowry for her to be his wife. If her father utterly refuses to give her to him, he shall pay money according to the dowry of virgins. (WEB)

(Deuteronomy 22:28-29) If a man find a lady who is a virgin, who is not pledged to be married, and lay hold on her, and lie with her, and they be found; then the man who lay with her shall give to the lady's father fifty shekels of silver, and she shall be his wife, because he has humbled her; he may not put her away all his days. (WEB)

(Deuteronomy 22:23-26) If there be a young lady who is a virgin pledged to be married to a husband, and a man find her in the city, and lie with her; then you shall bring them both out to the gate of that city, and you shall stone them to death with stones; the lady, because she didn't cry, being in the city; and the man, because he has humbled his neighbor's wife: so you shall put away the evil from the midst of you. But if the man find the lady who is pledged to be married in the field, and the man force her, and lie with her; then the man only who lay with her shall die: but to the lady you shall do nothing; there is in the lady no sin worthy of death: for as when a man rises against his neighbor, and kills him, even so is this matter; (WEB)

(Genesis 34:1-3) Dinah, the daughter of Leah, whom she bore to Jacob, went out to see the daughters of the land. Shechem the son of Hamor the Hivite, the prince of the land, saw her. He took her, lay with her, and humbled her. His soul joined to Dinah, the daughter of Jacob, and he loved the young lady, and spoke kindly to the young lady. (WEB)

Could verse 3 be a evidence for Soul tides , is soul tides something more than just some Christian speaks about, and the answer is yes . We see in in verse 8

Hamor talked with them, saying, "The soul of my son, Shechem, longs for your daughter. Please give her to him as a wife.

(1 Corinthians 6:15-17) Don't you know that your bodies are members of Christ? Shall I then take the members of Christ, and make them members of a prostitute? May it never be! Or don't you know that he who is joined to a prostitute is one body? For, "The two," says he, "will become one flesh." {Genesis 2:24} But he who is joined to the Lord is one spirit. (WEB)

After this event of him raping Dina his soul was joined to Dinah so much so that he tried to right his wrong and to make his Father to talk her Jacob Father of Marriage for him and Dinah.

(Genesis 34:4) Shechem spoke to his father, Hamor, saying, "Get me this young lady as a wife." (WEB)

And we about to see that his Father listen to the voice of his Son and did talk to Jacob but I think one of the biggest mistakes he could of done was not talking to him alone . He included Jacob's sons in the conversation. And in so doing Jacob sons would find out and take vengeance for what happened to their sister.

(Genesis 34:7-12) The sons of Jacob came in from the field when they heard it. The men were grieved, and they were very angry, because he had done folly in Israel in lying with Jacob's daughter; a which thing ought not to be done. Hamor talked with them, saying, "The soul of my son, Shechem, longs for your daughter.

(Did you notice the soul tides , verse 8 the longing of his son’s soul for Dinah)

Please give her to him as a wife. Make marriages with us. Give your daughters to us, and take our daughters for yourselves.

(Probably a reference to Jacob’s female slaves aswell and granddaughters for we do not read of Jacob having any other daughters besides Dinah)

You shall dwell with us, and the land will be before you. Live and trade in it, and get possessions in it." Shechem said to her

father and to her brothers, "Let me find favor in your eyes, and whatever you will tell me I will give. Ask me a great amount for a dowry, and I will give whatever you ask of me, but give me the young lady as a wife." (WEB)

They was willing to pay a dowry as it were a down payment to show how serious his son was about Jacob's daughter. Jacob son's Simon and Levi will agree but secretly plans to do them wrong having this marriage only as a means to taking vengeance by first having everyone circumcized then when the men are in pain killing and plundering them .

(Genesis 34:13-18) The sons of Jacob answered Shechem and Hamor his father with deceit, and spoke, because he had defiled Dinah their sister, and said to them, "We can't do this thing, to give our sister to one who is uncircumcised; for that is a reproach to us. Only on this condition will we consent to you. If you will be as we are, that every male of you be circumcised; then will we give our daughters to you, and we will take your daughters to us, and we will dwell with you, and we will become one people. But if you will not listen to us, to be circumcised, then we will take our sister, {Hebrew has, literally, "daughter"} and we will be gone." Their words pleased Hamor and Shechem, Hamor's son. (WEB)

Shechem must of been very in love with Dinah for he did just as they said without thinking twice and cause every man among his fellow to do the same.

(Genesis 34:19-20) The young man didn't wait to do this thing, because he had delight in Jacob's daughter, and he was honored above all the house of his father. Hamor and Shechem, his son, came to the gate of their city, and talked with the men of their city, saying, (WEB)

Gate of the city was as it where the court house or city hall of every city at that time , there they spoke on legal issues , and even sentence people for punishment there.

(Deuteronomy 16:18) Judges and officers shall you make you in all your gates, which Yahweh your God gives you, according to your tribes; and they shall judge the people with righteous judgment. (WEB)

(Genesis 34:21-24) "These men are peaceful with us. Therefore let them live in the land and trade in it. For behold, the land is large enough for them. Let us take their daughters to us for wives, and let us give them our daughters. Only on this condition will the men consent to us to live with us, to become one people, if every male among us is circumcised, as they are circumcised. Won't their livestock and their possessions and all their animals be ours? Only let us give our consent to them, and they will dwell with us." All who went out of the gate of his city listened to Hamor, and to Shechem his son; and every male was circumcised, all who went out of the gate of his city. (WEB)

Now we are getting to the revenge of Simon and Levi remember how Jacob's sons felt .

(Genesis 34:7) The sons of Jacob came in from the field when they heard it. The men were grieved, and they were very angry, because he had done folly in Israel in lying with Jacob's daughter; a which thing ought not to be done. (WEB)

They felt angry and grieved so they are about to take vengeance , as Christians we are not called to take vengeance

(Romans 12:19-21) Don't seek revenge yourselves, beloved, but give place to God's wrath. For it is written, "Vengeance belongs to me; I will repay, says the Lord." Therefore "If your enemy is hungry, feed him. If he is thirsty, give him a drink; for in doing so, you will heap coals of fire on his head." Don't be overcome by evil, but overcome evil with good. (WEB)

And even in the Law of Moses they are told not to take vengeance on fellow Israelites

(Leviticus 19:18) "'You shall not take vengeance, nor bear any grudge against the children of your people; but you shall love your neighbor as yourself. I am Yahweh. (WEB)

Let's continue or read

(Genesis 34:25-31) It happened on the third day, when they were sore, that two of Jacob's sons, Simeon and Levi, Dinah's brothers, each took his sword, came upon the unsuspecting city, and killed all the males. They killed Hamor and Shechem, his son, with the edge of the sword, and took Dinah out of Shechem's house, and went away. Jacob's sons came on the dead, and plundered the city, because they had defiled their sister. They took their flocks, their herds, their donkeys, that which was in the

city, that which was in the field, and all their wealth. They took captive all their little ones and their wives, and took as plunder everything that was in the house. Jacob said to Simeon and Levi, "You have troubled me, to make me odious to the inhabitants of the land, among the Canaanites and the Perizzites. I am few in number. They will gather themselves together against me and strike me, and I will be destroyed, I and my house." They said, "Should he deal with our sister as with a prostitute?" (WEB)

This is event that remembered by Jacob even in his last moments he reminds Levi and Simon of what they have done in Genesis 49

(Genesis 49:5-7) "Simeon and Levi are brothers. Their swords are weapons of violence. My soul, don't come into their council. My glory, don't be united to their assembly; for in their anger they killed men. In their self-will they hamstrung oxen. Cursed be their anger, for it was fierce; and their wrath, for it was cruel. I will divide them in Jacob, and scatter them in Israel. (WEB)

Josephus Antiques of the Jews Book 1 Chapter 21 {"1. HEREUPON Jacob came to the place, till this day called Tents (Succoth); from whence he went to Shechem, which is a city of the Canaanites. Now as the Shechemites were keeping a festival Dina, who was the only daughter of Jacob, went into the city to see the finery of the women of that country. But when Shechem, the son of Hamor the king, saw her, he defiled her by violence; and being greatly in love with her, desired of his father that he would procure the damsel to him for a wife. To which desire he condescended, and came to Jacob, desiring him to give leave that his son Shechem might, according to law, marry Dina. But Jacob, not knowing how to deny the desire of one of such great dignity, and yet not thinking it lawful to marry his daughter to a stranger, entreated him to give him leave to have a consultation about what he desired him to do. So the king went away, in hopes that Jacob would grant him this marriage. But Jacob informed his sons of the defilement of their sister, and of the address of Hamor; and desired them to give their advice what they should do. Upon fills, the greatest part said nothing, not knowing what advice to give. But Simeon and Levi, the brethren of the damsel by the same mother, agreed between themselves upon the action following: It being now the time of a festival, when the Shechemites were employed in ease and feasting, they fell upon the watch when they were asleep, and, coming into the city, slew all the males as also the king, and his son, with them; but spared the women. And when they had done this without their father's consent, they brought away their sister.

2. Now while Jacob was astonished at the greatness of this act, and was severely blaming his sons for it, God stood by him, and bid him be of good courage; but to purify his tents, and to offer those sacrifices which he had vowed to offer when he went first into Mesopotamia, and saw his vision. As he was therefore purifying his followers, he lighted upon the gods of Laban; (for he did not before know they were stolen by Rachel;) and he hid them in the earth, under an oak, in Shechem. And departing thence, he offered sacrifice at Bethel, the place where he saw his dream, when he went first into Mesopotamia.

3. And when he was gone thence, and was come over against Ephrata, he there buried Rachel, who died in child-bed: she was the only one of Jacob's kindred that had not the honor of burial at Hebron. And when he had mourned for her a great while, he called the son that was born of her Benjamin, because of the sorrow the mother had with him. These are all the children of Jacob, twelve males and one female. - Of them eight were legitimate, - viz. six of Lea, and two of Rachel; and four were of the handmaids, two of each; all whose names have been set down already."}

Chapter 35

El Bethel - The God of the House of God Gen_35:7

Study in Genesis 35 from the Mr Kakoulides and the Bible Podcast

Genesis 35:1 Then God said to Jacob, "Arise, go up to Bethel (means the house of God) and dwell there; and make an altar there to God, who appeared to you when you fled from the face of Esau your brother. "

(Interesting is that after Abraham received the Lord's promises for the first time he built a altar near to there and now his grandson Jacob is going to build a altar there)

Let's take a quick look at that event of when God appearing to Jacob

(Genesis 28:10-19) Jacob went out from Beersheba, and went toward Haran. He came to a certain place, and stayed there all

night, because the sun had set. He took one of the stones of the place, and put it under his head, and lay down in that place to sleep. He dreamed. Behold, a stairway set upon the earth, and the top of it reached to heaven. Behold, the angels of God ascending and descending on it. Behold, Yahweh stood above it, and said, "I am Yahweh, the God of Abraham your father, and the God of Isaac. The land whereon you lie, to you will I give it, and to your seed. Your seed will be as the dust of the earth, and you will spread abroad to the west, and to the east, and to the north, and to the south. In you and in your seed will all the families of the earth be blessed. Behold, I am with you, and will keep you, wherever you go, and will bring you again into this land. For I will not leave you, until I have done that which I have spoken of to you." Jacob awakened out of his sleep, and he said, "Surely Yahweh is in this place, and I didn't know it." He was afraid, and said, "How dreadful is this place! This is none other than God's house, and this is the gate of heaven." Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil on the top of it. He called the name of that place Bethel, but the name of the city was Luz at the first. (WEB)

(Genesis 35:2-4) Then Jacob said to his household, and to all who were with him, "Put away the foreign gods that are among you, purify yourselves, change your garments. Let us arise, and go up to Bethel. I will make there an altar to God, who answered me in the day of my distress, and was with me in the way which I went." They gave to Jacob all the foreign gods which were in their hands, and the rings which were in their ears; and Jacob hid them under the oak which was by Shechem. (WEB)

Jacob must of known of Rachel having those idols of her father even although he found out about it a little too late about it.

(Genesis 31:32) Anyone you find your gods with shall not live. Before our relatives, discern what is yours with me, and take it." For Jacob didn't know that Rachel had stolen them. (WEB)

Here most likely Rachel got rid of those Idols and gotten right with God

(Genesis 35:5) They traveled, and a terror of God was on the cities that were around them, and they didn't pursue the sons of Jacob. (WEB)

What Jacob feared of the nations rising against him and his family didn't happen but the reversed happen.

(Genesis 34:30) Jacob said to Simeon and Levi, "You have troubled me, to make me odious to the inhabitants of the land, among the Canaanites and the Perizzites. I am few in number. They will gather themselves together against me and strike me, and I will be destroyed, I and my house." (WEB)

What we fearthe most usually never happens and if it does happen, it is never as bad as we imagine it to be.

(Genesis 35:6-7) So Jacob came to Luz (that is, Bethel), which is in the land of Canaan, he and all the people who were with him. He built an altar there, and called the place El Beth El; because there God was revealed to him, when he fled from the face of his brother. (WEB)

God of the House of God, or God of Bethel

It was most likely there where he kept his vow and gave God his tithing which he told God he would do.

(Genesis 28:20-22) Jacob vowed a vow, saying, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and clothing to put on, so that I come again to my father's house in peace, and Yahweh will be my God, then this stone, which I have set up for a pillar, will be God's house. Of all that you will give me I will surely give the tenth to you." (WEB)

(Genesis 35:8) Deborah, Rebekah's nurse, died, and she was buried below Bethel under the oak; and the name of it was called Allon Bacuth. (WEB)

Allon Bacuth means "oak of weeping" I could imagine she was greatly loved

This Deborah is first mentioned here in

(Genesis 24:59) They sent away Rebekah, their sister, with her nurse, Abraham's servant, and his men. (WEB)

It is interesting that we do not read of when was Rebekah's death except for when Jacob is going to die he makes mention of it .

(Genesis 49:31) There they buried Abraham and Sarah, his wife. There they buried Isaac and Rebekah, his wife, and there I buried Leah: (WEB)

But we read of when her nurse's died , So it might be that somewhere down the line Rebekah sent her nurse to watch over her son or might of Joined her son and left her nurse with Jacob. She was greatly loved.

(Genesis 35:9-10) God appeared to Jacob again, when he came from Paddan Aram, and blessed him. God said to him, "Your name is Jacob. Your name shall not be Jacob any more, but your name will be Israel." He named him Israel. (WEB)

God changed his named before to Israel when Jacob had his wrestling match with him

(Genesis 32:28) He said, "Your name will no longer be called Jacob, but Israel; for you have fought with God and with men, and have prevailed." (WEB)

But it still didn't stuck to him who he was, God renamed him , He was not the Jacob of Old (a thief) but Israel (One who strived with God , one who rules with God)

How many times we forget our identity in Christ and have to be reminded of who we are .

(Genesis 35:11-12) God said to him, "I am God Almighty. Be fruitful and multiply. A nation and a company of nations will be from you, and kings will come out of your body. The land which I gave to Abraham and Isaac, I will give it to you, and to your seed after you will I give the land." (WEB)

As God promised the land to his Grandfather

(Genesis 15:18) In that day Yahweh made a covenant with Abram, saying, "To your seed I have given this land, from the river of Egypt to the great river, the river Euphrates: (WEB)

And to his Father

(Genesis 26:3) Sojourn in this land, and I will be with you, and will bless you. For to you, and to your seed, I will give all these lands, and I will establish the oath which I swore to Abraham your father. (WEB)

So he does to him. God never forgets his promises. But always remembers them.

(Genesis 35:13-15) God went up from him in the place where he spoke with him. Jacob set up a pillar in the place where he spoke with him, a pillar of stone. He poured out a drink offering on it, and poured oil on it. Jacob called the name of the place where God spoke with him "Bethel." (WEB)

Beth-el means again house of God

(Genesis 35:16-20) They traveled from Bethel. There was still some distance to come to Ephrath, and Rachel travailed. She had hard labor. When she was in hard labor, the midwife said to her, "Don't be afraid, for now you will have another son." It happened, as her soul was departing (for she died), that she named him Benoni, but his father named him Benjamin. Rachel died, and was buried in the way to Ephrath (the same is Bethlehem). Jacob set up a pillar on her grave. The same is the Pillar of Rachel's grave to this day. (WEB)

Benoni" means "son of my trouble".

Benjamin" means "son of my right hand".

What she desired most was the very same thing that would of destroyed her . How many times we desire things that would do us more harm than good at the end no matter how innocent it may look , there is a reason why God withholds from us.

(Genesis 30:1-2) When Rachel saw that she bore Jacob no children, Rachel envied her sister. She said to Jacob, "Give me

children, or else I will die." Jacob's anger was kindled against Rachel, and he said, "Am I in God's place, who has withheld from you the fruit of the womb?" (WEB)

(Genesis 30:24) She named him Joseph, saying, "May Yahweh add another son to me." (WEB)

Also we can't forget the curse which Jacob unknowingly gave to Rachel

(Genesis 31:32) Anyone you find your gods with shall not live. Before our relatives, discern what is yours with me, and take it." For Jacob didn't know that Rachel had stolen them. (WEB)

(Genesis 35:21-22) Israel traveled, and spread his tent beyond the tower of Eder. It happened, while Israel lived in that land, that Reuben went and lay with Bilhah, his father's concubine, and Israel heard of it. Now the sons of Jacob were twelve. (WEB)

The Greek version of the Old Testament name the Septuagint adds that Israel heard, it " the thing appeared grievous before him."

Now for a brief time we see Jacob being called Israel in the passage but we also see a event which Jacob was to remember before his death and that was Reuben having sexual intercourse with his wife. This event would cause Reuben to loose his firstborn right .

(Genesis 49:3-4) "Reuben, you are my firstborn, my might, and the beginning of my strength; excelling in dignity, and excelling in power. Boiling over as water, you shall not excel; because you went up to your father's bed, then defiled it. He went up to my couch. (WEB)

Now the following verses from 23-26 the list of the sons of Jacob and who were their mother

(Genesis 35:23-26) The sons of Leah: Reuben (Jacob's firstborn), Simeon, Levi, Judah, Issachar, and Zebulun. The sons of Rachel: Joseph and Benjamin. The sons of Bilhah (Rachel's handmaid): Dan and Naphtali. The sons of Zilpah (Leah's handmaid): Gad and Asher. These are the sons of Jacob, who were born to him in Paddan Aram. (WEB)

Jacob finally gets to his Father before his dad's death and is able to team up with his brother Esau to bury him .

(Genesis 35:27-29) Jacob came to Isaac his father, to Mamre, to Kiriath Arba (which is Hebron), where Abraham and Isaac lived as foreigners. The days of Isaac were one hundred eighty years. Isaac gave up the spirit, and died, and was gathered to his people, old and full of days. Esau and Jacob, his sons, buried him. (WEB)

Josephus Antiques of the Jews Book 1 Chapter 22 {"FROM thence Jacob came to Hebron, a city situate among the Canaanites; and there it was that Isaac lived: and so they lived together for a little while; for as to Rebeka, Jacob did not find her alive. Isaac also died not long after the coming of his son; and was buried by his sons, with his wife, in Hebron, where they had a monument belonging to them from their forefathers. Now Isaac was a man who was beloved of God, and was vouchsafed great instances of providence by God, after Abraham his father, and lived to be exceeding old; for when he had lived virtuously one hundred and eighty-five years, he then died."}

Chapter 36

Verses 33-34

According to the Septuagint Greek version of the Old Testament written around 250 BC here we also find the identity of Job from the Book of Job.

Genesis 36:33-34 [33]And when Bela died, Jobab the son of Zerah of Bozrah reigned in his place.[34]When Jobab died, Husham of the land of the Temanites reigned in his place.

Compare this passage with the Septuagint In Job 42:16–17

16.And Job lived after his affliction an hundred and seventy years; and all the years that he lived were two hundred and forty; and Job saw his sons, and his son's sons, the fourth generation. And Job died an old man full of days; 17.aand it is written that he will rise again, with those whom God raiseth up. 17.b**This man is described in the Syriac book as living in the land of Ausitis, on the borders of Edom and Arabia; and his name before was Jobab. 17.cAnd having taken an Arabian wife, he begat a son whose name was Ennon, and he himself was the son of his father Zare, one of the sons of Esau**, and of his mother Bosorra, so that he was the fifth generation from Abraham. 17.dAnd these were the kings that reigned in Edom, which country he also ruled over: first Balak the son of Beor, and the name of his city was Dennaba, but after Balak, Jobab, who is called Job, and after him Asom, who was governor out of the country of Teman, and after him Adad the son of Barad, who destroyed Midian in the plain of Moab; and the name of his city was Gethaim. 17.eAnd his friends which came unto him were Eliphaz of the children of Esau, king of the Temanites, Bildad sovereign of the Shuhites, and Zophar king of the Naamathites. }

So that is a other purpose for Genesis 36 Genealogy

Josephus Antiques of the Jews Book 2 Chapter 1 {"1. AFTER the death of Isaac, his sons divided their habitations respectively; nor did they retain what they had before; but Esau departed from the city of Hebron, and left it to his brother, and dwelt in Seir, and ruled over Idumea. He called the country by that name from himself, for he was named Adom; which appellation he got on the following occasion : - One day returning from the toil of hunting very hungry, (it was when he was a child in age,) he lighted on his brother when he was getting ready lentile-pottage for his dinner, which was of a very red color; on which account he the more earnestly longed for it, and desired him to give him some of it to eat: but he made advantage of his brother's hunger, and forced him to resign up to him his birthright; and he, being pinched with famine, resigned it up to him, under an oath. Whence it came, that, on account of the redness of this pottage, he was, in way of jest, by his contemporaries, called *Adom,* for the Hebrews call what is red *Adom;* and this was the name given to the country; but the Greeks gave it a more agreeable pronunciation, and named it *Idumea*.

2. He became the father of five sons; of whom Jaus, and Jalomus, and Coreus, were by one wife, whose name was Alibama; but of the rest, Aliphaz was born to him by Ada, and Raguel by Basemmath: and these were the sons of Esau. Aliphaz had five legitimate sons; Theman, Omer, Saphus, Gotham, and Kanaz; for Amalek was not legitimate, but by a concubine, whose name was Thamna. These dwelt in that part of Idumea which is called Gebalitis, and that denominated from Amalek, Amalekitis; for Idumea was a large country, and did then preserve the name of the whole, while in its several parts it kept the names of its peculiar inhabitants."}

Chapter 37

A) This is the history of Jacob. Joseph, being seventeen years old....Then Midianite traders passed by; so the brothers pulled Joseph up and lifted him out of the pit, and sold him to the Ishmaelites for twenty shekels of silver. And they took Joseph to Egypt 1750 B.C

Between 1986 and 1988 Professor Manfried Bietak found the remains of a statue which might be that of Joseph because it belongs to a non- Egyptain ruler of Avaris.

Joseph As A Type of Christ

1) Greatly Loved

Joseph

(Genesis 37:3) Now Israel loved Joseph more than all his children, because he was the son of his old age. Also he made him a tunic of many colors. (NKJV)

Jesus

(Matthew 3:17) And suddenly a voice came from heaven, saying, "This is My beloved Son, in whom I am well pleased." (NKJV)

2) Hated by his Brothers

Joseph

(Genesis 37:4) But when his brothers saw that their father loved him more than all his brothers, they hated him and could not speak peaceably to him. (NKJV)

Jesus

(John 15:25) "But this happened that the word might be fulfilled which is written in their law, 'They hated Me without a cause.' (NKJV)

3) People didn't want them to rule over them

Joseph

(Genesis 37:8) And his brothers said to him, "Shall you indeed reign over us? Or shall you indeed have dominion over us?" So they hated him even more for his dreams and for his words. (NKJV)

Jesus

(Luke 19:14) "But his citizens hated him, and sent a delegation after him, saying, 'We will not have this man to reign over us.' (NKJV)

4) People were envious of them

Joseph

(Genesis 37:11) And his brothers envied him, but his father kept the matter in mind. (NKJV)

Jesus

(Mark 15:10) For he knew that the chief priests had handed Him over because of envy. (NKJV)

5) People conspired to kill them

Joseph

(Genesis 37:18) Now when they saw him afar off, even before he came near them, they conspired against him to kill him. (NKJV)

Jesus

(Matthew 27:1) When morning came, all the chief priests and elders of the people plotted against Jesus to put Him to death. (NKJV)

6) Was given a Robe

Joseph

(Genesis 37:3) Now Israel loved Joseph more than all his children, because he was the son of his old age. Also he made him a tunic of many colors. (NKJV)

Jesus

(Luke 23:11) Then Herod, with his men of war, treated Him with contempt and mocked Him, arrayed Him in a gorgeous robe, and sent Him back to Pilate. (NKJV)

7) Was stripped of the Robe

Joseph

(Genesis 37:23) So it came to pass, when Joseph had come to his brothers, that they stripped Joseph of his tunic, the tunic of many colors that was on him. (NKJV)

Jesus

(Matthew 27:28) And they stripped Him and put a scarlet robe on Him. (NKJV)

8) Was sold

Joseph

(Genesis 37:28) Then Midianite traders passed by; so the brothers pulled Joseph up and lifted him out of the pit, and sold him to the Ishmaelites for twenty shekels of silver. And they took Joseph to Egypt. (NKJV)

Jesus

(Matthew 26:15) and said, "What are you willing to give me if I deliver Him to you?" And they counted out to him thirty pieces of silver. (NKJV)

9) Was placed with two Prisoners

Joseph

(Genesis 40:2-3) And Pharaoh was angry with his two officers, the chief butler and the chief baker. So he put them in custody in the house of the captain of the guard, in the prison, the place where Joseph was confined. (NKJV)

Jesus

(Luke 23:32) There were also two others, criminals, led with Him to be put to death. (NKJV)

10) Was made Overseer

Joseph

(Genesis 39:4) So Joseph found favor in his sight, and served him. Then he made him overseer of his house, and all that he had he put under his authority. (NKJV)

(Genesis 39:21-22) But the LORD was with Joseph and showed him mercy, and He gave him favor in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners who were in the prison; whatever they did there, it was his doing. (NKJV)

(Genesis 41:41-44) And Pharaoh said to Joseph, "See, I have set you over all the land of Egypt." Then Pharaoh took his signet ring off his hand and put it on Joseph's hand; and he clothed him in garments of fine linen and put a gold chain around his neck. And he had him ride in the second chariot which he had; and they cried out before him, "Bow the knee!" So he set him over all the land of Egypt. Pharaoh also said to Joseph, "I am Pharaoh, and without your consent no man may lift his hand or foot in all the land of Egypt." (NKJV)

Jesus

(John 3:35) "The Father loves the Son, and has given all things into His hand. (NKJV)

(Ephesians 1:22) And He put all things under His feet, and gave Him to be head over all things to the church, (NKJV)

11) Did nothing wrong

Joseph

(Genesis 40:15) "For indeed I was stolen away from the land of the Hebrews; and also I have done nothing here that they should put me into the dungeon." (NKJV)

Jesus

(Hebrews 4:15) For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. (NKJV)

12) People were told to go to them and obey them

Joseph

(Genesis 41:55) So when all the land of Egypt was famished, the people cried to Pharaoh for bread. Then Pharaoh said to all the Egyptians, "Go to Joseph; whatever he says to you, do." (NKJV)

Jesus

(John 2:5) His mother said to the servants, "Whatever He says to you, do it." (NKJV)

13) Was not recognize when in Glory

Joseph

(Luke 24:16) But their eyes were restrained, so that they did not know Him. (NKJV)

Jesus

(Genesis 42:8) So Joseph recognized his brothers, but they did not recognize him. (NKJV)

14) Both where 30 when serving the public

Joseph

(Genesis 41:46) Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. (NKJV)

Jesus

(Luke 3:23) Now Jesus Himself began His ministry at about thirty years of age, being (as was supposed) the son of Joseph, the son of Heli, (NKJV)

Josephus Antiques of the Jews Book 2 Chapter 2 {"1. IT happened that Jacob came to so great happiness as rarely any other person had arrived at. He was richer than the rest of the inhabitants of that country; and was at once envied and admired for such virtuous sons, for they were deficient in nothing, but were of great souls, both for laboring with their hands and enduring of toil; and shrewd also in understanding. And God exercised such a providence over him, and such a care of his happiness, as to bring him the greatest blessings, even out of what appeared to be the most sorrowful condition; and to make him the cause of our forefathers' departure out of Egypt, him and his posterity. The occasion was this : - When Jacob had his son Joseph born to him by Rachel, his father loved him above the rest of his sons, both because of the beauty of his body, and the virtues of his mind, for he excelled the rest in prudence. This affection of his father excited the envy and the hatred of his brethren; as did also his dreams which he saw, and related to his father, and to them, which foretold his future happiness, it being usual with

mankind to envy their very nearest relations such their prosperity. Now the visions which Joseph saw in his sleep were these : -

2. When they were in the middle of harvest, and Joseph was sent by his father, with his brethren, to gather the fruits of the earth, he saw a vision in a dream, but greatly exceeding the customary appearances that come when we are asleep; which, when he was got up, he told his brethren, that they might judge what it portended. He said, he saw the last night, that his wheat-sheaf stood still in the place where he set it, but that their sheaves ran to bow down to it, as servants bow down to their masters. But as soon as they perceived the vision foretold that he should obtain power and great wealth, and that his power should be in opposition to them, they gave no interpretation of it to Joseph, as if the dream were not by them undestood: but they prayed that no part of what they suspected to be its meaning might come to pass; and they bare a still greater hatred to him on that account.

3. But God, in opposition to their envy, sent a second vision to Joseph, which was much more wonderful than the former; for it seemed to him that the sun took with him the moon, and the rest of the stars, and came down to the earth, and bowed down to him. He told the vision to his father, and that, as suspecting nothing of ill-will from his brethren, when they were there also, and desired him to interpret what it should signify. Now Jacob was pleased with the dream: for, considering the prediction in his mind, and shrewdly and wisely guessing at its meaning, he rejoiced at the great things thereby signified, because it declared the future happiness of his son; and that, by the blessing of God, the time would come when he should be honored, and thought worthy of worship by his parents and brethren, as guessing that the moon and sun were like his mother and father; the former, as she that gave increase and nourishment to all things; and the latter, he that gave form and other powers to them; and that the stars were like his brethren, since they were eleven in number, as were the stars that receive their power from the sun and moon.

4. And thus did Jacob make a judgment of this vision, and that a shrewd one also. But these interpretations caused very great grief to Joseph's brethren; and they were affected to him hereupon as if he were a certain stranger, that was to those good things which were signified by the dreams and not as one that was a brother, with whom it was probable they should be joint-partakers; and as they had been partners in the same parentage, so should they be of the same happiness. They also resolved to kill the lad; and having fully ratified that intention of theirs, as soon as their collection of the fruits was over, they went to Shechem, which is a country good for feeding of cattle, and for pasturage; there they fed their flocks, without acquainting their father with their removal thither; whereupon he had melancholy suspicions about them, as being ignorant of his sons' condition, and receiving no messenger from the flocks that could inform him of the true state they were in; so, because he was in great fear about them, he sent Joseph to the flocks, to learn the circumstances his brethren were in, and to bring him word how they did."}

Josephus Antiques of the Jews Book 2 Chapter {"1. NOW these brethren rejoiced as soon as they saw their brother coming to them, not indeed as at the presence of a near relation, or as at the presence of one sent by their father, but as at the presence of an enemy, and one that by Divine Providence was delivered into their hands; and they already resolved to kill him, and not let slip the opportunity that lay before them. But when Reubel, the eldest of them, saw them thus disposed, and that they had agreed together to execute their purpose, he tried to restrain them, showing them the heinous enterprise they were going about, and the horrid nature of it; that this action would appear wicked in the sight of God, and impious before men, even though they should kill one not related to them; but much more flagitious and detestable to appear to have slain their own brother, by which act the father must be treated unjustly in the son's slaughter, and the mother also be in perplexity while she laments that her son is taken away from her, and this not in a natural way neither. So he entreated them to have a regard to their own consciences, and wisely to consider what mischief would betide them upon the death of so good a child, and their youngest brother; that they would also fear God, who was already both a spectator and a witness of the designs they had against their brother; that he would love them if they abstained from this act, and yielded to repentance and amendment; but in case they proceeded to do the fact, all sorts of punishments would overtake them from God for this murder of their brother, since they polluted his providence, which was every where present, and which did not overlook what was done, either in deserts or in cities; for wheresoever a man is, there ought he to suppose that God is also. He told them further, that their consciences would be their enemies, if they attempted to go through so wicked an enterprise, which they can never avoid, whether it be a good conscience; or whether it be such a one as they will have within them when once they have killed their brother. He also added this besides to what he had before said, that it was not a righteous thing to kill a brother, though he had injured them; that it is a good thing to forget the actions of such near friends, even in things wherein they might seem to have offended; but that they were going to kill Joseph, who had been guilty of nothing that was ill towards them, in whose case the infirmity of his small age should rather procure him mercy, and move them to unite together in the care of his preservation. That the cause of killing him made the act itself much worse, while they determined to take him off out of envy at his future prosperity, an equal share of which they would naturally partake while he enjoyed it, since they were to him not strangers, but the nearest relations, for they might reckon upon what God bestowed upon Joseph as their own; and that it was fit for them to believe, that the anger of God would for this cause be more severe upon them, if they slew him who was judged by God to be worthy of that prosperity which was to be hoped for; and while, by murdering him, they made it impossible for God to bestow it upon him.

2. Reubel said these and many other things, and used entreaties to them, and thereby endeavored to divert them from the

murder of their brother. But when he saw that his discourse had not mollified them at all, and that they made haste to do the fact, he advised them to alleviate the wickedness they were going about, in the manner of taking Joseph off; for as he had exhorted them first, when they were going to revenge themselves, to be dissuaded from doing it; so, since the sentence for killing their brother had prevailed, he said that they would not, however, be so grossly guilty, if they would be persuaded to follow his present advice, which would include what they were so eager about, but was not so very bad, but, in the distress they were in, of a lighter nature. He begged of them, therefore, not to kill their brother with their own hands, but to cast him into the pit that was hard by, and so to let him die; by which they would gain so much, that they would not defile their own hands with his blood. To this the young men readily agreed; so Reubel took the lad and tied him to a cord, and let him down gently into the pit, for it had no water at all in it; who, when he had done this, went his way to seek for such pasturage as was fit for feeding his flocks.

3. But Judas, being one of Jacob's sons also, seeing some Arabians, of the posterity of Ismael, carrying spices and Syrian wares out of the land of Gilead to the Egyptians, after Rubel was gone, advised his brethren to draw Joseph out of the pit, and sell him to the Arabians; for if he should die among strangers a great way off, they should be freed from this barbarous action. This, therefore, was resolved on; so they drew Joseph up out of the pit, and sold him to the merchants for twenty pounds He was now seventeen years old. But Reubel, coming in the night-time to the pit, resolved to save Joseph, without the privity of his brethren; and when, upon his calling to him, he made no answer, he was afraid that they had destroyed him after he was gone; of which he complained to his brethren; but when they had told him what they had done, Reubel left off his mourning.

4. When Joseph's brethren had done thus to him, they considered what they should do to escape the suspicions of their father. Now they had taken away from Joseph the coat which he had on when he came to them at the time they let him down into the pit; so they thought proper to tear that coat to pieces, and to dip it into goats' blood, and then to carry it and show it to their father, that he might believe he was destroyed by wild beasts. And when they had so done, they came to the old man, but this not till what had happened to his son had already come to his knowledge. Then they said that they had not seen Joseph, nor knew what mishap had befallen him; but that they had found his coat bloody and torn to pieces, whence they had a suspicion that he had fallen among wild beasts, and so perished, if that was the coat he had on when he came from home. Now Jacob had before some better hopes that his son was only made a captive; but now he laid aside that notion, and supposed that this coat was an evident argument that he was dead, for he well remembered that this was the coat he had on when he sent him to his brethren; so he hereafter lamented the lad as now dead, and as if he had been the father of no more than one, without taking any comfort in the rest; and so he was also affected with his misfortune before he met with Joseph's brethren, when he also conjectured that Joseph was destroyed by wild beasts. He sat down also clothed in sackcloth and in heavy affliction, insomuch that he found no ease when his sons comforted him, neither did his pains remit by length of time."}

Chapter 38

This is one of the few chapters in the Bible that you mostly never find a sermon or Bible study on church except if your pastor teaches through the Bible. This story given to us in very short summary is given to us in 1 Chronicles.

The sons of Judah were Er, Onan, and Shelah. These three were born to him by the daughter of Shua, the Canaanitess. Er, the firstborn of Judah, was wicked in the sight of the LORD; so He killed him. And Tamar, his daughter-in-law, bore him Perez and Zerah. All the sons of Judah were five. (1 Chronicles 2:3-4 NKJV)

Verse 8

And Judah said to Onan, "Go in to your brother's wife and marry her, and raise up an heir to your brother." (Genesis 38:8 NKJV)

This later became a law in Israel but it was custom to the land to do such things , this is known as Levirate marriage. It was Institution whereby a man must marry the widow of his childless brother in order to maintain the brother's line.

"If brothers dwell together, and one of them dies and has no son, the widow of the dead man shall not be married to a stranger outside the family; her husband's brother shall go in to her, take her as his wife, and perform the duty of a husband's brother to her. "And it shall be that the firstborn son which she bears will succeed to the name of his dead brother, that his name may not be blotted out of Israel. (Deuteronomy 25:5-6 NKJV)

saying: "Teacher, Moses said that if a man dies, having no children, his brother shall marry his wife and raise up offspring for his brother. (Matthew 22:24 NKJV)

Verses 9-10

But Onan knew that the heir would not be his; and it came to pass, when he went in to his brother's wife, that he emitted on the

ground, lest he should give an heir to his brother. And the thing which he did displeased the LORD; therefore He killed him also. (Genesis 38:9-10 NKJV)

The Location of the death of both Er and Onan dying in Canaan is repeated a number of times in the Old Testament

The sons of Judah were Er, Onan, Shelah, Perez, and Zerah (but Er and Onan died in the land of Canaan). The sons of Perez were Hezron and Hamul. (Genesis 46:12 NKJV)

The sons of Judah were Er and Onan; and Er and Onan died in the land of Canaan. (Numbers 26:19 NKJV)

The sin of Onan was not masturbation, I say this because there are those who would use this verse to state masturbation is wrong because you are wasting your seed , and show this verse for it. While it is true that wasting your seed is wrong and lusting which goes along with it but the sin of Onan was not giving much needed seed to Tamar to be able to get pregnant with a son for the sake of his brother's line.

Verse 11

Then Judah said to Tamar his daughter-in-law, "Remain a widow in your father's house till my son Shelah is grown." For he said, "Lest he also die like his brothers." And Tamar went and dwelt in her father's house. (Genesis 38:11 NKJV)

Judah never intended to give Tamar his youngest son as a husband and if he would of given his son to Tamar this story would of ended differantly

So she took off her widow's garments, covered herself with a veil and wrapped herself, and sat in an open place which was on the way to Timnah; for she saw that Shelah was grown, and she was not given to him as a wife. (Genesis 38:14 NKJV)

So Judah acknowledged them and said, "She has been more righteous than I, because I did not give her to Shelah my son." And he never knew her again. (Genesis 38:26 NKJV)

Verse 24

And it came to pass, about three months after, that Judah was told, saying, "Tamar your daughter-in-law has played the harlot; furthermore she is with child by harlotry." So Judah said, "Bring her out and let her be burned!" (Genesis 38:24 NKJV)

Burning or stoning a woman alive for unfaithfulness to someone who she was engage to was very much common is those lands and later on became a law in Israel.

"then they shall bring out the young woman to the door of her father's house, and the men of her city shall stone her to death with stones, because she has done a disgraceful thing in Israel, to play the harlot in her father's house. So you shall put away the evil from among you. "If a man is found lying with a woman married to a husband, then both of them shall die-the man that lay with the woman, and the woman; so you shall put away the evil from Israel. "If a young woman who is a virgin is betrothed to a husband, and a man finds her in the city and lies with her, "then you shall bring them both out to the gate of that city, and you shall stone them to death with stones, the young woman because she did not cry out in the city, and the man because he humbled his neighbor's wife; so you shall put away the evil from among you. "But if a man finds a betrothed young woman in the countryside, and the man forces her and lies with her, then only the man who lay with her shall die. "But you shall do nothing to the young woman; there is in the young woman no sin deserving of death, for just as when a man rises against his neighbor and kills him, even so is this matter. "For he found her in the countryside, and the betrothed young woman cried out, but there was no one to save her. (Deuteronomy 22:21-27 NKJV)

Verse 29

Then it happened, as he drew back his hand, that his brother came out unexpectedly; and she said, "How did you break through? This breach be upon you!" Therefore his name was called Perez. (Genesis 38:29 NKJV)

Perez along with Tamar his mother is mention in the genealogy of Jesus Christ

The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham: Abraham begot Isaac, Isaac begot Jacob, and

Jacob begot Judah and his brothers. Judah begot Perez and Zerah by Tamar, Perez begot Hezron, and Hezron begot Ram. (Matthew 1:1-3 NKJV)

Chapter 39

A)Then Joseph's master took him and put him into the prison, a place where the king's prisoners were confined. And he was there in the prison. 1739 B.C

There is a Eyptian one of many stories called **Stories of Anubis and Bata** that parallels with the Story of Joseph temptation with Potipher's wife dating 1300-1100 BC and it states {" ....But the wife of Anubis continued :" You are certianly strong .Every day I notice your bulging muscles." To convince Bata to make love to her, the wife of Anubis jumped up and threw her arms around him . " sleep with me just this once, and I will sew some new clothes for you" Bata became furious as a leopard at the very thought of sleeping withhis brother's wife. His anger terrified her. He shouted at her." You and your hudsband are like a mother and father to me .Because he was older than I and reared me. How can you possibly suggest I commit a crime like this against him? Nonetheless , if you promise never to proposition me again like this, I won't tell anyone what you said."}

Verse 2 The LORD was with Joseph... God doesn't leave Joseph as he doesn't leave us

Geneis 39:21 But the LORD was with Joseph and showed him mercy, and He gave him favor in the sight of the keeper of the prison.

Acts 7:9 "And the patriarchs, becoming envious, sold Joseph into Egypt. But God was with him

Matthew 28:20 "teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen.

Hebrews 13:5-6 Let your conduct be without covetousness; be content with such things as you have. For He Himself has said, "I will never leave you nor forsake you." So we may boldly say: "The LORD is my helper; I will not fear. What can man do to me?"

Verse 9 ...sin against God?" All sin is against God

Leviticus 6:2 "If a person sins and commits a trespass against the LORD by lying to his neighbor...

Psalms 51:4 Against thee, thee only, have I sinned, And done that which is evil in thy sight; .....

Luke 15:18 'I will arise and go to my father, and will say to him, "Father, I have sinned against heaven and before you,

Luke 15:21 "And the son said to him, 'Father, I have sinned against heaven and in your sight,

---

Josephus Antiques of the Jews Book 2 Chapter 4{"1. NOW Potiphar, an Egyptian, who was chief cook to king Pharaoh, bought Joseph of the merchants, who sold him to him. He had him in the greatest honor, and taught him the learning that became a free man, and gave him leave to make use of a diet better than was allotted to slaves. He intrusted also the care of his house to him. So he enjoyed these advantages, yet did not he leave that virtue which he had before, upon such a change of his condition; but he demonstrated that wisdom was able to govern the uneasy passions of life, in such as have it in reality, and do not only put it on for a show, under a present state of prosperity.

2. For when his master's wife was fallen in love with him, both on account of his beauty of body, and his dexterous management of affairs; and supposed, that if she should make it known to him, she could easily persuade him to come and lie with her, and that he would look upon it as a piece of happy fortune that his mistress should entreat him, as regarding that state of slavery he was in, and not his moral character, which continued after his condition was changed. So she made known her naughty inclinations, and spake to him about lying with her. However, he rejected her entreaties, not thinking it agreeable to religion to yield so far to her, as to do what would tend to the affront and injury of him that purchased him, and had vouchsafed him so great honors. He, on the contrary, exhorted her to govern that passion; and laid before her the impossibility of her obtaining her desires, which he thought might be conquered, if she had no hope of succeeding; and he said, that as to himself, he would endure any thing whatever before he would be persuaded to it; for although it was fit for a slave, as he was, to do

nothing contrary to his mistress, he might well be excused in a case where the contradiction was to such sort of commands only. But this opposition of Joseph, when she did not expect it, made her still more violent in her love to him; and as she was sorely beset with this naughty passion, so she resolved to compass her design by a second attempt.

3. When, therefore, there was a public festival coming on, in which it was the custom for women to come to the public solemnity; she pretended to her husband that she was sick, as contriving an opportunity for solitude and leisure, that she might entreat Joseph again. Which opportunity being obtained, she used more kind words to him than before; and said that it had been good for him to have yielded to her first solicitation, and to have given her no repulse, both because of the reverence he ought to bear to her dignity who solicited him, and because of the vehemence of her passion, by which she was forced though she were his mistress to condescend beneath her dignity; but that he may now, by taking more prudent advice, wipe off the imputation of his former folly; for whether it were that he expected the repetition of her solicitations she had now made, and that with greater earnestness than before, for that she had pretended sickness on this very account, and had preferred his conversation before the festival and its solemnity; or whether he opposed her former discourses, as not believing she could be in earnest; she now gave him sufficient security, by thus repeating her application, that she meant not in the least by fraud to impose upon him; and assured him, that if he complied with her affections, he might expect the enjoyment of the advantages he already had; and if he were submissive to her, he should have still greater advantages; but that he must look for revenge and hatred from her, in case he rejected her desires, and preferred the reputation of chastity before his mistress; for that he would gain nothing by such procedure, because she would then become his accuser, and would falsely pretend to her husband, that he had attempted her chastity; and that Potiphar would hearken to her words rather than to his, let his be ever so agreeable to the truth.

4. When the woman had said thus, and even with tears in her eyes, neither did pity dissuade Joseph from his chastity, nor did fear compel him to a compliance with her; but he opposed her solicitations, and did not yield to her threatenings, and was afraid to do an ill thing, and chose to undergo the sharpest punishment rather than to enjoy his present advantages, by doing what his own conscience knew would justly deserve that he should die for it. He also put her in mind that she was a married woman, and that she ought to cohabit with her husband only; and desired her to suffer these considerations to have more weight with her than the short pleasure of lustful dalliance, which would bring her to repentance afterwards, would cause trouble to her, and yet would not amend what had been done amiss. He also suggested to her the fear she would be in lest they should be caught; and that the advantage of concealment was uncertain, and that only while the wickedness was not known [would there be any quiet for them]; but that she might have the enjoyment of her husband's company without any danger. And he told her, that in the company of her husband she might have great boldness from a good conscience, both before God and before men. Nay, that she would act better like his mistress, and make use of her authority over him better while she persisted in her chastity, than when they were both ashamed for what wickedness they had been guilty of; and that it is much better to a life, well and known to have been so, than upon the hopes of the concealment of evil practices.

5. Joseph, by saying this, and more, tried to restrain the violent passion of the woman, and to reduce her affections within the rules of reason; but she grew more ungovernable and earnest in the matter; and since she despaired of persuading him, she laid her hands upon him, and had a mind to force him. But as soon as Joseph had got away from her anger, leaving also his garment with her, for he left that to her, and leaped out of her chamber, she was greatly afraid lest he should discover her lewdness to her husband, and greatly troubled at the affront he had offered her; so she resolved to be beforehand with him, and to accuse Joseph falsely to Potiphar, and by that means to revenge herself on him for his pride and contempt of her; and she thought it a wise thing in itself, and also becoming a woman, thus to prevent his accusation. Accordingly she sat sorrowful and in confusion, framing herself so hypocritically and angrily, that the sorrow, which was really for her being disappointed of her lust, might appear to be for the attempt upon her chastity; so that when her husband came home, and was disturbed at the sight of her and inquired what was the cause of the disorder she was in, she began to accuse Joseph: and, "O husband," said she, "mayst thou not live a day longer if thou dost not punish the wicked slave who has desired to defile thy bed; who has neither minded who he was when he came to our house, so as to behave himself with modesty; nor has he been mindful of what favors he had received from thy bounty (as he must be an ungrateful man indeed, unless he, in every respect, carry himself in a manner agreeable to us): this man, I say, laid a private design to abuse thy wife, and this at the time of a festival, observing when thou wouldst be absent. So that it now is clear that his modesty, as it appeared to be formerly, was only because of the restraint he was in out of fear of thee, but that he was not really of a good disposition. This has been occasioned by his being advanced to honor beyond what he deserved, and what he hoped for; insomuch that he concluded, that he who was deemed fit to be trusted with thy estate and the government of thy family, and was preferred above thy eldest servants, might be allowed to touch thy wife also." Thus when she had ended her discourse, she showed him his garment, as if he then left it with her when he attempted to force her. But Potiphar not being able to disbelieve what his wife's tears showed, and what his wife said, and what he saw himself, and being seduced by his love to his wife, did not set himself about the examination of the truth; but taking it for granted that his wife was a modest woman, and condemning Joseph as a wicked man, he threw him into the malefactors' prison; and had a still higher opinion of his wife, and bare her witness that she was a woman of a becoming modesty and chastity."}

Chapter 40

Verse 3

Potiphar must be the captain of the guard in referance, who trusted Jospeh with the two officers of Pharaoh, the chief butler and the chief baker. He maybe deep in his heart knew his wife was lying about Joseph but to protect his reputation had put him in prison.

(Genesis 40:2-4) And Pharaoh was angry with his two officers, the chief butler and the chief baker. So he put them in custody in the house of the **captain of the guard**, in the prison, the place where Joseph was confined. And the **captain of the guard charged Joseph with them**, and he served them; so they were in custody for a while. (NKJV)

(Genesis 37:36) Now the Midianites had sold him in Egypt to **Potiphar, an officer of Pharaoh and captain of the guard**. (NKJV)

Verse 14

Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: **and he shaved himself**, and changed his raiment, and came in unto Pharaoh. (Genesis 41:14 ASV)

According to the King Piye's Victory Stele entry to Pharaoh's presence involved one has to be circumcized, completely shaven and be a non-fish eater, this would explain why Joseph had to shave before entering Pharaoh's presence.

King Piye's Victory Stele

Does the Bible say anything about celebrating one's birthday or having a party for someone on their special day (birthday)?

We see a few birthdays mentioned in the Bible:

Pharaoh's Birthday
Genesis 40:20
Now it came to pass on the third day, which was Pharaoh's birthday, that he made a feast for all his servants; and he lifted up the head of the chief butler and of the chief baker among his servants.

Herod's Birthday

Matthew 14:6
But when Herod's birthday was celebrated, the daughter of Herodias danced before them and pleased Herod.

Job's Children celebrated their birthday
Job 1:4
And his sons would go and feast in their houses, each on his appointed day, and would send and invite their three sisters to eat and drink with them.

John the Baptist's Birthday
Luke 1:14
And you will have joy and gladness, and many will rejoice at his birth.

Christ's Birthday
Luke 2:11
For there is born to you this day in the city of David a Savior, who is Christ the Lord.

There are cults like the Jehovah witnesses who are against Birthdays which states reason's which make no sense like :

1)People were murder at the two birthdays mentioned in the Bible

2) Day of death better than birth

3) Not celebrated by Jews or Christians

4) Pagan

Jehovah's Witnesses do not celebrate birthdays, Thanksgiving, Christmas, Lent, or Easter. (Watchtower, 15 September 1987, 18).

"The Bible reports only two birthday celebrations, both of persons who were not servants of the true God. The first was that of Pharaoh of Egypt. It was marked by the hanging of Pharaoh's baker, who had been in prison with Joseph. … The second, some 1,800 years later, was the birthday of Herod Antipas [during which the daughter of Herodias asked for] 'The head of John the baptizer.' … Is it just coincidental that they are mentioned and that both were for persons not having God's approval? Or could it be that Jehovah deliberately had these details recorded in his Word, which he says is "beneficial for teaching, for reproving, for setting things straight"?" Watchtower 1980 Jul 15 pp.30-31

"Although childbirth is a joyful occasion, the Bible puts it in perspective with this interesting comment: "A name is better than good oil, and the day of death than the day of one's being born." (Eccl. 7:1) … So the imperfect life we have at birth is not really life at all from God's point of view. That is why a good "name" with God is so important! … Would it not be better to seek and rejoice in a good relationship with God than to celebrate a birth date?" Awake 1981 Dec 22 pp. 14-15

"Additionally, birthday celebrations tend to give excessive importance to an individual, no doubt one reason why early Christians shunned them. (Ecclesiastes 7:1) So you will find that Jehovah's Witnesses do not share in birthday festivities (the parties, singing, gift giving, and so forth)." School and Jehovah's Witnesses p.18

Answers :

1) But Herod & Pharaoh also killed people on days that wasn't their birthday.

2) So because of that, should we all commit suicide, or spend all our lives thinking we are going to die, I think not , that is not really a good excuse

3) Not true , Christian's of the early church did celebrated birthdays. Not every early Christians were against birthdays.

Tertullian 155-220 AD The Chaplet Chapter 3 ("As often as the anniversary comes round, we make offerings for the dead as birthday honours. ")

Ambrose (339–397AD) Concerning Virgins Book 1 Chapter 2 (" 5. And my task begins favourably, that since to-day is the birthday of a virgin, I have to speak of virgins, and the treatise has its beginning from this discourse. It is the birthday of a martyr, let us offer the victim. It is the birthday of St. Agnes, let men admire, let children take courage, let the married be astounded, let the unmarried take an example. ")

Did Jews celebrate their birthday, there was some that might of been against it but a big majority was not . Let's look at the Talmud:

The Talmud Yerushalmi (Rosh Hashana 3:8) relates that when the Amalekites attacked the Jewish people, they chose soldiers whose birthday fell out on the day of the battle. They perceived that a person's birthday is a lucky day for him, and therefore he will be successful in battle.

Rabbi Yosef Chaim of Baghdad writes in Ben Ish Chai (Parshat Re'eh 17) that some people celebrate their birthday because the day is a good sign for that person. He personally celebrated birthdays in his home.

The author of the Tiferet Yisrael commentary on the Mishna, Rabbi Yisrael Lifshitz, instructed his children that when one of them has a birthday the others should visit and bless him.

(Iggeret Tiferet Yisrael 6, Sefer Mayim HaHalacha).
("Similarly, distinguished members of Jerusalem's Jewish community used to visit Rabbi Shemuel Salant on his birthday and offer him their blessings.")

4) And the Bible also tells of Job being a Godly man and not being against his sons and daughters celebrating their birthday. If it was Idolatry He would of clearly been against it. And there is prophecy of people celebrating John the Baptist's Birthday. And the scripture teaches us Christ birth being celebrated by the angels. God is not against Birthdays unless you are planning to do something stupid on that day.

Josephus Antiques of the Jews Book 2 Chapter 5{"1. NOW Joseph, commending all his affairs to God, did not betake himself to make his defense, nor to give an account of the exact circumstances of the fact, but silently underwent the bonds and the distress he was in, firmly believing that God, who knew the cause of his affliction, and the truth of the fact, would be more powerful than those that inflicted the punishments upon him : - a proof of whose providence he quickly received; for the keeper of the prison taking notice of his care and fidelity in the affairs he had set him about, and the dignity of his countenance, relaxed his bonds, and thereby made his heavy calamity lighter, and more supportable to him. He also permitted him to make use of a diet better than that of the rest of the prisoners. Now, as his fellow prisoners, when their hard labors were over, fell to discoursing one among another, as is usual in such as are equal sufferers, and to inquire one of another what were the occasions of their being condemned to a prison: among them the king's cupbearer, and one that had been respected by him, was put in bonds, upon the king's anger at him. This man was under the same bonds with Joseph, and grew more familiar with him; and upon his observing that Joseph had a better understanding than the rest had, he told him of a dream he had, and desired he would interpret its meaning, complaining that, besides the afflictions he underwent from the king, God did also add to him trouble from his dreams.

2. He therefore said, that in his sleep he saw three clusters of grapes hanging upon three branches of a vine, large already, and ripe for gathering; and that he squeezed them into a cup which the king held in his hand; and when he had strained the wine, he gave it to the king to drink, and that he received it from him with a pleasant countenance. This, he said, was what he saw; and he desired Joseph, that if he had any portion of understanding in such matters, he would tell him what this vision foretold. Who bid him be of good cheer, and expect to be loosed from his bonds in three days' time, because the king desired his service, and was about to restore him to it again; for he let him know that God bestows the fruit of the vine upon men for good; which wine is poured out to him, and is the pledge of fidelity and mutual confidence among men; and puts an end to their quarrels, takes away passion and grief out of the minds of them that use it, and makes them cheerful. "Thou sayest that thou didst squeeze this wine from three clusters of grapes with thine hands, and that the king received it: know, therefore, that this vision is for thy good, and foretells a release from thy present distress within the same number of days as the branches had whence thou gatheredst thy grapes in thy sleep. However, remember what prosperity I have foretold thee when thou hast found it true by experience; and when thou art in authority, do not overlook us in this prison, wherein thou wilt leave us when thou art gone to the place we have foretold; for we are not in prison for any crime; but for the sake of our virtue and sobriety are we condemned to suffer the penalty of malefactors, and because we are not willing to injure him that has thus distressed us, though it were for our own pleasure." The cupbearer, therefore, as was natural to do, rejoiced to hear such an interpretation of his dream, and waited the completion of what had been thus shown him beforehand.

3. But another servant there was of the king, who had been chief baker, and was now bound in prison with the cupbearer; he also was in good hope, upon Joseph's interpretation of the other's vision, for he had seen a dream also; so he desired that Joseph would tell him what the visions he had seen the night before might mean. They were these that follow: - "Methought," says he, "I carried three baskets upon my head; two were full of loaves, and the third full of sweetmeats and other eatables, such as are prepared for kings; but that the fowls came flying, and eat them all up, and had no regard to my attempt to drive

them away." And he expected a prediction like to that of the cupbearer. But Joseph, considering and reasoning about the dream, said to him, that he would willingly be an interpreter of good events to him, and not of such as his dream denounced to him; but he told him that he had only three days in all to live, for that the [three] baskets signify, that on the third day he should be crucified, and devoured by fowls, while he was not able to help himself. Now both these dreams had the same several events that Joseph foretold they should have, and this to both the parties; for on the third day before mentioned, when the king solemnized his birth-day, he crucified the chief baker, but set the butler free from his bonds, and restored him to his former ministration.

4. But God freed Joseph from his confinement, after he had endured his bonds two years, and had received no assistance from the cupbearer, who did not remember what he had said to him formerly; "}

Chapter 41

A) And he had him ride in the second chariot which he had; and they cried out before him, "Bow the knee!" So he set him over all the land of Egypt. Pharaoh also said to Joseph, "I am Pharaoh, and without your consent no man may lift his hand or foot in all the land of Egypt." And Pharaoh called Joseph's name Zaphnath-Paaneah. And he gave him as a wife Asenath, the daughter of Poti-Pherah priest of On. So Joseph went out over all the land of Egypt. Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt in 1738 B.C

B) And the seven years of famine began to come, as Joseph had said. The famine was in all lands, but in all the land of Egypt there was bread in the year 1730 B.C

Is there significance in the Torah calling yaakov "yaakov" at the start of miketz, then switching to "yisrael" in the middle (midrash, jacob, protocl, Hebrew, Judaism)?

For those who doesn't know what miketz is let me explain it for them .

Miketz or Mikeitz is the tenth weekly Torah portion in the annual Jewish cycle of Torah reading. It constitutes Genesis 41:1–44:17.

Yaakov is Jacob in Hebrew

Yisrael is Israel in Hebrew

Remember Jacob named was changed by the Angel of the Lord when Jacob had his wrestling match with him.

Gen 32 (NKJV)[27] So He said to him, "What is your name?" He said, "Jacob."[28] And He said, "Your name shall no longer be called Jacob, but Israel; for you have struggled with God and with men, and have prevailed."

Slowly but surely Jacob started receiving his new identity no longer Jacob which means that supplants, undermines; the heel …. But now he is Israel which means he struggles with God, who prevails with God.

Jacob is no longer the person who he was, God is bringing him to a new level in his walk with him , even though in this walk there has to be brokenness and shatteredness from the suffering he had to endure but he is in victory in God's eyes. And he has prevailed in his faith (trust) in God.

Josephus Antiques of the Jews Book 2 Chapter 5 {"and God contrived this method of deliverance for him. Pharaoh the king had seen in his sleep the same evening two visions; and after them had the interpretations of them both given him. He had forgotten the latter, but retained the dreams themselves. Being therefore troubled at what he had seen, for it seemed to him to be all of a melancholy nature, the next day he called together the wisest men among the Egyptians, desiring to learn from them the interpretation of his dreams. But when they hesitated about them, the king was so much the more disturbed. And now it was that the memory of Joseph, and his skill in dreams, came into the mind of the king's cupbearer, when he saw the confusion that Pharaoh was in; so he came and mentioned Joseph to him, as also the vision he had seen in prison, and how the event proved as he had said; as also that the chief baker was crucified on the very same day; and that this also happened to him according to the interpretation of Joseph. That Joseph himself was laid in bonds by Potiphar, who was his head cook, as a slave; but, he said, he was one of the noblest of the stock of the Hebrews; and said further, his father lived in great splendor. "If, therefore, thou wilt

send for him, and not despise him on the score of his misfortunes, thou wilt learn what thy dreams signify." So the king commanded that they should bring Joseph into his presence; and those who received the command came and brought him with them, having taken care of his habit, that it might be decent, as the king had enjoined them to do.

5. But the king took him by the hand; and, "O young man," says he, "for my servant bears witness that thou art at present the best and most skillful person I can consult with; vouchsafe me the same favors which thou bestowedst on this servant of mine, and tell me what events they are which the visions of my dreams foreshow; and I desire thee to suppress nothing out of fear, nor to flatter me with lying words, or with what may please me, although the truth should be of a melancholy nature. For it seemed to me that, as I walked by the river, I saw kine fat and very large, seven in number, going from the river to the marshes; and other kine of the same number like them, met them out of the marshes, exceeding lean and ill-favored, which ate up the fat and the large kine, and yet were no better than before, and not less miserably pinched with famine. After I had seen this vision, I awaked out of my sleep; and being in disorder, and considering with myself what this appearance should be, I fell asleep again, and saw another dream, much more wonderful than the foregoing, which still did more affright and disturb me: - I saw seven ears of corn growing out of one root, having their heads borne down by the weight of the grains, and bending down with the fruit, which was now ripe and fit for reaping; and near these I saw seven other ears of corn, meager and weak, for want of rain, which fell to eating and consuming those that were fit for reaping, and put me into great astonishment."

6. To which Joseph replied: - "This dream," said he, "O king, although seen under two forms, signifies one and the same event of things; for when thou sawest the fat kine, which is an animal made for the plough and for labor, devoured by the worser kine, and the ears of corn eaten up by the smaller ears, they foretell a famine, and want of the fruits of the earth for the same number of years, and equal with those when Egypt was in a happy state; and this so far, that the plenty of these years will be spent in the same number of years of scarcity, and that scarcity of necessary provisions will be very difficult to be corrected; as a sign whereof, the ill-favored kine, when they had devoured the better sort, could not be satisfied. But still God foreshows what is to come upon men, not to grieve them, but that, when they know it beforehand, they may by prudence make the actual experience of what is foretold the more tolerable. If thou, therefore, carefully dispose of the plentiful crops which will come in the former years, thou wilt procure that the future calamity will not be felt by the Egyptians."

7. Here upon the king wondered at the discretion and wisdom of Joseph; and asked him by what means he might so dispense the foregoing plentiful crops in the happy years, as to make the miserable crops more tolerable. Joseph then added this his advice: To spare the good crops, and not permit the Egyptians to spend them luxuriously, but to reserve what they would have spent in luxury beyond their necessity against the time of want. He also exhorted him to take the corn of the husbandmen, and give them only so much as will be sufficient for their food. Accordingly Pharaoh being surprised at Joseph, not only for his interpretation of the dream, but for the counsel he had given him, intrusted him with dispensing the corn; with power to do what he thought would be for the benefit of the people of Egypt, and for the benefit of the king, as believing that he who first discovered this method of acting, would prove the best overseer of it. But Joseph having this power given him by the king, with leave to make use of his seal, and to wear purple, drove in his chariot through all the land of Egypt, and took the corn of the husbandmen, allotting as much to every one as would be sufficient for seed, and for food, but without discovering to any one the reason why he did so."}

Josephus Antiques of the Jews Book 2 Chapter 6 {"1. JOSEPH was now grown up to thirty years of age, and enjoyed great honors from the king, who called him Psothom Phanech, out of regard to his prodigious degree of wisdom; for that name denotes *the revealer of secrets.* He also married a wife of very high quality; for he married the daughter of Petephres, one of the priests of Heliopolis; she was a virgin, and her name was Asenath. By her he had children before the scarcity came on; Manasseh, the elder, which signifies *forgetful*, because his present happiness made him forget his former misfortunes; and Ephraim, the younger, which signifies *restored*, because he was restored to the freedom of his forefathers. Now after Egypt had happily passed over seven years, according to Joseph's interpretation of the dreams, the famine came upon them in the eighth year; and because this misfortune fell upon them when they had no sense of it beforehand, they were all sorely afflicted by it, and came running to the king's gates; and he called upon Joseph, who sold the corn to them, being become confessedly a savior to the whole multitude of the Egyptians. Nor did he open this market of corn for the people of that country only, but strangers had liberty to buy also; Joseph being willing that all men, who are naturally akin to one another, should have assistance from those that lived in happiness."}

Chapter 42

Josephus Antiques of the Jews Book 2 Chapter 6 {"2. Now Jacob also, when he understood that foreigners might come, sent all his sons into Egypt to buy corn, for the land of Canaan was grievously afflicted with the famine; and this great misery touched the whole continent. He only retained Benjamin, who was born to him by Rachel, and was of the same mother with Joseph. These sons of Jacob then came into Egypt, and applied themselves to Joseph, wanting to buy corn; for nothing of this kind was

done without his approbation, since even then only was the honor that was paid the king himself advantageous to the persons that paid it, when they took care to honor Joseph also. Now when he well knew his brethren, they thought nothing of him; for he was but a youth when he left them, and was now come to an age so much greater, that the lineaments of his face were changed, and he was not known by them: besides this, the greatness of the dignity wherein he appeared, suffered them not so much as to suspect it was he. He now made trial what sentiments they had about affairs of the greatest consequence; for he refused to sell them corn, and said they were come as spies of the king's affairs; and that they came from several countries, and joined themselves together, and pretended that they were of kin, it not being possible that a private man should breed up so many sons, and those of so great beauty of countenance as they were, such an education of so many children being not easily obtained by kings themselves. Now this he did in order to discover what concerned his father, and what happened to him after his own departure from him, and as desiring to know what was become of Benjamin his brother; for he was afraid that they had ventured on the like wicked enterprise against him that they had done to himself, and had taken him off also.

3. Now these brethren of his were under distraction and terror, and thought that very great danger hung over them; yet not at all reflecting upon their brother Joseph, and standing firm under the accusations laid against them, they made their defense by Reubel, the eldest of them, who now became their spokesman: "We come not hither," said he, "with any unjust design, nor in order to bring any harm to the king's affairs; we only want to be preserved, as supposing your humanity might be a refuge for us from the miseries which our country labors under, we having heard that you proposed to sell corn, not only to your own countrymen, but to strangers also, and that you determined to allow that corn, in order to preserve all that want it; but that we are brethren, and of the same common blood, the peculiar lineaments of our faces, and those not so much different from one another, plainly show. Our father's name is Jacob, an Hebrew man, who had twelve of us for his sons by four wives; which twelve of us, while we were all alive, were a happy family; but when one of our brethren, whose name was Joseph, died, our affairs changed for the worse, for our father could not forbear to make a long lamentation for him; and we are in affliction, both by the calamity of the death of our brother, and the miserable state of our aged father. We are now, therefore, come to buy corn, having intrusted the care of our father, and the provision for our family, to Benjamin, our youngest brother; and if thou sendest to our house, thou mayst learn whether we are guilty of the least falsehood in what we say."

4. And thus did Reubel endeavor to persuade Joseph to have a better opinion of them. But when he had learned from them that Jacob was alive, and that his brother was not destroyed by them, he for the present put them in prison, as intending to examine more into their affairs when he should be at leisure. But on the third day he brought them out, and said to them, "Since you constantly affirm that you are not come to do any harm to the king's affairs; that you are brethren, and the sons of the father whom you named; you will satisfy me of the truth of what you say, if you leave one of your company with me, who shall suffer no injury here; and if, when ye have carried corn to your father, you will come to me again, and bring your brother, whom you say you left there, along with you, for this shall be by me esteemed an assurance of the truth of what you have told me." Hereupon they were in greater grief than before; they wept, and perpetually deplored one among another the calamity of Joseph; and said, "They were fallen into this misery as a punishment inflicted by God for what evil contrivances they had against him." And Reubel was large in his reproaches of them for their too late repentance, whence no profit arose to Joseph; and earnestly exhorted them to bear with patience whatever they suffered, since it was done by God in way of punishment, on his account. Thus they spake to one another, not imagining that Joseph understood their language. A general sadness also seized on them at Reubel's words, and a repentance for what they had done; and they condemned the wickedness they had perpetrated, for which they judged they were justly punished by God. Now when Joseph saw that they were in this distress, he was so affected at it that he fell into tears, and not being willing that they should take notice of him, he retired; and after a while came to them again, and taking Symeon in order to his being a pledge for his brethren's return, he bid them take the corn they had bought, and go their way. He also commanded his steward privily to put the money which they had brought with them for the purchase of corn into their sacks, and to dismiss them therewith; who did what he was commanded to do.

5. Now when Jacob's sons were come into the land of Canaan, they told their father what had happened to them in Egypt, and that they were taken to have come thither as spies upon the king; and how they said they were brethren, and had left their eleventh brother with their father, but were not believed; and how they had left Symeon with the governor, until Benjamin should go thither, and be a testimonial of the truth of what they had said: and they begged of their father to fear nothing, but to send the lad along with them. But Jacob was not pleased with any thing his sons had done; and he took the detention of Symeon heinously, and thence thought it a foolish thing to give up Benjamin also. Neither did he yield to Reubel's persuasion, though he begged it of him, and gave leave that the grandfather might, in way of requital, kill his own sons, in case any harm came to Benjamin in the journey. So they were distressed, and knew not what to do; nay, there was another accident that still disturbed them more, - the money that was found hidden in their sacks of corn. Yet when the corn they had brought failed them, and when the famine still afflicted them, and necessity forced them, Jacob did [not] still resolve to send Benjamin with his brethren, although there was no returning into Egypt unless they came with what they had promised."}

Chapter 43

The Sinfulness Of Sin by Ralph Venning {" That cannot be our happiness which is below us. God's design in making the creatures was that they should serve us, and not that they should be served by us. God put Adam colere*, to till the earth, not colere,* to worship the earth and make a god of it, as earthly-minded men do, for covetousness is sin. *[The same word (in Latin) bears both meanings.] Not only did God place them below man, but man reckons them below himself; for skin for skin, or skin after skin, yea, all that a man hath will he give for his life--which is a great truth, though spoken by the Father of lies. By this it is evident that man reckons all below himself. Though old Jacob's life was bound up in the life of young Benjamin, yet he would part with him rather than starve. (Genesis 43:14) Now, without further amplification, it is as clear as the sun, that what is inferior to us cannot be our happiness. "}

Verse 9

In Judah offering himself he forshallows Jesus Christ who was to come from his seed which his offering was for our sins on the Crosss

(Genesis 43:9) "I myself will be surety for him; from my hand you shall require him. If I do not bring him back to you and set him before you, then let me bear the blame forever. (NKJV)

Genesis 44:33 "Now therefore, please let your servant remain instead of the lad as a slave to my lord, and let the lad go up with his brothers.

In Judah stating he was to bear the blame forever , if Benjamin would not return Jesus states the same toward us Christians in referance to Salvation

(John 6:39) "This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day. (NKJV)

In Judah case it wasn't a sure thing but in Jesus case it is a guarantee because he is God who is able to do it

---

Josephus Antiques of the Jews Book 2 Chapter 6 {" Now the misery growing every day worse, and his sons begging it of him, he had no other course to take in his present circumstances. And Judas, who was of a bold temper on other occasions, spake his mind very freely to him: "That it did not become him to be afraid on account of his son, nor to suspect the worst, as he did; for nothing could be done to his son but by the appointment of God, which must also for certain come to pass, though he were at home with him; that he ought not to condemn them to such manifest destruction; nor deprive them of that plenty of food they might have from Pharaoh, by his unreasonable fear about his son Benjamin, but ought to take care of the preservation of Symeon, lest, by attempting to hinder Benjamin's journey, Symeon should perish. He exhorted him to trust God for him; and said he would either bring his son back to him safe, or, together with his, lose his own life." So that Jacob was at length persuaded, and delivered Benjamin to them, with the price of the corn doubled; he also sent presents to Joseph of the fruits of the land of Canaan, balsam and rosin, as also turpentine and honey. Now their father shed many tears at the departure of his sons, as well as themselves. His concern was, that he might receive them back again safe after their journey; and their concern was, that they might find their father well, and no way afflicted with grief for them. And this lamentation lasted a whole day; so that the old man was at last tired with grief, and staid behind; but they went on their way for Egypt, endeavoring to mitigate their grief for their present misfortunes, with the hopes of better success hereafter.

6. As soon as they came into Egypt, they were brought down to Joseph: but here no small fear disturbed them, lest they should be accused about the price of the corn, as if they had cheated Joseph. They then made a long apology to Joseph's steward; and told him, that when they came home they found the money in their sacks, and that they had now brought it along with them. He said he did not know what they meant: so they were delivered from that fear. And when he had loosed Symeon, and put him into a handsome habit, he suffered him to be with his brethren; at which time Joseph came from his attendance on the king. So they offered him their presents; and upon his putting the question to them about their father, they answered that they found him well. He also, upon his discovery that Benjamin was alive, asked whether this was their younger brother; for he had seen him. Whereupon they said he was: he replied, that the God over all was his protector. But when his affection to him made him shed tears, he retired, desiring he might not be seen in that plight by his brethren. Then Joseph took them to supper, and they were set down in the same order as they used to sit at their father's table. And although Joseph treated them all kindly, yet did he send a mess to Benjamin that was double to what the rest of the guests had for their shares."}

Chapter 44

What is the difference between divination, revelation, reason, and intuition? They are all ways of knowing.

Divination has to do being possessed by demons or so-called spirits to see the future this I know by experience when I was in Santeria and Satanism before becoming a Christian and leaving this behind

Revelation comes directly from God by a vision , a dream or a prophecy from you or someone else

Reason comes from common sense and thinking

Intuition comes naturally to understand something immediately, without the need for conscious reasoning

---

Josephus Antiques of the Jews Book 2 Chapter 6 {" 7. Now when after supper they had composed themselves to sleep, Joseph commanded his steward both to give them their measures of corn, and to hide its price again in their sacks; and that withal they should put into Benjamin's sack the golden cup, out of which he loved himself to drink. - which things he did, in order to make trial of his brethren, whether they would stand by Benjamin when he should be accused of having stolen the cup, and should appear to be in danger; or whether they would leave him, and, depending on their own innocency, go to their father without him. When the servant had done as he was bidden, the sons of Jacob, knowing nothing of all this, went their way, and took Symeon along with them, and had a double cause of joy, both because they had received him again, and because they took back Benjamin to their father, as they had promised. But presently a troop of horsemen encompassed them, and brought with them Joseph's servant, who had put the cup into Benjamin's sack. Upon which unexpected attack of the horsemen they were much disturbed, and asked what the reason was that they came thus upon men, who a little before had been by their lord thought worthy of an honorable and hospitable reception? They replied, by calling them wicked wretches, who had forgot that very hospitable and kind treatment which Joseph had given them, and did not scruple to be injurious to him, and to carry off that cup out of which he had, in so friendly a manner, drank to them, and not regarding their friendship with Joseph, no more than the danger they should be in if they were taken, in comparison of the unjust gain. Hereupon he threatened that they should be punished; for though they had escaped the knowledge of him who was but a servant, yet had they not escaped the knowledge of God, nor had gone off with what they had stolen; and, after all, asked why we come upon them, as if they knew nothing of the matter: and he told them that they should immediately know it by their punishment. This, and more of the same nature, did the servant say, in way of reproach to them: but they being wholly ignorant of any thing here that concerned them, laughed at what he said, and wondered at the abusive language which the servant gave them, when he was so hardy as to accuse those who did not before so much as retain the price of their corn, which was found in their sacks, but brought it again, though nobody else knew of any such thing, - so far were they from offering any injury to Joseph voluntarily. But still, supposing that a search would be a more sure justification of themselves than their own denial of the fact, they bid him search them, and that if any of them had been guilty of the theft, to punish them all; for being no way conscious to themselves of any crime, they spake with assurance, and, as they thought, without any danger to themselves also. The servants desired there might be a search made; but they said the punishment should extend to him alone who should be found guilty of the theft. So they made the search; and, having searched all the rest, they came last of all to Benjamin, as knowing it was Benjamin's sack in which they had hidden the cup, they having indeed searched the rest only for a show of accuracy: so the rest were out of fear for themselves, and were now only concerned about Benjamin, but still were well assured that he would also be found innocent; and they reproached those that came after them for their hindering them, while they might, in the mean while, have gotten a good way on their journey. But as soon as they had searched Benjamin's sack, they found the cup, and took it from him; and all was changed into mourning and lamentation. They rent their garments, and wept for the punishment which their brother was to undergo for his theft, and for the delusion they had put on their father, when they promised they would bring Benjamin safe to him. What added to their misery was, that this melancholy accident came unfortunately at a time when they thought they had been gotten off clear; but they confessed that this misfortune of their brother, as well as the grief of their father for him, was owing to themselves, since it was they that forced their father to send him with them, when he was averse to it.

8. The horsemen therefore took Benjamin and brought him to Joseph, his brethren also following him; who, when he saw him in custody, and them in the habit of mourners, said, "How came you, vile wretches as you are, to have such a strange notion of my kindness to you, and of God's providence, as impudently to do thus to your benefactor, who in such an hospitable manner had entertained you ?" Whereupon they gave up themselves to be punished, in order to save Benjamin; and called to mind what a wicked enterprise they had been guilty of against Joseph. They also pronounced him more happy than themselves, if he were dead, in being freed from the miseries of this life; and if he were alive, that he enjoyed the pleasure of seeing God's vengeance upon them. They said further; that they were the plague of their father, since they should now add to his former affliction for Joseph, this other affliction for Benjamin. Reubel also was large in cutting them upon this occasion. But Joseph dismissed

them; for he said they had been guilty of no offense, and that he would content himself with the lad's punishment; for he said it was not a fit thing to let him go free, for the sake of those who had not offended; nor was it a fit thing to punish them together with him who had been guilty of stealing. And when he promised to give them leave to go away in safety, the rest of them were under great consternation, and were able to say nothing on this sad occasion. But Judas, who had persuaded their father to send the lad from him, being otherwise also a very bold and active man, determined to hazard himself for the preservation of his brother. "It is true," said he, "O governor, that we have been very wicked with regard to thee, and on that account deserved punishment; even all of us may justly be punished, although the theft were not committed by all, but only by one of us, and he the youngest also; but yet there remains some hope for us, who otherwise must be under despair on his account, and this from thy goodness, which promises us a deliverance out of our present danger. And now I beg thou wilt not look at us, or at that great crime we have been guilty of, but at thy own excellent nature, and take advice of thine own virtue, instead of that wrath thou hast against us; which passion those that otherwise are of lower character indulge, as they do their strength, and that not only on great, but also on very trifling occasions. Overcome, sir, that passion, and be not subdued by it, nor suffer it to slay those that do not otherwise presume upon their own safety, but are desirous to accept of it from thee; for this is not the first time that thou wilt bestow it on us, but before, when we came to buy corn, thou affordedst us great plenty of food, and gavest us leave to carry so much home to our family as has preserved them from perishing by famine. Nor is there any difference between not overlooking men that were perishing for want of necessaries, and not punishing those that seem to be offenders, and have been so unfortunate as to lose the advantage of that glorious benefaction which they received from thee. This will be an instance of equal favor, though bestowed after a different manner; for thou wilt save those this way whom thou didst feed the other; and thou wilt hereby preserve alive, by thy own bounty, those souls which thou didst not suffer to be distressed by famine, it being indeed at once a wonderful and a great thing to sustain our lives by corn, and to bestow on us that pardon, whereby, now we are distressed, we may continue those lives. And I am ready to suppose that God is willing to afford thee this opportunity of showing thy virtuous disposition, by bringing us into this calamity, that it may appear thou canst forgive the injuries that are done to thyself, and mayst be esteemed kind to others, besides those who, on other accounts, stand in need of thy assistance; since it is indeed a right thing to do well to those who are in distress for want of food, but still a more glorious thing to save those who deserve to be punished, when it is on account of heinous offenses against thyself; for if it be a thing deserving commendation to forgive such as have been guilty of small offenses, that tend to a person's loss, and this be praiseworthy in him that overlooks such offenses, to restrain a man's passion as to crimes which are capital to the guilty, is to be like the most excellent nature of God himself. And truly, as for myself, had it not been that we had a father, who had discovered, on occasion of the death of Joseph, how miserably he is always afflicted at the loss of his sons, I had not made any words on account of the saving of our own lives; I mean, any further than as that would be an excellent character for thyself, to preserve even those that would have nobody to lament them when they were dead, but we would have yielded ourselves up to suffer whatsoever thou pleasedst; but now (for we do not plead for mercy to ourselves, though indeed, if we die, it will be while we are young, and before we have had the enjoyment of life) have regard to our father, and take pity of his old age, on whose account it is that we make these supplications to thee. We beg thou wilt give us those lives which this wickedness of ours has rendered obnoxious to thy punishment; and this for his sake who is not himself wicked, nor does his being our father make us wicked. He is a good man, and not worthy to have such trials of his patience; and now, we are absent, he is afflicted with care for us. But if he hear of our deaths, and what was the cause of it, he will on that account die an immature death; and the reproachful manner of our ruin will hasten his end, and will directly kill him; nay, will bring him to a miserable death, while he will make haste to rid himself out of the world, and bring himself to a state of insensibility, before the sad story of our end come abroad into the rest of the world. Consider these things in this manner, although our wickedness does now provoke thee with a just desire of punishing that wickedness, and forgive it for our father's sake; and let thy commiseration of him weigh more with thee than our wickedness. Have regard to the old age of our father, who, if we perish, will be very lonely while he lives, and will soon die himself also. Grant this boon to the name of fathers, for thereby thou wilt honor him that begat thee, and will grant it to thyself also, who enjoyest already that denomination; thou wilt then, by that denomination, be preserved of God, the Father of all, - by showing a pious regard to which, in the case of our father, thou wilt appear to honor him who is styled by the same name; I mean, if thou wilt have this pity on our father, upon this consideration, how miserable he will be if he be deprived of his sons! It is thy part therefore to bestow on us what God has given us, when it is in thy power to take it away, and so to resemble him entirely in charity; for it is good to use that power, which can either give or take away, on the merciful side; and when it is in thy power to destroy, to forget that thou ever hadst that power, and to look on thyself as only allowed power for preservation; and that the more any one extends this power, the greater reputation does he gain to himself. Now, by forgiving our brother what he has unhappily committed, thou wilt preserve us all; for we cannot think of living if he be put to death, since we dare not show ourselves alive to our father without our brother, but here must we partake of one and the same catastrophe of his life. And so far we beg of thee, O governor, that if thou condemnest our brother to die, thou wilt punish us together with him, as partners of his crime, - for we shall not think it reasonable to be reserved to kill ourselves for grief of our brother's death, but so to die rather as equally guilty with him of this crime. I will only leave with thee this one consideration, and then will say no more, viz. that our brother committed this fault when he was young, and not yet of confirmed wisdom in his conduct; and that men naturally forgive such young persons. I end here, without adding what more I have to say, that in case thou condemnest us, that omission may be supposed to have hurt us, and permitted thee to take the severer side. But in case thou settest us free, that this may be ascribed to thy own goodness, of which thou art inwardly conscious, that thou freest us from condemnation; and that not by barely preserving us, but by granting us such a favor as will make us appear more righteous than we really are, and by representing to thyself more motives for our deliverance than we are able to produce ourselves. If, therefore, thou resolvest to slay him, I desire thou wilt slay me in his stead, and send him back to

his father; or if thou pleasest to retain him with thee as a slave, I am fitter to labor for thy advantage in that capacity, and, as thou seest, am better prepared for either of those sufferings.

So Judas, being very willing to undergo any thing whatever for the deliverance of his brother, cast himself down at Joseph's feet, and earnestly labored to assuage and pacify his anger. All his brethren also fell down before him, weeping and delivering themselves up to destruction for the preservation of the life of Benjamin."}

Chapter 45

Verse 1

Genesis 45:1 NKJV 1 Then Joseph could not restrain himself before all those who stood by him, and he cried out, "Make everyone go out from me!" So no one stood with him while Joseph made himself known to his brothers.

Joseph could not restrain himself as he did infront of them before athough he did cry but not in their presence .

Genesis 42:24 And he turned himself away from them and wept. Then he returned to them again, and talked with them. And he took Simeon from them and bound him before their eyes.

Genesis 43:30-31 NKJV 30 Now his heart yearned for his brother; so Joseph made haste and sought somewhere to weep. And he went into his chamber and wept there. 31 Then he washed his face and came out; and he restrained himself, and said, "Serve the bread."

and he cried out, "Make everyone go out from me!" So no one stood with him while Joseph made himself known to his brothers. In Joseph's brothers second trip Joseph reveals himself to his brothers after Judah's speach.

Acts 7:13 NKJV 13 "And the second time Joseph was made known to his brothers, and Joseph's family became known to the Pharaoh.

In this verse we also see a picture of Jesus revealing himself to his disciples after his resurection

Verse 2

Genesis 45:2 NKJV 2 And he wept aloud, and the Egyptians and the house of Pharaoh heard it.

It was aloud cry , all those years of possibly holding it in. Athough he thought he was free from those feelings , he was not as we see in this verse. Here we see that true forgiveness happen.

Genesis 41:51 NKJV 51 Joseph called the name of the firstborn Manasseh: "For God has made me forget all my toil and all my father's house."

Verse 3

Genesis 45:3 NKJV 3 Then Joseph said to his brothers, "I am Joseph; does my father still live?" But his brothers could not answer him, for they were dismayed in his presence.

A concern for his Father , Before he did ask about his Father but by his action of putting his brothers in Jail for three days not knowing if he had food in that time seem to me like he wasn't concern about him as he is now possibly feeling regret for what he did.

Genesis 42:17 NKJV 17 So he put them all together in prison three days.

But his brothers could not answer him, for they were dismayed in his presence. dismayed or in shocked. This is our brother 2nd to Pharaoh he should be dead or a slave , not ruling over Egypt.

Verse 4

Genesis 45:3-4 NKJV 3 Then Joseph said to his brothers, "I am Joseph;..... And Joseph said to his brothers, "Please come near to me." So they came near. Then he said: "I am Joseph your brother, whom you sold into Egypt.

I am Joseph ,"I am Joseph your brother, had to repeat himself to his brothers by the shock they was still in unbelief the news was enough to leave them amaze and speachless

Verse 5

Genesis 45:5 NKJV 5 "But now, do not therefore be grieved or angry with yourselves because you sold me here; for God sent me before you to preserve life.

Joseph acknowledges God's sovernity in being sold as a slave after all these years he said God sent me also in verse 7 and in verse 8 he says So now it was not you who sent me here, but God.

Genesis 45:7 NKJV 7 "And God sent me before you to preserve a posterity for you in the earth, and to save your lives by a great deliverance.

Genesis 45:8 NKJV 8 "So now it was not you who sent me here, but God; and He has made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

The evil that others do God many times means it for our good and others. Whether it is to build our chartaer or make a change in someone elses lives . Joseph states in Genesis 50

Genesis 50:20 NKJV 20 "But as for you, you meant evil against me; but God meant it for good, in order to bring it about as it is this day, to save many people alive.

We can also look at the cross Where it was ordain by God the evil that was to be done by the chief priest and soliders in killing Christ was for their salvation and ours .

Acts 2:22-23 NKJV 22 "Men of Israel, hear these words: Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know-- 23 "Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death;

Acts 4:27-28 NKJV 27 "For truly against Your holy Servant Jesus, whom You anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together 28 "to do whatever Your hand and Your purpose determined before to be done.

As the Epistle of Romans states

Romans 8:28 NKJV 28 And we know that all things work together for good to those who love God, to those who are the called according to His purpose.

Verse 6

Genesis 45:6 NKJV 6 "For these two years the famine has been in the land, and there are still five years in which there will be neither plowing nor harvesting.

Joseph is Now 39 years old . He started working for Pharaoh at the age of thirty and the seven years of abundance with the first two years of famine now had passed. There was still five more years to go for Pharaoh's dream in Genesis 41 to be fullfilled completely .

Genesis 41:46 NKJV 46 Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

Which there will be neither plowing nor harvesting. it is believed by some that what happen to cause the famine that would make it impossible to plow and harvest that is that the Egyptain Nile got over flooded causing a destuction in fruits and vegetables that got drown , others would say it was a lack of rain which cause vegetation and fruits not to grow.

Either way in Pharoah's dream we see the cows both the good looking ones and the ugly ones coming from the river which is the Nile and could be the cause of that famine.

Genesis 41:2-3 NKJV 2 Suddenly there came up out of the river seven cows, fine looking and fat; and they fed in the meadow. 3 Then behold, seven other cows came up after them out of the river, ugly and gaunt, and stood by the other cows on the bank of the river.

Verse 8

Genesis 45:8 NKJV 8 "So now it was not you who sent me here, but God; and He has made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

In God's sovernity as spoken before he willed that Joseph brothers sold him to be a slave to bring about the fullfillment of Joseph dream . It is impossible to stop God's purpose and when God speaks the world turns everything around for that purpose.

Isaiah 46:10-11 NKJV 10 Declaring the end from the beginning, And from ancient times things that are not yet done, Saying, 'My counsel shall stand, And I will do all My pleasure,' 11 Calling a bird of prey from the east, The man who executes My counsel, from a far country. Indeed I have spoken it; I will also bring it to pass. I have purposed it; I will also do it.

He has made me a father to Pharaoh,... which means a leader especially spiritaul matters and one who would help them if they was in need

Judges 17:10 NKJV 10 Micah said to him, "Dwell with me, and be a father and a priest to me, and I will give you ten shekels of silver per year, a suit of clothes, and your sustenance." So the Levite went in.

Judges 18:19 NKJV 19 And they said to him, "Be quiet, put your hand over your mouth, and come with us; be a father and a priest to us. Is it better for you to be a priest to the household of one man, or that you be a priest to a tribe and a family in Israel?"

Job 29:16 NKJV 16 I was a father to the poor, And I searched out the case that I did not know.

This title Jesus told us not to take for ourselves

Matthew 23:9 NKJV 9 "Do not call anyone on earth your father; for One is your Father, He who is in heaven.

Athough Paul called himself a Father to the church of Corinthians, he said you do not have many Fathers and refrain from using the exact word about himself but said he begat them.

1 Corinthians 4:15 NKJV 15 For though you might have ten thousand instructors in Christ, yet you do not have many fathers; for in Christ Jesus I have begotten you through the gospel.

He also said the same concerning Onesimus and Timothy calling them sons

Phm 1:10 I appeal to you for my son Onesimus, whom I have begotten while in my chains, (NKJV)

2Timothy 2:1 ¶ You therefore, my son, be strong in the grace that is in Christ Jesus.

But he could of mostlikly since he was an Apostle

Verse 9

Genesis 45:9 NKJV 9 "Hurry and go up to my father, and say to him, 'Thus says your son Joseph: "God has made me lord of all Egypt; come down to me, do not tarry.

Verse 9 states Hurry and go up to my father, , do not tarry and in verse 13 you shall hurry and bring my father down here ..... Now that the pretending is all over and his revenge is satified , I desire badly to see my Father Joseph must of said to himself

Genesis 45:13 NKJV 13 "So you shall tell my father of all my glory in Egypt, and of all that you have seen; and you shall hurry and bring my father down here."

Verse 17-23

Genesis 45:17-23 NKJV 17 And Pharaoh said to Joseph, "Say to your brothers, 'Do this: Load your animals and depart; go to the land of Canaan. 18 'Bring your father and your households and come to me; I will give you the best of the land of Egypt, and you will eat the fat of the land. 19 'Now you are commanded-do this: Take carts out of the land of Egypt for your little ones and your wives; bring your father and come. 20 'Also do not be concerned about your goods, for the best of all the land of Egypt is yours.'" 21 Then the sons of Israel did so; and Joseph gave them carts, according to the command of Pharaoh, and he gave them provisions for the journey. 22 He gave to all of them, to each man, changes of garments; but to Benjamin he gave three hundred pieces of silver and five changes of garments. 23 And he sent to his father these things: ten donkeys loaded with the good things of Egypt, and ten female donkeys loaded with grain, bread, and food for his father for the journey.

It was all the abundance that was brought from Egypt that gave Jacob faith that his son Joseph was still alive.

Genesis 45:26-28 NKJV 26 And they told him, saying, "Joseph is still alive, and he is governor over all the land of Egypt." And Jacob's heart stood still, because he did not believe them. 27 But when they told him all the words which Joseph had said to them, and when he saw the carts which Joseph had sent to carry him, the spirit of Jacob their father revived. 28 Then Israel said, "It is enough. Joseph my son is still alive. I will go and see him before I die."

The Bible is a book of evidence not just statements . Thomas needed evidence to know Jesus rose from the dead and he got it when Jesus appeared to him, just as Jacob need evidence to know that his son still lived.

John 20:25-31 NKJV 25 The other disciples therefore said to him, "We have seen the Lord." So he said to them, "Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe." 26 And after eight days His disciples were again inside, and Thomas with them. Jesus came, the doors being shut, and stood in the midst, and said, "Peace to you!" 27 Then He said to Thomas, "Reach your finger here, and look at My hands; and reach your hand here, and put it into My side. Do not be unbelieving, but believing." 28 And Thomas answered and said to Him, "My Lord and my God!" 29 Jesus said to him, "Thomas, because you have seen Me, you have believed. Blessed are those who have not seen and yet have believed." 30 And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; 31 but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.

Josephus Antiques of the Jews Book 2 Chapter 6 {"10. But Joseph, as overcome now with his affections, and no longer able to personate an angry man, commanded all that were present to depart, that he might make himself known to his brethren when they were alone; and when the rest were gone out, he made himself known to his brethren; and said, "I commend you for your virtue, and your kindness to our brother: I find you better men than I could have expected from what you contrived about me. Indeed, I did all this to try your love to your brother; so I believe you were not wicked by nature in what you did in my case, but that all has happened according to God’s will, who has hereby procured our enjoyment of what good things we have; and, if he continue in a favorable disposition, of what we hope for hereafter. Since, therefore, I know that our father is safe and well, beyond expectation, and I see you so well disposed to your brother, I will no longer remember what guilt you seem to have had about me, but will leave off to hate you for that your wickedness; and do rather return you my thanks, that you have concurred with the intentions of God to bring things to their present state. I would have you also rather to forget the same, since that imprudence of yours is come to such a happy conclusion, than to be uneasy and blush at those your offenses. Do not, therefore, let your evil intentions, when you condemned me, and that bitter remorse which might follow, be a grief to you now, because those intentions were frustrated. Go, therefore, your way, rejoicing in what has happened by the Divine Providence, and inform your father of it, lest he should be spent with cares for you, and deprive me of the most agreeable part of my felicity; I mean, lest he should die before he comes into my sight, and enjoys the good things that we now have. Bring, therefore, with you our father, and your wives and children, and all your kindred, and remove your habitations hither; for it is not proper that the persons dearest to me should live remote from me, now my affairs are so prosperous, especially when they must endure five more years of famine." When Joseph had said this, he embraced his brethren, who were in tears and sorrow; but the generous kindness of their brother

seemed to leave among them no room for fear, lest they should be punished on account of what they had consulted and acted against him; and they were then feasting. Now the king, as soon as he heard that Joseph's brethren were come to him, was exceeding glad of it, as if it had been a part of his own good fortune; and gave them wagons full of corn and gold and silver, to be conveyed to his father. Now when they had received more of their brother part to be carried to their father, and part as free gifts to every one of themselves, Benjamin having still more than the rest, they departed. "}

Josephus Antiques of the Jews Book 2 Chapter 7 {"1. As soon as Jacob came to know, by his sons returning home, in what state Joseph was, that he had not only escaped death, for which yet he lived all along in mourning, but that he lived in splendor and happiness, and ruled over Egypt, jointly with the king, and had intrusted to his care almost all his affairs, he did not think any thing he was told to be incredible, considering the greatness of the works of God, and his kindness to him, although that kindness had, for some late times, been intermitted;"}

Chapter 46

A) Then Jacob while being 130 years of age arose from Beersheba; and the sons of Israel carried their father Jacob, their little ones, and their wives, in the carts which Pharaoh had sent to carry him. So they took their livestock and their goods, which they had acquired in the land of Canaan, and went to Egypt, Jacob and all his descendants with him in the year 1728 B.C

How many of Jacob's descendants went to Egypt?

The Hebrew Old Testament says 70

(Genesis 46:27) And the sons of Joseph who were born to him in Egypt were two persons. All the persons of the house of Jacob who went to Egypt were seventy. (NKJV)

(Deuteronomy 10:22) "Your fathers went down to Egypt with seventy persons, and now the LORD your God has made you as the stars of heaven in multitude. (NKJV)

The Book of Acts which qoutes the Greek version of the Old Testament named the Septuagint states 75

(Acts 7:14) "Then Joseph sent and called his father Jacob and all his relatives to him, seventy-five people. (NKJV)

(Genesis 46:27) And the sons of Joseph, who were born to him in the land of Egypt, were nine souls; all the souls of the house of Jacob who came with Joseph into Egypt, were seventy-five souls. (LXXE)

Josephus Antiques of the Jews Book 2 Chapter 7{"so he immediately and zealously set out upon his journey to him.

2. When he came to the Well of the Oath, (Beersheba,) he offered sacrifice to God; and being afraid that the happiness there was in Egypt might tempt his posterity to fall in love with it, and settle in it, and no more think of removing into the land of Canaan, and possessing it, as God had promised them; as also being afraid, lest, if this descent into Egypt were made without the will of God, his family might be destroyed there; out of fear, withal, lest he should depart this life before he came to the sight of Joseph; he fell asleep, revolving these doubts in his mind.

3. But God stood by him, and called him twice by his name; and when he asked who he was, God said, "No, sure; it is not just that thou, Jacob, shouldst be unacquainted with that God who has been ever a protector and a helper to thy forefathers, and after them to thyself: for when thy father would have deprived thee of the dominion, I gave it thee; and by my kindness it was that, when thou wast sent into Mesopotamia all alone, thou obtainedst good wives, and returnedst with many children, and much wealth. Thy whole family also has been preserved by my providence; and it was I who conducted Joseph, thy son, whom thou gavest up for lost, to the enjoyment of great prosperity. I also made him lord of Egypt, so that he differs but little from a king. Accordingly, I come now as a guide to thee in this journey; and foretell to thee, that thou shalt die in the arms of Joseph: and I inform thee, that thy posterity shall be many ages in authority and glory, and that I will settle them in the land which I have promised them."

4. Jacob, encouraged by this dream, went on more cheerfully for Egypt with his sons, and all belonging to them. Now they

were in all seventy. I once, indeed, thought it best not to set down the names of this family, especially because of their difficult pronunciation [by the Greeks]; but, upon the whole, I think it necessary to mention those names, that I may disprove such as believe that we came not originally from Mesopotamia, but are Egyptians. Now Jacob had twelve sons; of these Joseph was come thither before. We will therefore set down the names of Jacob's children and grandchildren. Reuben had four sons - Anoch, Phallu, Assaron, Charmi. Simeon had six - Jamuel, Jamin, Avod, Jachin, Soar, Saul. Levi had three sons - Gersom, Caath, Merari. Judas had three sons - Sala, Phares, Zerah; and by Phares two grandchildren, Esrom and Amar. Issachar had four sons - Thola, Phua, Jasob, Samaron. Zabulon had with him three sons - Sarad, Helon, Jalel. So far is the posterity of Lea; with whom went her daughter Dinah. These are thirty-three. Rachel had two sons, the one of whom, Joseph, had two sons also, Manasses and Ephraim. The other, Benjamin, had ten sons - Bolau, Bacchar, Asabel, Geras, Naaman, Jes, Ros, Momphis, Opphis, Arad. These fourteen added to the thirty-three before enumerated, amount to the number forty-seven. And this was the legitimate posterity of Jacob. He had besides by Bilhah, the handmaid of Rachel, Dan and Nephtliali; which last had four sons that followed him - Jesel, Guni, Issari, and Sellim. Dan had an only begotten son, Usi. If these be added to those before mentioned, they complete the number fifty-four. Gad and Aser were the sons of Zilpha, who was the handmaid of Lea. These had with them, Gad seven - Saphoniah, Augis, Sunis, Azabon, Aerin, Erocd, Ariel. Aser had a daughter, Sarah, and six male children, whose names were Jomne, Isus, Isoui, Baris, Abar and Melchiel. If we add these, which are sixteen, to the fifty-four, the forementioned number [70] is completed Jacob not being himself included in that number.

5. When Joseph understood that his father was coming, for Judas his brother was come before him, and informed him of his approach, he went out to meet him; and they met together at Heroopolis. But Jacob almost fainted away at this unexpected and great joy; however, Joseph revived him, being yet not himself able to contain from being affected in the same manner, at the pleasure he now had; yet was he not wholly overcome with his passion, as his father was. After this, he desired Jacob to travel on slowly; but he himself took five of his brethren with him, and made haste to the king, to tell him that Jacob and his family were come; which was a joyful hearing to him. "}

Chapter 47

A) And Jacob lived in the land of Egypt 17 years. So the length of Jacob's life was 147 years in dying in 1711 B.C

Verses 5-6, 23

(Genesis 47:5-6) Then Pharaoh spoke to Joseph, saying, "Your father and your brothers have come to you. "The land of Egypt is before you. Have your father and brothers dwell in the best of the land; let them dwell in the land of Goshen. And if you know any competent men among them, then make them chief herdsmen over my livestock." (NKJV)

(Genesis 47:23) Then Joseph said to the people, "Indeed I have bought you and your land this day for Pharaoh. Look, here is seed for you, and you shall sow the land. (NKJV)

There is a ancient Papyrus that states {"I have a othe matter to bring to the attention of my Lord and it is this : we have permitted the transit of the Bedouin tribes from Edom via the Menephata fort in Zeku, to the fen-lands of the city of Per-Atum.....so they may perserve their own lives and the lives and the lives of their own flocks on the estate of the king , the good Sun of every land....."}

Verse 11

(Genesis 47:11) And Joseph situated his father and his brothers, and gave them a possession in the land of Egypt, in the best of the land, in **the land of Rameses**, as Pharaoh had commanded. (NKJV)

The original name of the location during the time of Jacob and Joseph would have been different, but later scribes updated it to "Ramses" because that's what the city was known as in their time. It's not to say the event happened in the time of Ramesses II, but to pinpoint the location clearly for readers living much later. Think of it like me saying "Persia" but clarifying it as "modern-day Iran," or "Babylon" as "Iraq" – it's about making the location intelligible to a contemporary audience, not changing the original event or the primary author. This kind of "glossing" is a common and accepted practice in the transmission of ancient texts and doesn't undermine the original Mosaic authorship.

Josephus Antiques of the Jews Book 2 Chapter 7 {"He also bid Joseph tell him what sort of life his brethren loved to lead, that he might give them leave to follow the same, who told him they were good shepherds, and had been used to follow no other employment but this alone. Whereby he provided for them, that they should not be separated, but live in the same place, and take care of their father; as also hereby he provided, that they might be acceptable to the Egyptians, by doing nothing that would be common to them with the Egyptians; for the Egyptians are prohibited to meddle with feeding of sheep. 6. When Jacob was come to the king, and saluted him, and wished all prosperity to his government, Pharaoh asked him how old he now was; upon whose answer, that he was a hundred and thirty years old, he admired Jacob on account of the length of his life. And when he had added, that still he had not lived so long as his forefathers, he gave him leave to live with his children in Heliopolis; for in that city the king's shepherds had their pasturage.

7. However, the famine increased among the Egyptians, and this heavy judgment grew more oppressive to them, because neither did the river overflow the ground, for it did not rise to its former height, nor did God send rain upon it; nor did they indeed make the least provision for themselves, so ignorant were they what was to be done; but Joseph sold them corn for their money. But when their money failed them, they bought corn with their cattle and their slaves; and if any of them had a small piece of land, they gave up that to purchase them food, by which means the king became the owner of all their substance; and they were removed, some to one place, and some to another, that so the possession of their country might be firmly assured to the king, excepting the lands of the priests, for their country continued still in their own possession. And indeed this sore famine made their minds, as well as their bodies, slaves; and at length compelled them to procure a sufficiency of food by such dishonorable means. But when this misery ceased, and the river overflowed the ground, and the ground brought forth its fruits plentifully, Joseph came to every city, and gathered the people thereto belonging together, and gave them back entirely the land which, by their own consent, the king might have possessed alone, and alone enjoyed the fruits of it. He also exhorted them to look on it as every one's own possession, and to fall to their husbandry with cheerfulness, and to pay as a tribute to the king, the fifth part of the fruits for the land which the king, when it was his own, restored to them. These men rejoiced upon their becoming unexpectedly owners of their lands, and diligently observed what was enjoined them; and by this means Joseph procured to himself a greater authority among the Egyptians, and greater love to the king from them. Now this law, that they should pay the fifth part of their fruits as tribute, continued until their later kings."}

Chapter 48

Why did Jacob favor Ephraim? Why did he place his right hand on him instead of Manasseh the first born son?

God had a far greater purpose for Ephraim than for Manasseh

Genesis 48 (NKJV)[18] And Joseph said to his father, "Not so, my father, for this one is the firstborn; put your right hand on his head."[19] But his father refused and said, "I know, my son, I know. He also shall become a people, and he also shall be great; **but truly his younger brother shall be greater than he, and his descendants shall become a multitude of nations."**

In the Book Jeremiah, God calls Ephraim my first born even though Manasseh was born first.

"They shall come with weeping, And with supplications I will lead them. I will cause them to walk by the rivers of waters, In a straight way in which they shall not stumble; **For I am a Father to Israel, And Ephraim is My firstborn."** Jeremiah 31:9 (NKJV)

We could see this as the doctrine of Election as it states in Romans, God choosing who he disire for the purpose he desire for them whether it is salvation , damnation, or to fullfilll a task.

Romans 9 (NKJV)[10] And not only this, but when Rebecca also had conceived by one man, even by our father Isaac[11] (for the children not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of Him who calls),[12] it was said to her, "The older shall serve the younger."[13] As it is written, "Jacob I have loved, but Esau I have hated."

God has every right to do as he desires with his things whether it involves us or not for the purpose he sees fit, whether we are are saved in the Lord or not, we all belong to him since he is our creator and he has every right to do as he desires with his property.

Matthew 20 (NKJV)[13] But he answered one of them and said, 'Friend, I am doing you no wrong. Did you not agree with me for a denarius?[14] Take what is yours and go your way. I wish to give to this last man the same as to you.[15] **Is it not lawful for me to do what I wish with my own things? Or is your eye evil because I am good?'**

Romans 9 (NKJV)[19] You will say to me then, "Why does He still find fault? For who has resisted His will?"[20] But indeed, O man, who are you to reply against God? Will the thing formed say to him who formed it, "Why have you made me like this?"

Josephus Antiques of the Jews Book 2 Chapter 8{"1. NOW when Jacob had lived seventeen years in Egypt, he fell into a disease, and died in the presence of his sons; but not till he made his prayers for their enjoying prosperity, and till he had foretold to them prophetically how every one of them was to dwell in the land of Canaan. But this happened many years afterward. He also enlarged upon the praises of Joseph how he had not remembered the evil doings of his brethren to their disadvantage; nay, on the contrary, was kind to them, bestowing upon them so many benefits, as seldom are bestowed on men's own benefactors. He then commanded his own sons that they should admit Joseph's sons, Ephraim and Manasses, into their number, and divide the land of Canaan in common with them; concerning whom we shall treat hereafter. "}

Chapter 49

A) And when Jacob had finished commanding his sons, he drew his feet up into the bed and breathed his last, and was gathered to his people in the year 1711, 1689 B.C

Verse 23

(Genesis 49:23) The archers have bitterly grieved him, Shot at him and hated him. (NKJV)

2. Archaic Poetic Forms and Structures

The Pentateuch contains several long poetic sections embedded within the prose narrative. These poems often exhibit distinct stylistic features common to ancient Near Eastern poetry, differentiating them from later biblical Hebrew prose or poetry.

Parallelism: This is the hallmark of ancient Hebrew poetry, not just in the Pentateuch, but it is particularly prominent and sometimes takes on more ancient forms in these early texts. Parallelism involves repeating an idea, either synonymously, antithetically, or synthetically, across two or more lines.

Synonymous Parallelism: The second line repeats the idea of the first in different words.

Example: Genesis 49:23 (Blessing of Jacob): "The archers bitterly attacked him; / They shot at him and harassed him."

Antithetical Parallelism: The second line contrasts with the first.

(More common in Proverbs, but principles apply to earlier forms too).

The Messiah was to be of the Line of Judah, Christ is to be born in Judah of Bethlehem Ephrathah

(Micah 5:2) "But you, Bethlehem Ephrathah, Though you are little among the thousands of Judah, Yet out of you shall come forth to Me The One to be Ruler in Israel, Whose goings forth are from of old, From everlasting." (NKJV)

(Genesis 49:10) The scepter shall not depart from Judah, Nor a lawgiver from between his feet, Until Shiloh comes; And to Him shall be the obedience of the people. (NKJV)

Intresting of this prophecy we see that the Messiah was to be born in a time when there is no kings in Judah. All this we see fullfilled in Jesus

(Matthew 2:1-6) Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem, saying, "Where is He who has been born King of the Jews? For we have seen His star in the East and have come to worship Him." When Herod the king heard this, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he inquired of them where the Christ was to be born. So they said to him, "In Bethlehem of Judea, for thus it is written by the prophet: 'But you, Bethlehem, in the land of Judah, Are not the least among the rulers of Judah; For out of you shall come a Ruler Who will shepherd My people Israel.'" (NKJV)

Jesus is from the tribe of Judah

(Matthew 1:1-17) The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham: Abraham begot Isaac, Isaac begot Jacob, and Jacob begot Judah and his brothers. Judah begot Perez and Zerah by Tamar, Perez begot Hezron, and Hezron begot Ram. Ram begot Amminadab, Amminadab begot Nahshon, and Nahshon begot Salmon. Salmon begot Boaz by Rahab, Boaz begot Obed by Ruth, Obed begot Jesse, and Jesse begot David the king. David the king begot Solomon by her who had been the wife of Uriah. Solomon begot Rehoboam, Rehoboam begot Abijah, and Abijah begot Asa. Asa begot Jehoshaphat, Jehoshaphat begot Joram, and Joram begot Uzziah. Uzziah begot Jotham, Jotham begot Ahaz, and Ahaz begot Hezekiah. Hezekiah begot Manasseh, Manasseh begot Amon, and Amon begot Josiah. Josiah begot Jeconiah and his brothers about the time they were carried away to Babylon. And after they were brought to Babylon, Jeconiah begot Shealtiel, and Shealtiel begot Zerubbabel. Zerubbabel begot Abiud, Abiud begot Eliakim, and Eliakim begot Azor. Azor begot Zadok, Zadok begot Achim, and Achim begot Eliud. Eliud begot Eleazar, Eleazar begot Matthan, and Matthan begot Jacob. And Jacob begot Joseph the husband of Mary, of whom was born Jesus who is called Christ. So all the generations from Abraham to David are fourteen generations, from David until the captivity in Babylon are fourteen generations, and from the captivity in Babylon until the Christ are fourteen generations. (NKJV)

Man who defends polygamy is a idiot in using the Bible to defend himself to do such. For Jacob only acknowledged Leah as his wife in his dieing bed, and not the others. And also he only acknowledged Sarah as Abraham's wife and not Hagar.

Genesis 49:29-31 Then he charged them and said to them: "I am to be gathered to my people; bury me with my fathers in the cave that is in the field of Ephron the Hittite, in the cave that is in the field of Machpelah, which is before Mamre in the land of Canaan, which Abraham bought with the field of Ephron the Hittite as a possession for a burial place.There they buried Abraham and Sarah his wife, there they buried Isaac and Rebekah his wife, and there I buried Leah.

In Abraham taking Hagar as his wife he did so in disobedience to God for we see what God opinion was on the matter.

Genesis 21:10-12 Therefore she (Sarah) said to Abraham, "Cast out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son, namely with Isaac." And the matter was very displeasing in Abraham's sight because of his son. But God said to Abraham, "Do not let it be displeasing in your sight because of the lad or because of your bondwoman. Whatever Sarah has said to you, listen to her voice; for in Isaac your seed shall be called.

Galatians 4:30 Nevertheless what does the Scripture say? "Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman."

Kings where warn not to multiply in having wives because of that their heart would turn away from following God.

Deuteronomy 17:17 Neither shall he multiply wives for himself, lest his heart turn away; nor shall he greatly multiply silver and gold for himself.

Which we see such in Solomon who had multiple wives because of that departed from following God.

1 Kings 11:3-4 And he had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart. For it was so, when Solomon was old, that his wives turned his heart after other gods; and his heart was not loyal to the Lord his God, as was the heart of his father David.

Elkanah had problems among his wives getting along. For one made fun of the other for not being able to give birth.

1 Samuel 1:1-2,4-8 Now there was a certain man of Ramathaim Zophim, of the mountains of Ephraim, and his name was Elkanah the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephraimite. And he had two wives: the name of one was Hannah, and the name of the other Peninnah. Peninnah had children, but Hannah had no children. And whenever the time came for Elkanah to make an offering, he would give portions to Peninnah his wife and to all her sons and daughters. But to Hannah he would give a double portion, for he loved Hannah, although the Lord had closed her womb. And her rival also provoked her severely, to make her miserable, because the Lord had closed her womb.So it was, year by year, when she went up to the house of the Lord, that she provoked her; therefore she wept and did not eat. Then Elkanah her husband said to her, "Hannah, why do you weep? Why do you not eat? And why is your heart grieved? Am I not better to you than ten sons?"

And in the New Testament Jesus narrows down marriage to one man and one woman.

Matthew 19:4-6 And He answered and said to them, “Have you not read that He who made them at the beginning ‘made them male and female,’ and said, ‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh’? So then, they are no longer two but one flesh. Therefore what God has joined together, let not man separate.”

And Bishops are told to be the husband of only one wife.

1 Timothy 3:1-2 This is a faithful saying: If a man desires the position of a bishop, he desires a good work. A bishop then must be blameless, the husband of one wife, temperate, sober-minded, of good behavior, hospitable, able to teach;

Which by the way , how is a bishop to lead not by commanding as a king would do to his peasants but as an example to others which means them being the Husband of one wife should lead to others to do the same.

1 Peter 5:1-3 The elders who are among you I exhort, I who am a fellow elder and a witness of the sufferings of Christ, and also a partaker of the glory that will be revealed: Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly; nor as being lords over those entrusted to you, but being examples to the flock;

Jesus is said to have only one bride who is the church not multiple.

Revelation 21:9 Then one of the seven angels who had the seven bowls filled with the seven last plagues came to me and talked with me, saying, “Come, I will show you the bride, the Lamb’s wife.”

Even among Rabbis the topic of polygamy was rejected among them because none of the ones who is named in Talmud had polygamous relationships and by the 4th and 5th Century it was spoken against. Rabbi Gershom ben Yehuda banned the practice completely for Ashkenazi Jews in the 10th century.

Sanhedrin 76b The William Davidson Talmud(Koren - Steinsaltz)
One who loves his wife as he loves himself, and who esteems her by giving her clothing and jewelry more than he esteems himself, ……. Concerning him the verse states: “And you shall know that your tent is in peace; and you shall visit your habitation and shall miss nothing”

Look at what this passage states to love your wife as you love yourself, you can’t be loving a person in that matter if you are loving more than one. This reminds me of what Paul states in Ephesians and again we are told that the two will be one flesh.

Ephesians 5:28-33 So husbands ought to love their own wives as their own bodies; he who loves his wife loves himself.For no one ever hated his own flesh, but nourishes and cherishes it, just as the Lord does the church. For we are members of His body, of His flesh and of His bones. “For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.” This is a great mystery, but I speak concerning Christ and the church. Nevertheless let each one of you in particular so love his own wife as himself, and let the wife see that she respects her husband.

Josephus Antiques of the Jews Book 2 Chapter 8{"{"However, he made it his request that he might be buried at Hebron. So he died, when he had lived full a hundred and fifty years, three only abated, having not been behind any of his ancestors in piety towards God, and having such a recompense for it, as it was fit those should have who were so good as these were. "}

Chapter 50

A) So Joseph dwelt in Egypt, he and his father's household. And Joseph lived 110 years died in the year 1657 B.C

Mishna states in Sotah 1:9 {"`Joseph had the merit of burying his father, and none of his brothers was greater than he, since it is said, And Joseph went up to bury his father . . . and there went up with him both chariots and horsemen Gen. 50:7,9. `We have none so great as Joseph, for only Moses took care of his [bones]. `Moses had the merit of burying the bones of Joseph, and none in Israel was greater than he, since it is said, And Moses took the bones of Joseph with him Ex. 13:19. **"}**

What are some examples of good and bad luck from the Bible?

The Bible speaks about Providence (God's sovereignty over people , places & events). Examples of this can be seen in Joseph's life where if one was looking at it's beginning one would say boy this man has bad luck. Sold as a slave then put in prison for a crime he did not commit. But God's hand was upon those situations working for good so he can become second to pharaoh. So he was able to say to his brothers who sold him the following :

Genesis 50:19-20 Joseph said to them, “Do not be afraid, for am I in the place of God? But as for you, you meant evil against me; but God meant it for good, in order to bring it about as it is this day, to save many people alive.

Good and Bad luck or chances of life is seen by people who don't see all pieces that the together in the jigsaw of this life. But God sees the beginning from the end and controls the events with time to work for our good if we love him.

Romans 8:28 And we know that all things work together for good to those who love God, to those who are the called according to His purpose.

Even the events of the suffering of the savior Jesus Christ was God's purpose. So that Herod , Pilate , the Gentiles, and Jews all fulfilled God's divine plan in sending him to the cross.

Acts 4:26-28 The kings of the earth took their stand, And the rulers were gathered together Against the Lord and against His Christ.’“For truly against Your holy Servant Jesus, whom You anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together to do whatever Your hand and Your purpose determined before to be done.

Acts 2:23 Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death;

Life is pretty scary if it is viewed as a life of good and bad luck but when it is viewed by God's sovereignty everything is seen even in a different light the bad things that happen to us God has allowed it to use it, either to build our character or as a testimony to a other person who is going through the same or to work for our good in the end.

Even where we live and the time we are born God has determined it for a purpose and a cause.

Acts 17:26 And He has made from one blood every nation of men to dwell on all the face of the earth, and has determined their preappointed times and the boundaries of their dwellings,

There are many passages in Scripture in both Old and New Testament where we see the sovereignty of God and not luck in the lives of people.

Isaiah 64:8 But now, O Lord, You are our Father; We are the clay, and You our potter; And all we are the work of Your hand.

God even uses evil Kings and calls them his servants or his rod to bring chastisement on his children.

Isaiah 10:5 “Woe to Assyria, the rod of My anger And the staff in whose hand is My indignation.

Jeremiah 25:9 behold, I will send and take all the families of the north,’ says the Lord, ‘and Nebuchadnezzar the king of Babylon, My servant, and will bring them against this land, against its inhabitants, and against these nations all around, and will utterly destroy them, and make them an astonishment, a hissing, and perpetual desolation.

So life is not luck but God The sovereign of the universe doing what he wants with his property which includes me and you .

Matthew 20:15 Is it not lawful for me to do what I wish with my own things? Or is your eye evil because I am good?’

Josephus Antiques of the Jews Book 2 Chapter 8{"But Joseph, by the king’s permission, carried his father’s dead body to Hebron, and there buried it, at a great expense. Now his brethren were at first unwilling to return back with him, because they were afraid lest, now their father was dead, he should punish them for their secret practices against him; since he was now gone, for whose sake he had been so gracious to them. But he persuaded them to fear no harm, and to entertain no suspicions of him: so he brought them along with him, and gave them great possessions, and never left off his particular concern for them.

2. Joseph also died when he had lived a hundred and ten years; having been a man of admirable virtue, and conducting all his affairs by the rules of reason; and used his authority with moderation, which was the cause of his so great felicity among the Egyptians, even when he came from another country, and that in such ill circumstances also, as we have already described. At length his brethren died, after they had lived happily in Egypt. Now the posterity and sons of these men, after some time, carried their bodies, and buried them at Hebron: but as to the bones of Joseph, they carried them into the land of Canaan afterward, when the Hebrews went out of Egypt, for so had Joseph made them promise him upon oath. But what became of every one of these men, and by what toils they got the possession of the land of Canaan, shall be shown hereafter, when I have first explained upon what account it was that they left Egypt."}

02) Exodus 1630–1523 ,1445-1405 , 1450-1410 , 1275-1235 B.C

Chapter 01

Verse 11

(Exodus 1:11) Therefore they set taskmasters over them to afflict them with their burdens. And they built for Pharaoh supply cities, Pithom and Raamses. (NKJV)

The original name of the location during the time of Jacob and Joseph would have been different, but later scribes updated it to "Ramses" because that's what the city was known as in their time. It's not to say the event happened in the time of Ramesses II, but to pinpoint the location clearly for readers living much later. Think of it like me saying "Persia" but clarifying it as "modern-day Iran," or "Babylon" as "Iraq" – it's about making the location intelligible to a contemporary audience, not changing the original event or the primary author. This kind of "glossing" is a common and accepted practice in the transmission of ancient texts and doesn't undermine the original Mosaic authorship.

Verses 15-21

When is Lying not a sin?

When it is needful to save a life , that is when lying becomes a nessary and not a ofense to God. We see this in a number occasions in the Bible. Like here in verses 15- 21 in Chapter 1 of Exodus and in the book of Joshua when Rehab lied to save the life of the spies.

(Exodus 1:15-21) Then the king of Egypt spoke to the Hebrew midwives, of whom the name of one was Shiphrah and the name of the other Puah; and he said, "When you do the duties of a midwife for the Hebrew women, and see them on the birthstools, if it is a son, then you shall kill him; but if it is a daughter, then she shall live." But the midwives feared God, and did not do as the king of Egypt commanded them, but saved the male children alive. So the king of Egypt called for the midwives and said to them, "Why have you done this thing, and saved the male children alive?" And the midwives said to Pharaoh, "Because the Hebrew women are not like the Egyptian women; for they are lively and give birth before the midwives come to them." Therefore God dealt well with the midwives, and the people multiplied and grew very mighty. And so it was, because the midwives feared God, that He provided households for them. (NKJV)

(Joshua 2:4-6) Then the woman took the two men and hid them. So she said, "Yes, the men came to me, but I did not know where they were from. "And it happened as the gate was being shut, when it was dark, that the men went out. Where the men went I do not know; pursue them quickly, for you may overtake them." (But she had brought them up to the roof and hidden them with the stalks of flax, which she had laid in order on the roof.) (NKJV)

Josephus Antiques of the Jews Book 2 Chapter 9{"1. NOW it happened that the Egyptians grew delicate and lazy, as to pains-taking, and gave themselves up to other pleasures, and in particular to the love of gain. They also became very ill-affected

towards the Hebrews, as touched with envy at their prosperity; for when they saw how the nation of the Israelites flourished, and were become eminent already in plenty of wealth, which they had acquired by their virtue and natural love of labor, they thought their increase was to their own detriment. And having, in length of time, forgotten the benefits they had received from Joseph, particularly the crown being now come into another family, they became very abusive to the Israelites, and contrived many ways of afflicting them; for they enjoined them to cut a great number of channels for the river, and to build walls for their cities and ramparts, that they might restrain the river, and hinder its waters from stagnating, upon its running over its own banks: they set them also to build pyramids, and by all this wore them out; and forced them to learn all sorts of mechanical arts, and to accustom themselves to hard labor. And four hundred years did they spend under these afflictions; for they strove one against the other which should get the mastery, the Egyptians desiring to destroy the Israelites by these labors, and the Israelites desiring to hold out to the end under them.

2. While the affairs of the Hebrews were in this condition, there was this occasion offered itself to the Egyptians, which made them more solicitous for the extinction of our nation. One of those sacred scribes, who are very sagacious in foretelling future events truly, told the king, that about this time there would a child be born to the Israelites, who, if he were reared, would bring the Egyptian dominion low, and would raise the Israelites; that he would excel all men in virtue, and obtain a glory that would be remembered through all ages. Which thing was so feared by the king, that, according to this man's opinion, he commanded that they should cast every male child, which was born to the Israelites, into the river, and destroy it; that besides this, the Egyptian midwives should watch the labors of the Hebrew women, and observe what is born, for those were the women who were enjoined to do the office of midwives to them; and by reason of their relation to the king, would not transgress his commands. He enjoined also, that if any parents should disobey him, and venture to save their male children alive, they and their families should be destroyed. This was a severe affliction indeed to those that suffered it, not only as they were deprived of their sons, and while they were the parents themselves, they were obliged to be subservient to the destruction of their own children, but as it was to be supposed to tend to the extirpation of their nation, while upon the destruction of their children, and their own gradual dissolution, the calamity would become very hard and inconsolable to them. And this was the ill state they were in. But no one can be too hard for the purpose of God, though he contrive ten thousand subtle devices for that end; for this child, whom the sacred scribe foretold, was brought up and concealed from the observers appointed by the king; and he that foretold him did not mistake in the consequences of his preservation, which were brought to pass after the manner following: -"}

Chapter 02

A) So the woman conceived and bore a son aka Moses. And when she saw that he was a beautiful child, she hid him three months in the year 1593 B.C

B) So Moses looked this way and that way, and when he saw no one, he killed the Egyptian and hid him in the sand .....When Pharaoh heard of this matter, he sought to kill Moses. But Moses fled from the face of Pharaoh and dwelt in the land of Midian in the year 1553 B.C

Verse 10

(Exodus 2:10) And the child grew, and she brought him to Pharaoh's daughter, and he became her son. So she called his name Moses, saying, "Because I drew him out of the water." (NKJV)

"Moses" is not a Hebrew name, and this is precisely what the Bible tells us! Exodus 2:10 explicitly states that Pharaoh's daughter named him, saying, "Because I drew him out of the water." The name "Moses" (מֹשֶׁה, Moshe) is widely understood to derive from the Egyptian word "m□-s" or "mose," meaning "son of" or "born of" (e.g., in names like Thutmose, Ramose, Akhenmose). This detail perfectly aligns with the biblical narrative of his rescue by an Egyptian princess and his upbringing in Pharaoh's court. It actually lends historical credibility to the account, rather than undermining it. His birth mother, Jochebed, would have given him a Hebrew name, but it is not recorded, emphasizing the Egyptian context of his early life.

Some people see the story of the birth and childhood Moses with that of Sargon of Agade which came over a thousand

years before but there is a differance in both. Here are Both so we can read them both and compare them .

Story of Sargon of Agade {" Call me Sargon. I am the one and great king of Agade My Mother was a Priest , My Father a unkown from the mountains , My mother gave birth to me in secret at Asupiranu , the city of saffron, she hide me in a basket woven from rushes and sealed with tar. My mother abandoned me on the bank of the Euphrates , The Euphrates carried my basket away, Akki the royal gardener , lifted me out of the water , Akki reared me as his own, Akki trained me to care for the garden of the great king . Ishtar my divine patron , cared for me. Then I became a great king and ruled over the Sumerian people for 55 years. I blazed trails through the mountains with copper axes, I scaled the high peaks..... 3 times I conquered Dilmun on the Persian Gulf , I laid seege to Dor and Kazallu on the Mediterrannanean Sea.... I challenge the king who come after me :Rule for 55 years! and become Great king of the Sumerian People! Blaze trails through the mountains with copper axes! Scale high peaks.... Conquer Dilmun 3 times ! Conquer Dor and Kazallu.... "}

(Exodus 1:22 - 2:10) So Pharaoh commanded all his people, saying, "Every son who is born you shall cast into the river, and every daughter you shall save alive." And a man of the house of Levi went and took as wife a daughter of Levi. So the woman conceived and bore a son. And when she saw that he was a beautiful child, she hid him three months. But when she could no longer hide him, she took an ark of bulrushes for him, daubed it with asphalt and pitch, put the child in it, and laid it in the reeds by the river's bank. And his sister stood afar off, to know what would be done to him. Then the daughter of Pharaoh came down to bathe at the river. And her maidens walked along the riverside; and when she saw the ark among the reeds, she sent her maid to get it. And when she had opened it, she saw the child, and behold, the baby wept. So she had compassion on him, and said, "This is one of the Hebrews' children." Then his sister said to Pharaoh's daughter, "Shall I go and call a nurse for you from the Hebrew women, that she may nurse the child for you?" And Pharaoh's daughter said to her, "Go." So the maiden went and called the child's mother. Then Pharaoh's daughter said to her, "Take this child away and nurse him for me, and I will give you your wages." So the woman took the child and nursed him. And the child grew, and she brought him to Pharaoh's daughter, and he became her son. So she called his name Moses, saying, "Because I drew him out of the water." (NKJV)

There is more differances than what is same. Moses Mother wasn't a Priest and we know who Moses Father was. Moses didn't ruled Israel for 55 years but stood as its judge for 40 years, Moses wasn't raise by a royal farmer but a daughter of Pharoah. Moses' mother did get to raise Moses for a time even after she release him to the Nile river. Moses basket was in the Nile and Sargon was in Euphrates. Moses Basket was made of papyrus and tar while Sargon was woven from rushes and sealed with tar. To say it is the same story is to say that the death of President Abraham Lincoln and that of President John F. Kennedy is one and the same because they are both Presidents and was shot on the head.

Moses was a Prophet who was rejected by his people but was chosen by God to be their deliever from Egypt and Judge

(Exodus 2:13-14) And when he went out the second day, behold, two Hebrew men were fighting, and he said to the one who did the wrong, "Why are you striking your companion?" Then he said, "Who made you a prince and a judge over us? Do you intend to kill me as you killed the Egyptian?" So Moses feared and said, "Surely this thing is known!" (NKJV)

(Acts 7:23-29) "Now when he was forty years old, it came into his heart to visit his brethren, the children of Israel. "And seeing one of them suffer wrong, he defended and avenged him who was oppressed, and struck down the Egyptian. "For he supposed that his brethren would have understood that God would deliver them by his hand, but they did not understand. "And the next day he appeared to two of them as they were fighting, and tried to reconcile them, saying, 'Men, you are brethren; why do you wrong one another?' "But he who did his neighbor wrong pushed him away, saying, 'Who made you a ruler and a judge over us? 'Do you want to kill me as you did the Egyptian yesterday?' "Then, at this saying, Moses fled and became a dweller in the land of Midian, where he had two sons. (NKJV)

(Acts 7:35) "This Moses whom they rejected, saying, 'Who made you a ruler and a judge?' is the one God sent to be a ruler and a deliverer by the hand of the Angel who appeared to him in the bush. (NKJV)

Jesus was a Prophet who was also rejected by his people but was chosen by God to be their deliever from Sin and Judge

(John 1:11) He came to His own, and His own did not receive Him. (NKJV)

(Matthew 13:54-58) And when He had come to His own country, He taught them in their synagogue, so that they were astonished and said, "Where did this Man get this wisdom and these mighty works? "Is this not the carpenter's son? Is not His mother called Mary? And His brothers James, Joses, Simon, and Judas? "And His sisters, are they not all with us? Where then did this Man get all these things?" So they were offended at Him. But Jesus said to them, "A prophet is not without honor except in his own country and in his own house." Now He did not do many mighty works there because of their unbelief. (NKJV)

How was Pharaoh's daughter able to raise Moses in the Palace without Pharaoh knowing it since Moses was of Semitic origin?

Pharaoh definitely knew Moses was a Israelite but it didn't bother him. Pharaoh 's daughter knew he was Jewish why not her dad. The problem with Pharaoh with the Jews was their number not so much of a race issue but the quantity. He could afford sparing this Jewish boy for the sake of his daughter.

Exodus 2 (NKJV)[5] Then the daughter of Pharaoh came down to bathe at the river. And her maidens walked along the riverside; and when she saw the ark among the reeds, she sent her maid to get it.[6] And when she had opened it, she saw the child, and behold, the baby wept. So she had compassion on him, and said, "This is one of the Hebrews' children."

Exodus 1 (NKJV)[8] Now there arose a new king over Egypt, who did not know Joseph.[9] And he said to his people, "Look, the people of the children of Israel are more and mightier than we;[10] come, let us deal shrewdly with them, lest they multiply, and it happen, in the event of war, that they also join our enemies and fight against us, and so go up out of the land."

If at first look Pharaoh's daughter could tell why not Pharaoh. Most likely skin tone difference. Moses being of a lighter skin being of the descendants of Shem, while Egyptians being the descendants of Ham having a dark skin tone. The difference couldn't been circumcision for ancient Egyptians were known to be circumcised as well.

Moses was raised in Egypt, even became a captain of the Egyptian army according to Josephus the Jewish Historian. You know how rich parents are with their kids , allowing them to break the rules and being bias for the sake of their kids. With a mind set that states this is not permissable for a other but if my son or daughter does it , I would I allow it, even if I don't really agree with them , they can't do no wrong . What evil or trouble could one Isrealite do ?

Josephus Antiques of the Jews Book 2 Chapter 10 Sec 1 (" The Egyptians under this sad oppression, betook themselves to their oracles and prophecies, and when God had given them this counsel, to make use of Moses the Hebrew, and take his assistance, the king commanded his daughter to produce him, that he might be the general of their army. Upon which, when she had made him swear that he would do him no harm, she delivered him to the king, and supposed his assistance would be of great advantage to them. She withal reproached the priest, who, when they had before admonished the Egyptians to kill him, was not ashamed now to own their want of his help.(")

Someone made a comment I desire to answer it and delete his comment. Because I don't feel today like debating but maybe a other time, he is most likely from the Black Hebrew Israelite movement taken two passages of scripture out of context to say The Hebrews where of the same skin tone as the Egyptian. He quoted

Exo 2:19 NHEB They said, "An Egyptian delivered us out of the hand of the shepherds, and moreover he drew water for us, and watered the flock."

The daughters of Jethro would of said this due to Moses clothes not due to his skin tone for Moses wife one of Jethro daughter was of the same skin tone as the Egyptian.

Num 12:1 NHEB Miriam and Aaron spoke against Moses because of the Cushite woman whom he had married; for he had married a Cushite woman.

Second passage is that in the New Testament which he quoted was where the Roman soldier ask Paul if he was a Egyptian.

Act 21:38 NHEB Are you not then the Egyptian, who before these days stirred up to sedition and led out into the wilderness the four thousand men of the Assassins?"

It is a proven fact many Jews before Jesus birth had migrate to Egypt some was due to captivity.

In the letter of Aristeas states that 100,000 Jews was set free for a greek translation of the pentateuch or Torah which is named the Septuagint. Which Old Testament translation was finished in 250 B.C . There was even a Jewish Temple built in Egypt which was destroyed by the Egyptian priest and rebuilt for a time. According to archeology discovery.

{"The Jewish Temple at the military garrison on Elephantine island has been known from papyrus sources since 1911. Built sometime in the sixth century, it was destroyed in 410 BCE at the hands of the priests of the Egyptian god, Khnum. Although rebuilt, the temple was eventually abandoned sometime after 400 BCE.

Error! Hyperlink reference not valid. https://www.journals.uchicago.edu/doi/10.2307/4149987
" }

So in Paul being confused for a Egyptian doesn't mean he had the same skin tone as a Egyptian . It just means there were Jews who were in Egypt as well in other countries. For example in the day of Pentecost the Jews who were around the temple was from all parts of the known world at that time.

Act 2:7-11 NHEB 7 They were all amazed and marveled, saying, "Look, are not all these who speak Galileans? 8 How do we hear, everyone in our own native language? 9 Parthians, Medes, Elamites, and people from Mesopotamia, Judea, Cappadocia, Pontus, Asia, 10 Phrygia, Pamphylia, Egypt, the parts of Libya around Cyrene, visitors from Rome, both Jews and proselytes, 11 Cretans and Arabians: we hear them speaking in our tongues the mighty works of God."

Clement 30-100 AD **First Epistle of Clement to the Corinthians** {" Chap. IV. — Many Evils Have Already Flowed from This Source in Ancient Times.

For thus it is written: "And it came to pass after certain days, that Cain brought of the fruits of the earth a sacrifice unto God; and Abel also brought of the firstlings of his sheep, and of the fat thereof. And God had respect to Abel and to his offerings, but Cain and his sacrifices He did not regard. And Cain was deeply grieved, and his countenance fell. And God said to Cain, Why art thou grieved, and why is try countenance fallen? If thou offerest rightly, but dost not divide rightly, hast thou not sinned? Be at peace: thine offering returns to thyself, and thou shalt again possess it. And Cain said to Abel his brother, Let us go into the field. And it came to pass, while they were in the field, that Cain rose up against Abel his brother, and slew him." Ye see, brethren, how envy and jealousy led to the murder of a brother. Through envy, also, our father Jacob fled from the face of Esau his brother. (Gen_27:41, etc.) Envy made Joseph be persecuted unto death, and to come into bondage. (Gen_37:1-36) Envy compelled Moses to flee from the face of Pharaoh king of Egypt, when he heard these words from his fellow-countryman, "Who made thee a judge or a ruler over us? wilt thou kill me, as thou didst kill the Egyptian yesterday?" (Exo_2:14) On account of envy, Aaron and Miriam had to make their abode without the camp. Envy brought down Dathan and Abiram alive to Hades, through the sedition which they excited against God's servant Moses. (Num_16:33) Through envy, David underwent the hatred not only of foreigners, but was also persecuted by Saul king of Israel. (1 Sam_18:8, etc.)"}

Josephus Antiques of the Jews Book 2 Chapter 9{"3. A man whose name was Amram, one of the nobler sort of the Hebrews, was afraid for his whole nation, lest it should fail, by the want of young men to be brought up hereafter, and was very uneasy at it, his wife being then with child, and he knew not what to do. Hereupon he betook himself to prayer to God; and entreated him to have compassion on those men who had nowise transgressed the laws of his worship, and to afford them deliverance from the miseries they at that time endured, and to render abortive their enemies' hopes of the destruction of their nation. Accordingly God had mercy on him, and was moved by his supplication. He stood by him in his sleep, and exhorted him not to despair of his future favors. He said further, that he did not forget their piety towards him, and would always reward them for it, as he had formerly granted his favor to their forefathers, and made them increase from a few to so great a multitude. He put him in mind, that when Abraham was come alone out of Mesopotamia into Canaan, he had been made happy, not only in other respects, but that when his wife was at first barren, she was afterwards by him enabled to conceive seed, and bare him sons. That he left to Ismael and to his posterity the country of Arabia; as also to his sons by Ketura, Troglodytis; and to Isaac, Canaan. That by my assistance, said he, he did great exploits in war, which, unless you be yourselves impious, you must still

remember. As for Jacob, he became well known to strangers also, by the greatness of that prosperity in which he lived, and left to his sons, who came into Egypt with no more than seventy souls, while you are now become above six hundred thousand. Know therefore that I shall provide for you all in common what is for your good, and particularly for thyself what shall make thee famous; for that child, out of dread of whose nativity the Egyptians have doomed the Israelite children to destruction, shall be this child of thine, and shall be concealed from those who watch to destroy him: and when he is brought up in a surprising way, he shall deliver the Hebrew nation from the distress they are under from the Egyptians. His memory shall be famous while the world lasts; and this not only among the Hebrews, but foreigners also: - all which shall be the effect of my favor to thee, and to thy posterity. He shall also have such a brother, that he shall himself obtain my priesthood, and his posterity shall have it after him to the end of the world.

4. When the vision had informed him of these things, Amram awaked and told it to Jochebed who was his wife. And now the fear increased upon them on account of the prediction in Amram's dream; for they were under concern, not only for the child, but on account of the great happiness that was to come to him also. However, the mother's labor was such as afforded a confirmation to what was foretold by God; for it was not known to those that watched her, by the easiness of her pains, and because the throes of her delivery did not fall upon her with violence. And now they nourished the child at home privately for three months; but after that time Amram, fearing he should be discovered, and, by falling under the king's displeasure, both he and his child should perish, and so he should make the promise of God of none effect, he determined rather to trust the safety and care of the child to God, than to depend on his own concealment of him, which he looked upon as a thing uncertain, and whereby both the child, so privately to be nourished, and himself should be in imminent danger; but he believed that God would some way for certain procure the safety of the child, in order to secure the truth of his own predictions. When they had thus determined, they made an ark of bulrushes, after the manner of a cradle, and of a bigness sufficient for an infant to be laid in, without being too straitened: they then daubed it over with slime, which would naturally keep out the water from entering between the bulrushes, and put the infant into it, and setting it afloat upon the river, they left its preservation to God; so the river received the child, and carried him along. But Miriam, the child's sister, passed along upon the bank over against him, as her mother had bid her, to see whither the ark would be carried, where God demonstrated that human wisdom was nothing, but that the Supreme Being is able to do whatsoever he pleases: that those who, in order to their own security, condemn others to destruction, and use great endeavors about it, fail of their purpose; but that others are in a surprising manner preserved, and obtain a prosperous condition almost from the very midst of their calamities; those, I mean, whose dangers arise by the appointment of God. And, indeed, such a providence was exercised in the case of this child, as showed the power of God.

5. Thermuthis was the king's daughter. She was now diverting herself by the banks of the river; and seeing a cradle borne along by the current, she sent some that could swim, and bid them bring the cradle to her. When those that were sent on this errand came to her with the cradle, and she saw the little child, she was greatly in love with it, on account of its largeness and beauty; for God had taken such great care in the formation of Moses, that he caused him to be thought worthy of bringing up, and providing for, by all those that had taken the most fatal resolutions, on account of the dread of his nativity, for the destruction of the rest of the Hebrew nation. Thermuthis bid them bring her a woman that might afford her breast to the child; yet would not the child admit of her breast, but turned away from it, and did the like to many other women. Now Miriam was by when this happened, not to appear to be there on purpose, but only as staying to see the child; and she said, "It is in vain that thou, O queen, callest for these women for the nourishing of the child, who are no way of kin to it; but still, if thou wilt order one of the Hebrew women to be brought, perhaps it may admit the breast of one of its own nation." Now since she seemed to speak well, Thermuthis bid her procure such a one, and to bring one of those Hebrew women that gave suck. So when she had such authority given her, she came back and brought the mother, who was known to nobody there. And now the child gladly admitted the breast, and seemed to stick close to it; and so it was, that, at the queen's desire, the nursing of the child was entirely intrusted to the mother.

6. Hereupon it was that Thermuthis imposed this name *Mouses* upon him, from what had happened when he was put into the river; for the Egyptians call water by the name of *Mo*, and such as are saved out of it, by the name of *Uses:* so by putting these two words together, they imposed this name upon him. And he was, by the confession of all, according to God's prediction, as well for his greatness of mind as for his contempt of difficulties, the best of all the Hebrews, for Abraham was his ancestor of the seventh generation. For Moses was the son of Amram, who was the son of Caath, whose father Levi was the son of Jacob, who was the son of Isaac, who was the son of Abraham. Now Moses's understanding became superior to his age, nay, far beyond that standard; and when he was taught, he discovered greater quickness of apprehension than was usual at his age, and his actions at that time promised greater, when he should come to the age of a man. God did also give him that tallness, when he was but three years old, as was wonderful. And as for his beauty, there was nobody so unpolite as, when they saw Moses, they were not greatly surprised at the beauty of his countenance; nay, it happened frequently, that those that met him as he was carried along the road, were obliged to turn again upon seeing the child; that they left what they were about, and stood still a great while to look on him; for the beauty of the child was so remarkable and natural to him on many accounts, that it detained the spectators, and made them stay longer to look upon him.

7. Thermuthis therefore perceiving him to be so remarkable a child, adopted him for her son, having no child of her own. And when one time had carried Moses to her father, she showed him to him, and said she thought to make him her successor, if it should please God she should have no legitimate child of her own; and to him, "I have brought up a child who is of a divine form, and of a generous mind; and as I have received him from the bounty of the river, in , I thought proper to adopt him my son, and the heir of thy kingdom." And she had said this, she put the infant into her father's hands: so he took him, and hugged him to his breast; and on his daughter's account, in a pleasant way, put his diadem upon his head; but Moses threw it down to the ground, and, in a puerile mood, he wreathed it round, and trod upon his feet, which seemed to bring along with evil presage concerning the kingdom of Egypt. But when the sacred scribe saw this, (he was the person who foretold that his nativity would the dominion of that kingdom low,) he made a violent attempt to kill him; and crying out in a frightful manner, he said, "This, O king! this child is he of whom God foretold, that if we kill him we shall be in no danger; he himself affords an attestation to the prediction of the same thing, by his trampling upon thy government, and treading upon thy diadem. Take him, therefore, out of the way, and deliver the Egyptians from the fear they are in about him; and deprive the Hebrews of the hope they have of being encouraged by him." But Thermuthis prevented him, and snatched the child away. And the king was not hasty to slay him, God himself, whose providence protected Moses, inclining the king to spare him. He was, therefore, educated with great care. So the Hebrews depended on him, and were of good hopes great things would be done by him; but the Egyptians were suspicious of what would follow such his education. Yet because, if Moses had been slain, there was no one, either akin or adopted, that had any oracle on his side for pretending to the crown of Egypt, and likely to be of greater advantage to them, they abstained from killing him."}

Josephus Antiques of the Jews Book 2 Chapter 10 {"1. MOSES, therefore, when he was born, and brought up in the foregoing manner, and came to the age of maturity, made his virtue manifest to the Egyptians; and showed that he was born for the bringing them down, and raising the Israelites. And the occasion he laid hold of was this: - The Ethiopians, who are next neighbors to the Egyptians, made an inroad into their country, which they seized upon, and carried off the effects of the Egyptians, who, in their rage, fought against them, and revenged the affronts they had received from them; but being overcome in battle, some of them were slain, and the rest ran away in a shameful manner, and by that means saved themselves; whereupon the Ethiopians followed after them in the pursuit, and thinking that it would be a mark of cowardice if they did not subdue all Egypt, they went on to subdue the rest with greater vehemence; and when they had tasted the sweets of the country, they never left off the prosecution of the war: and as the nearest parts had not courage enough at first to fight with them, they proceeded as far as Memphis, and the sea itself, while not one of the cities was able to oppose them. The Egyptians, under this sad oppression, betook themselves to their oracles and prophecies; and when God had given them this counsel, to make use of Moses the Hebrew, and take his assistance, the king commanded his daughter to produce him, that he might be the general of their army. Upon which, when she had made him swear he would do him no harm, she delivered him to the king, and supposed his assistance would be of great advantage to them. She withal reproached the priest, who, when they had before admonished the Egyptians to kill him, was not ashamed now to own their want of his help.

2. So Moses, at the persuasion both of Thermuthis and the king himself, cheerfully undertook the business: and the sacred scribes of both nations were glad; those of the Egyptians, that they should at once overcome their enemies by his valor, and that by the same piece of management Moses would be slain; but those of the Hebrews, that they should escape from the Egyptians, because Moses was to be their general. But Moses prevented the enemies, and took and led his army before those enemies were apprized of his attacking them; for he did not march by the river, but by land, where he gave a wonderful demonstration of his sagacity; for when the ground was difficult to be passed over, because of the multitude of serpents, (which it produces in vast numbers, and, indeed, is singular in some of those productions, which other countries do not breed, and yet such as are worse than others in power and mischief, and an unusual fierceness of sight, some of which ascend out of the ground unseen, and also fly in the air, and so come upon men at unawares, and do them a mischief,) Moses invented a wonderful stratagem to preserve the army safe, and without hurt; for he made baskets, like unto arks, of sedge, and filled them with ibes, and carried them along with them; which animal is the greatest enemy to serpents imaginable, for they fly from them when they come near them; and as they fly they are caught and devoured by them, as if it were done by the harts; but the ibes are tame creatures, and only enemies to the serpentine kind: but about these ibes I say no more at present, since the Greeks themselves are not unacquainted with this sort of bird. As soon, therefore, as Moses was come to the land which was the breeder of these serpents, he let loose the ibes, and by their means repelled the serpentine kind, and used them for his assistants before the army came upon that ground. When he had therefore proceeded thus on his journey, he came upon the Ethiopians before they expected him; and, joining battle with them, he beat them, and deprived them of the hopes they had of

success against the Egyptians, and went on in overthrowing their cities, and indeed made a great slaughter of these Ethiopians. Now when the Egyptian army had once tasted of this prosperous success, by the means of Moses, they did not slacken their diligence, insomuch that the Ethiopians were in danger of being reduced to slavery, and all sorts of destruction; and at length they retired to Saba, which was a royal city of Ethiopia, which Cambyses afterwards named Mero, after the name of his own sister. The place was to be besieged with very great difficulty, since it was both encompassed by the Nile quite round, and the other rivers, Astapus and Astaboras, made it a very difficult thing for such as attempted to pass over them; for the city was situate in a retired place, and was inhabited after the manner of an island, being encompassed with a strong wall, and having the rivers to guard them from their enemies, and having great ramparts between the wall and the rivers, insomuch, that when the waters come with the greatest violence, it can never be drowned; which ramparts make it next to impossible for even such as are gotten over the rivers to take the city. However, while Moses was uneasy at the army's lying idle, (for the enemies durst not come to a battle,) this accident happened: - Tharbis was the daughter of the king of the Ethiopians: she happened to see Moses as he led the army near the walls, and fought with great courage; and admiring the subtility of his undertakings, and believing him to be the author of the Egyptians' success, when they had before despaired of recovering their liberty, and to be the occasion of the great danger the Ethiopians were in, when they had before boasted of their great achievements, she fell deeply in love with him; and upon the prevalency of that passion, sent to him the most faithful of all her servants to discourse with him about their marriage. He thereupon accepted the offer, on condition she would procure the delivering up of the city; and gave her the assurance of an oath to take her to his wife; and that when he had once taken possession of the city, he would not break his oath to her. No sooner was the agreement made, but it took effect immediately; and when Moses had cut off the Ethiopians, he gave thanks to God, and consummated his marriage, and led the Egyptians back to their own land."}

Josephus Antiques of the Jews Book 2 Chapter 12 {"1. Now the Egyptians, after they had been preserved by Moses, entertained a hatred to him, and were very eager in compassing their designs against him, as suspecting that he would take occasion, from his good success, to raise a sedition, and bring innovations into Egypt; and told the king he ought to be slain. The king had also some intentions of himself to the same purpose, and this as well out of envy at his glorious expedition at the head of his army, as out of fear of being brought low by him and being instigated by the sacred scribes, he was ready to undertake to kill Moses: but when he had learned beforehand what plots there were against him, he went away privately; and because the public roads were watched, he took his flight through the deserts, and where his enemies could not suspect he would travel; and, though he was destitute of food, he went on, and despised that difficulty courageously; and when he came to the city Midian, which lay upon the Red Sea, and was so denominated from one of Abraham's sons by Keturah, he sat upon a certain well, and rested himself there after his laborious journey, and the affliction he had been in. It was not far from the city, and the time of the day was noon, where he had an occasion offered him by the custom of the country of doing what recommended his virtue, and afforded him an opportunity of bettering his circumstances.

2. For that country having but little water, the shepherds used to seize on the wells before others came, lest their flocks should want water, and lest it should be spent by others before they came. There were now come, therefore, to this well seven sisters that were virgins, the daughters of Raguel, a priest, and one thought worthy by the people of the country of great honor. These virgins, who took care of their father's flocks, which sort of work it was customary and very familiar for women to do in the country of the Troglodytes, they came first of all, and drew water out of the well in a quantity sufficient for their flocks, into troughs, which were made for the reception of that water; but when the shepherds came upon the maidens, and drove them away, that they might have the command of the water themselves, Moses, thinking it would be a terrible reproach upon him if he overlooked the young women under unjust oppression, and should suffer the violence of the men to prevail over the right of the maidens, he drove away the men, who had a mind to more than their share, and afforded a proper assistance to the women; who, when they had received such a benefit from him, came to their father, and told him how they had been affronted by the shepherds, and assisted by a stranger, and entreated that he would not let this generous action be done in vain, nor go without a reward. Now the father took it well from his daughters that they were so desirous to reward their benefactor; and bid them bring Moses into his presence, that he might be rewarded as he deserved. And when Moses came, he told him what testimony his daughters bare to him, that he had assisted them; and that, as he admired him for his virtue, he said that Moses had bestowed such his assistance on persons not insensible of benefits, but where they were both able and willing to return the kindness, and even to exceed the measure of his generosity. So he made him his son, and gave him one of his daughters in marriage; and appointed him to be the guardian and superintendent over his cattle; for of old, all the wealth of the barbarians was in those cattle."}

Chapter 03

The LORD God of Your Fathers (YHWH Elohe 'Abothekhem; Exo_3:15)

The LORD God of the Hebrews (Exo_3:18)

HaShem = The Name - Exodus 3:15

Yahweh = LORD, I AM, Eternal One
Exodus 3:14-15, 6:2-3, 20:2, 34:5-7

Why is the I AM so popular name in the Bible?

Because that is the name where we get Yahweh or Jehovah from , it is the name of God . In the Hebrew it reads :

Exo 3:14 Tanakh וַיֹּאמֶר אֱלֹהִים אֶל־מֹשֶׁה אֶהְיֶה אֲשֶׁר אֶהְיֶה וַיֹּאמֶר כֹּה תֹאמַר לִבְנֵי יִשְׂרָאֵל אֶהְיֶה שְׁלָחַנִי אֲלֵיכֶם׃

But let's look at that name and see the evolutional progress from more ancient to modern then see it's secret message to you and me.

But taking a look at the proto- Canaanite and Phoenician era spelling , we find something every interesting in that name :

THE HEBREW ALPHABET
Name of the Hebrew Letter
Modern Hebrew Letter
Ancient Semitic Picture-Character
Some symbolic meanings used in word pictures
Literal meaning of the Letter
Sound of Letter
5 HEY ה 'the', to reveal BEHOLD h
6 VAV ו 'and', to add, to secure NAIL, PEG v
10 YOOD י work, a deed, to make HAND (CLOSED) y
YHWH
יהוה
Behold The Hand, Behold The Nail
H Y H W
Hebrew reads: Hand Behold, Nail Behold

Here is the ancient alphabet, and see I am not making this up.

1	2	3	4	5	6	7
Order	Sign	Name	Literal Meaning	Ancient Script	Latin	Pronunciation
1	א	Aleph	Ox		A	Silent glottal stop, like the "-" in "a-ha"
2	בּ ב	Bet	House		B	בּ (with a dot): B as in Bet ב (without a dot): V as in Vet
3	ג	Gimel	Camel		C	G as in Gift
4	ד	Dalet	Door		D	D as in Door
5	ה	Hey	Behold		E	H as in Hey
6	ו	Vav	Nail		F	V as in Vine. It also represents the vowels "u" as in "flute" (וּ) and "o" as in "hole" (וֹ).
7	ז	Zayin	Weapon		Z	Z as in Zechariah
8	ח	Chet	Fence		H	Ch as in Bach
9	ט	Tet	Twist, Serpent			T as in Turn
10	י	Yod	Hand		I,J	Y as in Yes. It also represents the vowels "i" as in machine and "ey" as in "they."
11	כּ ך כ	Kaph	Palm of Hand		K	כּ (with a dot): K as in King כ (without a dot): Ch as in Bach
12	ל	Lamed	Staff, Ox Goad		L	L as in Learn
13	מ ם	Mem	Water		M	M as in Memory
14	נ ן	Nun	Fish		N	N as in Now
15	ס	Samek	Support			S as in Support
16	ע	Ayin	Eye		O	It is supposed to be formed in the back of the throat like a gulp, but is usually silent.
17	פּ ף פ	Pey	Mouth		P	פּ (with a dot): P as in Power פ (without a dot): Ph as in Phone
18	צ ץ	Tzaddi	Fish Hook			Ts as in Sits
19	ק	Quph	Eye of Needle		Q	C as in Cry (more guttural than Kaph)
20	ר	Resh	Head		R	R as in Rush
21	שׁ שׂ	Shin	Tooth		S	שׁ (with a dot above right): Sh as in Shine שׂ (with a dot above left): S as in Sun
22	תּ ת	Tav	Mark, Sign Cross		T	תּ (with a dot): T as in Time ת (without a dot): Th as in Theme

Could God's name be telling us what he was to do for us on the cross when he became man . I think so.

We read Jesus state in the New Testament the Following :

Joh 8:58-59 WEB 58 Jesus said to them, “Most certainly, I tell you, before Abraham came into existence, I AM.” 59 Therefore they took up stones to throw at him, but Jesus was hidden, and went out of the temple, having gone through the middle of them, and so passed by.

Why do you think that they took stones to stone him we read in Chapter 10 the answer:

Joh 10:31-33 WEB 31 Therefore the Jews took up stones again to stone him. 32 Jesus answered them, “I have shown you many good works from my Father. For which of those works do you stone me?” 33 The Jews answered him, “We don’t stone you for a good work, but for blasphemy: because you, being a man, make yourself God.”

In the Gospel of John we see Jesus saying he was "I am" in so he was saying he was the I am of Exo_3:14 who is God

1. I AM the Bread of Life Joh_6:35
2. I AM the Light of the World Joh_8:12
3. I AM the Door Joh_10:9
4. I AM the Good Shepherd Joh_10:11
5. I AM the Resurrection and the Life Joh_10:25
6. I AM the Way, the Truth, and the Life Joh_14:6
7. I AM the True Vine Joh_15:1 Joh_15:5
8. I AM ... I AM Joh_4:26 , Joh_8:24 Joh 8:58 , Joh_18:5-6 , Joh_18:8

Josephus Antiques of the Jews Book 2 Chapter 12 {"1. NOW Moses, when he had obtained the favor of Jethro, for that was one of the names of Raguel, staid there and fed his flock; but some time afterward, taking his station at the mountain called Sinai, he drove his flocks thither to feed them. Now this is the highest of all the mountains thereabout, and the best for pasturage, the herbage being there good; and it had not been before fed upon, because of the opinion men had that God dwelt there, the shepherds not daring to ascend up to it; and here it was that a wonderful prodigy happened to Moses; for a fire fed upon a thorn bush, yet did the green leaves and the flowers continue untouched, and the fire did not at all consume the fruit branches, although the flame was great and fierce. Moses was aftrighted at this strange sight, as it was to him; but he was still more astonished when the fire uttered a voice, and called to him by name, and spake words to him, by which it signified how bold he had been in venturing to come into a place whither no man had ever come before, because the place was divine; and advised him to remove a great way off from the flame, and to be contented with what he had seen; and though he were himself a good man, and the offspring of great men, yet that he should not pry any further; and he foretold to him, that he should have glory and honor among men, by the blessing of God upon him. He also commanded him to go away thence with confidence to Egypt, in order to his being the commander and conductor of the body of the Hebrews, and to his delivering his own people from the injuries they suffered there: "For," said God, "they shall inhabit this happy land which your forefather Abraham inhabited, and shall have the enjoyment of all good things." But still he enjoined them, when he brought the Hebrews out of the land of Egypt, to come to that place, and to offer sacrifices of thanksgiving there, Such were the divine oracles which were delivered out of the fire.

2. But Moses was astonished at what he saw, and much more at what he heard; and he said, "I think it would be an instance of too

great madness, O Lord, for one of that regard I bear to thee, to distrust thy power, since I myself adore it, and know that it has been made manifest to my progenitors: but I am still in doubt how I, who am a private man, and one of no abilities, should either persuade my own countrymen to leave the country they now inhabit, and to follow me to a land whither I lead them; or, if they should be persuaded, how can I force Pharaoh to permit them to depart, since they augment their own wealth and prosperity by the labors and works they put upon them ?""}

Chapter 04

A) Then Moses took his wife and his sons and set them on a donkey, and he returned to the land of Egypt in the year 1514 B.C

As we study the book of Exodus we are hit with the fact of hardening of hardening of Pharoah's heart. Who was resposible for that? Was it God or Pharoah ? I say this because we see both of them resposible for this hardening.

Pharoah heart was harden by God

(Exodus 4:21) And the LORD said to Moses, "When you go back to Egypt, see that you do all those wonders before Pharaoh which I have put in your hand. But I will harden his heart, so that he will not let the people go. (NKJV)

(Exodus 7:3) "And I will harden Pharaoh's heart, and multiply My signs and My wonders in the land of Egypt. (NKJV)

(Exodus 9:12) But the LORD hardened the heart of Pharaoh; and he did not heed them, just as the LORD had spoken to Moses. (NKJV)

(Exodus 14:4) "Then I will harden Pharaoh's heart, so that he will pursue them; and I will gain honor over Pharaoh and over all his army, that the Egyptians may know that I am the LORD." And they did so. (NKJV)

(Exodus 14:8) And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued the children of Israel; and the children of Israel went out with boldness. (NKJV)

(Exodus 14:17) "And I indeed will harden the hearts of the Egyptians, and they shall follow them. So I will gain honor over Pharaoh and over all his army, his chariots, and his horsemen. (NKJV)

(Romans 9:15-18) For He says to Moses, "I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion." So then it is not of him who wills, nor of him who runs, but of God who shows mercy. For the Scripture says to Pharaoh, "For this very purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth." Therefore He has mercy on whom He wills, and whom He wills He hardens. (NKJV)

Pharoah's heart grew hard

(Exodus 7:13-14) And Pharaoh's heart grew hard, and he did not heed them, as the LORD had said. So the LORD said to Moses: "Pharaoh's heart is hard; he refuses to let the people go. (NKJV)

Pharoah's heart was harden by himself

(Exodus 8:15) But when Pharaoh saw that there was relief, he hardened his heart and did not heed them, as the LORD had said. (NKJV)

(Exodus 8:32) But Pharaoh hardened his heart at this time also; neither would he let the people go. (NKJV)

(Exodus 9:34) And when Pharaoh saw that the rain, the hail, and the thunder had ceased, he sinned yet more; and he hardened his heart, he and his servants. (NKJV)

The same can be said about Sihon king of Heshbon the Lord harden his heart.

(Numbers 21:21-23) Then Israel sent messengers to Sihon king of the Amorites, saying, "Let me pass through your land. We will not turn aside into fields or vineyards; we will not drink water from wells. We will go by the King's Highway until we have passed through your territory." But Sihon would not allow Israel to pass through his territory. So Sihon gathered all his people together and went out against Israel in the wilderness, and he came to Jahaz and fought against Israel. (NKJV)

(Deuteronomy 2:30) "But Sihon king of Heshbon would not let us pass through, for the LORD your God hardened his spirit and made his heart obstinate, that He might deliver him into your hand, as it is this day. (NKJV)

No one made peace with Israel but the Hivites because all others was harden by the Lord

(Joshua 11:19-20) There was not a city that made peace with the children of Israel, except the Hivites, the inhabitants of Gibeon. All the others they took in battle. For it was of the LORD to harden their hearts, that they should come against Israel in battle, that He might utterly destroy them, and that they might receive no mercy, but that He might destroy them, as the LORD had commanded Moses. (NKJV)

In referance to the work of hardening men's heart the same can be said of God's hardening Eli's sons heart because God wanted to kill them.

(1 Samuel 2:22-25) Now Eli was very old; and he heard everything his sons did to all Israel, and how they lay with the women who assembled at the door of the tabernacle of meeting. So he said to them, "Why do you do such things? For I hear of your evil dealings from all the people. "No, my sons! For it is not a good report that I hear. You make the LORD'S people transgress. "If one man sins against another, God will judge him. But if a man sins against the LORD, who will intercede for him?" Nevertheless they did not heed the voice of their father, because the LORD desired to kill them. (NKJV)

God started the work of the hardening of the heart, as it grew hard, and the situations around Pharoah made it also possible for him to also hardening his own heart

---

What is the significance of Moses's rod?

It wasn't only Moses Rod that did the miracles that took place but Aaron's Rod as well that did the miracles we see in the Book of Exodus.

Aaron's Rod

Exo 7 (NKJV)[9] "When Pharaoh speaks to you, saying, 'Show a miracle for yourselves,' **then you shall say to Aaron, 'Take your rod and cast it before Pharaoh, and let it become a serpent.' "[10] So Moses and Aaron went in to Pharaoh, and they did so, just as the Lord commanded. And Aaron cast down his rod before Pharaoh and before his servants, and it became a serpent.**

"Then the Lord spoke to Moses, "**Say to Aaron, 'Stretch out your hand with your rod over the streams, over the rivers**, and over the ponds, and cause frogs to come up on the land of Egypt.' ""— Exo 8:5 (NKJV)

Moses's Rod

"And you shall take this rod in your hand, with which you shall do the signs."" Exo 4:17 (NKJV)

"And Moses stretched out his rod toward heaven; and the Lord sent thunder and hail, and fire darted to the ground. And the Lord rained hail on the land of Egypt." Exo 9:23 (NKJV)

The two Rods need to be taken together and what do you have two pieces of wood symbolic of two pieces of beems . These wooden rods brong Deliverance and showed God's power to save his people from Egypt. The two beems we call the cross we see in the New Testament we see God power and Deliverance to save his people from their sins.

"and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross." Col 1:20 (NKJV)

Verses 10-16

(Exodus 4:10-16) Then Moses said to the LORD, "O my Lord, I am not eloquent, neither before nor since You have spoken to Your servant; but I am slow of speech and slow of tongue." So the LORD said to him, "Who has made man's mouth? Or who makes the mute, the deaf, the seeing, or the blind? Have not I, the LORD? "Now therefore, go, and I will be with your mouth and teach you what you shall say." But he said, "O my Lord, please send by the hand of whomever else You may send." So the anger of the LORD was kindled against Moses, and He said: "Is not Aaron the Levite your brother? I know that he can speak well. And look, he is also coming out to meet you. When he sees you, he will be glad in his heart. "Now you shall speak to him and put the words in his mouth. And I will be with your mouth and with his mouth, and I will teach you what you shall do. "So he shall be your spokesman to the people. And he himself shall be as a mouth for you, and you shall be to him as God. (NKJV)

The Midrash Shemot Rabbah 1:26 or 1:27 in some editions although not true has this excuse of why Moses was slow of Speech The story goes as follows :{" When Moses was a young child in Pharaoh's palace, he was once playing with Pharaoh amd playfully reached for Pharaoh's crown and placed it on his own head. Pharaoh's advisors , concerned by this act (which they interperted as a desire for the throne) , suggested that Moses should be tested to see if this was a childish innocence or a sign of dangerous ambition.

They devised a test : two bowls were brought before Moses . One contained a sparkling gold piece , representing worldly desire and power . The other contained a burning hot coal , symbolizing damger and foolishness. The idea was that a normal child would naturally reach for the attractive gold.

An Angel , often identified as Gabriel , intervened to guide Moses 's hand toward s the coal. Moses then brought the burning coal to his mouth , burning his tongue."}

The story may sound very interesting but I disgree with it because in Acts 7 we read

(Acts 7:22) "And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds. (NKJV)

And Josephus the Jewish historian states in Antiquities of the Jews Book 2 Chapter 10 that Moses was the captian of the Egyptian army for a time.

{"The Egyptians, under this sad oppression, betook themselves to their oracles and prophecies; and when God had given them this counsel, to make use of Moses the Hebrew, and take his assistance, the king commanded his daughter to produce him, that he might be the general of their army."}

Verses 24-26

Exodus 4:24-26 (NKJV) And it came to pass on the way, at the encampment, that the Lord met him and sought to kill him. Then Zipporah took a sharp stone and cut off the foreskin of her son and cast it at Moses' feet, and said, "Surely you are a husband of blood to me!" So He let him go. Then she said, "You are a husband of blood!"--because of the circumcision.

This event took place on Moses going to Egypt , the encampment is probably in refferance to a inn ,Moses had not circumcised his son ,that was a offense to God according to Genesis 17.

Genesis 17:13-14 (NKJV) He who is born in your house and he who is bought with your money must be circumcised, and My covenant shall be in your flesh for an everlasting covenant. And the uncircumcised male child, who is not circumcised in the flesh of his foreskin, that person shall be cut off from his people; he has broken My covenant."

The Targum of Palistine states {"
But it was on the way, in the place of lodging that the angel of the Lord met him, and sought to kill him, because Gershom his son had not been circumcised, inasmuch as Jethro his father-in-law had not permitted him to circumcise him: but Eliezer had been circum-cised, by an agreement between them two. And Zipporah took a stone, and circumcised the foreskin of Gershom her son, and brought the severed part to the feet of the angel, the Destroyer, and said, The husband sought to circumcise, but the father-in-law obstructed him; and now let this blood of the circumcision atone for my husband. [JERUSALEM. And she circumcised the foreskin of her son, and brought before the feet of the Destroyer, and said, The husband could have cir-cumcised, but the father-in-law did not permit him; but now, let the blood of this circumcision atone for the fault of this husband.] And the destroying angel desisted from him, so that Zipporah gave thanks, and said, How lovely is the blood of this circumcision that bath

delivered my husband from the angel of destruction! [JERUSALEM. And when the Destroyer had ceased from him, Zipporah gave thanks and said, How lovely is the blood of this circumcision which hath saved my husband from the hand of the angel of death !] "}

That is why God sought to kill Moses and Zipporah who is Moses' wife needed to circumcise their son before God would of killed Moses if she didn't interfered .

Now circumcision even was done among the Midians , them also being desendents of Abraham. But probably they felt it wasn't that important but found out how important it was to God.

Genesis 25:1-2 (NKJV) Abraham again took a wife, and her name was Keturah. And she bore him Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah.

Notice what she said you are a husband of blood to me . Moses was saved from God's wrath by the blood of circumcision. Just as Christains are saved from God's wrath by the blood on the cross.

Josephus Antiques of the Jews Book 2 Chapter 12 {"3. But God persuaded him to be courageous on all occasions, and promised to be with him, and to assist him in his words, when he was to persuade men; and in his deeds, when he was to perform wonders. He bid him also to take a signal of the truth of what he said, by throwing his rod upon the ground, which, when he had done, it crept along, and was become a serpent, and rolled itself round in its folds, and erected its head, as ready to revenge itself on such as should assault it; after which it become a rod again as it was before. After this God bid Moses to put his right hand into his bosom: he obeyed, and when he took it out it was white, and in color like to chalk, but afterward it returned to its wonted color again. He also, upon God's command, took some of the water that was near him, and poured it upon the ground, and saw the color was that of blood. Upon the wonder that Moses showed at these signs, God exhorted him to be of good courage, and to be assured that he would be the greatest support to him; and bid him make use of those signs, in order to obtain belief among all men, that "thou art sent by me, and dost all things according to my commands. Accordingly I enjoin thee to make no more delays, but to make haste to Egypt, and to travel night and day, and not to draw out the time, and so make the slavery of the Hebrews and their sufferings to last the longer."

4. Moses having now seen and heard these wonders that assured him of the truth of these promises of God, had no room left him to disbelieve them: he entreated him to grant him that power when he should be in Egypt; and besought him to vouchsafe him the knowledge of his own name; and since he had heard and seen him, that he would also tell him his name, that when he offered sacrifice he might invoke him by such his name in his oblations. Whereupon God declared to him his holy name, which had never been discovered to men before; concerning which it is not lawful for me to say any more Now these signs accompanied Moses, not then only, but always when he prayed for them: of all which signs he attributed the firmest assent to the fire in the bush; and believing that God would be a gracious supporter to him, he hoped he should be able to deliver his own nation, and bring calamities on the Egyptians."}

Josephus Antiques of the Jews Book 2 Chapter 13 {"1. SO Moses, when he understood that the Pharaoh, in whose reign he fled away, was dead, asked leave of Raguel to go to Egypt, for the benefit of his own people. And he took with him Zipporah, the daughter of Raguel, whom he had married, and the children he had by her, Gersom and Eleazer, and made haste into Egypt. Now the former of those names, Gersom, in the Hebrew tongue, signifies *that he was in a strange land;* and Eleazer, *that, by the assistance of the God of his fathers, he had escaped from the Egyptians.* Now when they were near the borders, Aaron his brother, by the command of God, met him, to whom he declared what had befallen him at the mountain, and the commands that God had given him. But as they were going forward, the chief men among the Hebrews, having learned that they were coming, met them: to whom Moses declared the signs he had seen; and while they could not believe them, he made them see them, So they took courage at these surprising and unexpected sights, and hoped well of their entire deliverance, as believing now that God took care of their preservation."}

Chapter 05

The LORD God of Israel (Jehovah Elohe Yisra'el; Exo_5:1)

The God of the Hebrews (Exo_5:3)

For how long, months or years, did Moses request Pharoah to let his people go?

The Bible doesn't tell us , I doubt it to be years but it might have been weeks or maybe a month or two .

Couldn't be years, for Moses was 80 years old when he was sent to Egypt and he was 120 years when he died after wondering in the desert for 40 years .

Acts 7:23 "Now when he was forty years old, it came into his heart to visit his brethren, the childern of Israel.

Acts 7:29 "Then, at this saying, Moses fled and became a dweller in the land of Midian, where he had two sons.

Acts 7:30 ¶ "And when forty years had passed, an Angel of the Lord appeared to him in a flame of fire in a bush, in the wilderness of Mount Sinai.

'And your sons shall be shepherds in the wilderness forty years, and bear the brunt of your infidelity, until your carcasses are consumed in the wilderness. 'According to the number of the days in which you spied out the land, forty days, for each day you shall bear your guilt one year, namely forty years, and you shall know My rejection. (Numbers 14:33-34 NKJV)

De 34:7 Moses was one hundred and twenty years old when he died. His eyes were not dim nor his natural vigor diminished.

Josephus Antiques of the Jews Book 2 Chapter 13 {"2. Since then Moses found that the Hebrews would be obedient to whatsoever he should direct, as they promised to be, and were in love with liberty, he came to the king, who had indeed but lately received the government, and told him how much he had done for the good of the Egyptians, when they were despised by the Ethiopians, and their country laid waste by them; and how he had been the commander of their forces, and had labored for them, as if they had been his own people and he informed him in what danger he had been during that expedition, without having any proper returns made him as he had deserved. He also informed him distinctly what things happened to him at Mount Sinai; and what God said to him; and the signs that were done by God, in order to assure him of the authority of those commands which he had given him. He also exhorted him not to disbelieve what he told him, nor to oppose the will of God.

3. But when the king derided Moses; he made him in earnest see the signs that were done at Mount Sinai. Yet was the king very angry with him and called him an ill man, who had formerly run away from his Egyptian slavery, and came now back with deceitful tricks, and wonders, and magical arts, to astonish him. And when he had said this, he commanded the priests to let him see the same wonderful sights; as knowing that the Egyptians were skillful in this kind of learning, and that he was not the only person who knew them, and pretended them to be divine; as also he told him, that when he brought such wonderful sights before him, he would only be believed by the unlearned. Now when the priests threw down their rods, they became serpents. But Moses was not daunted at it; and said, "O king, I do not myself despise the wisdom of the Egyptians, but I say that what I do is so much superior to what these do by magic arts and tricks, as Divine power exceeds the power of man: but I will demonstrate that what I do is not done by craft, or counterfeiting what is not really true, but that they appear by the providence and power of God." And when he had said this, he cast his rod down upon the ground, and commanded it to turn itself into a serpent. It obeyed him, and went all round, and devoured the rods of the Egyptians, which seemed to be dragons, until it had consumed them all. It then returned to its own form, and Moses took it into his hand again."}

Chapter 06

YHWH The LORD (Exo_6:2-3)

James Ussher {"When Moses came to the children of Israel, and told them God had sent him to deliver them, what acceptation found this comfortable message? The text Exodus 6:9 saith, "They hearken not through anguish of their spirits." See here the effects of anguish and grief; Moses spake comfortably, but "by reason of their pains, they hearken not unto him;" they were indisposed to give attendance. "}

Josephus Antiques of the Jews Book 2 Chapter 13 {"4. However, the king was no more moved when was done than before; and being very angry, he said that he should gain nothing by this his cunning and shrewdness against the Egyptians; - and he commanded him that was the chief taskmaster over the Hebrews, to give them no relaxation from their labors, but to compel

them to submit to greater oppressions than before; and though he allowed them chaff before for making their bricks, he would allow it them no longer, but he made them to work hard at brick-making in the day-time, and to gather chaff in the night. Now when their labor was thus doubled upon them, they laid the blame upon Moses, because their labor and their misery were on his account become more severe to them. But Moses did not let his courage sink for the king's threatenings; nor did he abate of his zeal on account of the Hebrews' complaints; but he supported himself, and set his soul resolutely against them both, and used his own utmost diligence to procure liberty to his countrymen. So he went to the king, and persuaded him to let the Hebrews go to Mount Sinai, and there to sacrifice to God, because God had enjoined them so to do. He persuaded him also not to counterwork the designs of God, but to esteem his favor above all things, and to permit them to depart, lest, before he be aware, he lay an obstruction in the way of the Divine commands, and so occasion his own suffering such punishments as it was probable any one that counterworked the Divine commands should undergo, since the severest afflictions arise from every object to those that provoke the Divine wrath against them; for such as these have neither the earth nor the air for their friends; nor are the fruits of the womb according to nature, but every thing is unfriendly and adverse towards them. He said further, that the Egyptians should know this by sad experience; and that besides, the Hebrew people should go out of their country without their consent."}

Chapter 07

The Plagues and the Gods and Goddesses of Egypt

Plagues	References	Possible Egyptian Gods and Goddesses of Egypt Attacked by the Plagues*
1. Nile turned to blood	Exodus 7:14–25	Hapi (also called Apis), the bull god, god of the Nile; Isis, goddess of the Nile; Khnum, ram god guardian of the Nile; and others
2. Frogs	8:1–15	Heqet, goddess of birth, with a frog head
3. Gnats	8:16–19	Set, god of the desert
4. Flies	8:20–32	Re, a sun god; or the god Uatchit, possibly represented by the fly
5. Death of livestock	9:1–7	Hathor, goddess with the cow head; Apis, the bull god, symbol of fertility
6. Boils	9:8–12	Sekhmet, goddess with power over disease; Sunu, the pestilence god, Isis, goddess of healing
7. Hail	9:13–35	Nut, the sky goddess; Osiris, god of crops and fertility; Set, god of storms
8. Locusts	10:1–20	Nut, the sky goddess; Osiris, god of crops and fertility
9. Darkness	10:21–29	Re, the sun god; Horus, a sun god; Nut, a sky goddess; Hathor, a sky goddess
10. Death of the firstborn	11:1–12:30	Min, god of reproduction; Heqet, goddess who attended women at childbirth; Isis, goddess who protected children; Pharaoh's firstborn son, a god

Each Plaque was targeted on a Egyptian Deity

Exodus 7:14-25 Water turn into blood was targeting Hapi- God of the Nile, Osiris- Nile was his bloodstream, Khnum- guardian of the Nile

---

(Exodus 7:20-21) And Moses and Aaron did so, just as the LORD commanded. So he lifted up the rod and struck the waters that were in the river, in the sight of Pharaoh and in the sight of his servants. And all the waters that were in the river were turned to blood. The fish that were in the river died, the river stank, and the Egyptians could not drink the water of the river. So there was blood throughout all the land of Egypt. (NKJV)

(Psalms 105:29) He turned their waters into blood, And killed their fish. (NKJV)

(Psalms 78:44) Turned their rivers into blood, And their streams, that they could not drink. (NKJV)

(Exodus 7:14-25) So the LORD said to Moses: "Pharaoh's heart is hard; he refuses to let the people go. "Go to Pharaoh in the morning, when he goes out to the water, and you shall stand by the river's bank to meet him; and the rod which was turned to a serpent you shall take in your hand. "And you shall say to him, 'The LORD God of the Hebrews has sent me to you, saying, "Let My people go, that they may serve Me in the wilderness"; but indeed, until now you would not hear! 'Thus says the LORD: "By this you shall know that I am the LORD. Behold, I will strike the waters which are in the river with the rod that is in my hand, and they shall be turned to blood. "And the fish that are in the river shall die, the river shall stink, and the Egyptians will loathe to drink the water of the river."'" Then the LORD spoke to Moses, "Say to Aaron, 'Take your rod and stretch out your hand over the waters of Egypt, over their streams, over their rivers, over their ponds, and over all their pools of water, that they may become blood. And there shall be blood throughout all the land of Egypt, both in buckets of wood and pitchers of stone.'" And Moses and Aaron did so, just as the LORD commanded. So he lifted up the rod and struck the waters that were in the river, in the sight of Pharaoh and in the sight of his servants. And all the waters that were in the river were turned to blood. The fish that were in the river died, the river stank, and the Egyptians could not drink the water of the river. So there was blood throughout all the land of Egypt. Then the magicians of Egypt did so with their enchantments; and Pharaoh's heart grew hard, and he did not heed them, as the LORD had said. And Pharaoh turned and went into his house. Neither was his heart moved by this. So all the Egyptians dug all around the river for water to drink, because they could not drink the water of the river. And seven days passed after the LORD had struck the river. (NKJV)

Ipuwer Papyrus also known as The Admonitions of Ipuwer dating 2000-1600BC states about the river turning into blood the following :

(Ipuwer 2:5-6) " Plague is thoughout the land. Blood is everywhere"

(Ipuwer 2:10) " Indeed, the river is blood , yet men drink of it . Men shrink from tasting - human beings , and thirst after water "

(Ipuwer 2:13) " Indeed many dead are buried in the river; the stream is a sepulcher and the place of embalmment has become a stream"

Josephus in Antiquities Of The Jews Book 2, Chapter 14 {"1. BUT when the king despised the words of Moses, and had no regard at all to them, grievous plagues seized the Egyptians; every one of which I will describe, both because no such plagues did ever happen to any other nation as the Egyptians now felt, and because I would demonstrate that Moses did not fail in any one thing that he foretold them; and because it is for the good of mankind, that they may learn this caution - Not to do anything that may displease God, lest he be provoked to wrath, and avenge their iniquities upon them. For the Egyptian river ran with bloody water at the command of God, insomuch that it could not be drunk, and they had no other spring of water neither; for the water was not only of the color of blood, but it brought upon those that ventured to drink of it, great pains and bitter torment. Such was the river to the Egyptians; but it was sweet and fit for drinking to the Hebrews, and no way different from what it naturally used to be. As the king therefore knew not what to do in these surprising circumstances, and was in fear for the Egyptians, he gave the Hebrews leave to go away; but when the plague ceased, he changed his mind again, end would not suffer them to go."}

Chapter 08

Verse 15

(Exodus 8:15) But when Pharaoh saw that there was relief, he hardened his heart and did not heed them, as the LORD had said. (NKJV)

see chapter 4 on the hardening of Pharaoh's heart

Each Plaque was targeted on a Egyptian Deity

Exodus 8:1-15 Frogs targeting Heqet- goddess of birth, she has a frog's head, Hapi- was the frog goddess of Egypt

---

(Psalms 105:30) Their land abounded with frogs, Even in the chambers of their kings. (NKJV)

(Psalms 78:45) He sent ..... And frogs, which destroyed them. (NKJV)

Josephus in Antiquities Of The Jews Book 2, Chapter 14 {"2. But when God saw that he was ungrateful, and upon the ceasing of this calamity would not grow wiser, he sent another plague upon the Egyptians: - An innumerable multitude of frogs consumed the fruit of the ground; the river was also full of them, insomuch that those who drew water had it spoiled by the blood of these animals, as they died in, and were destroyed by, the water; and the country was full of filthy slime, as they were born, and as they died: they also spoiled their vessels in their houses which they used, and were found among what they eat and what they drank, and came in great numbers upon their beds. There was also an ungrateful smell, and a stink arose from them, as they were born, and as they died therein. Now, when the Egyptians were under the oppression of these miseries, the king ordered Moses to take the Hebrews with him, and be gone. Upon which the whole multitude of the frogs vanished away; and both the land and the river returned to their former natures. But as soon as Pharaoh saw the land freed from this plague, he forgot the cause of it, and retained the Hebrews; and, as though he had a mind to try the nature of more such judgments, he would not yet suffer Moses and his people to depart, having granted that liberty rather out of fear than out of any good consideration. "}

Exodus 8:16-19 Gnats/ mosquitoes targeted Seb-god of the desert

---

(Psalms 105:31) He spoke, and there came .....And lice in all their territory. (NKJV)

Exodus 8:20-32 Flies targeting Uatchit_ the fly god of Egypt

(Psalms 78:45) He sent swarms of flies among them, which devoured them,..... . (NKJV)

(Psalms 105:31) He spoke, and there came swarms of flies, ...in all their territory. (NKJV)

Josephus in Antiquities Of The Jews Book 2, Chapter 14 {"3. Accordingly, God punished his falseness with another plague, added to the former; for there arose out of the bodies of the Egyptians an innumerable quantity of lice, by which, wicked as they were, they miserably perished, as not able to destroy this sort of vermin either with washes or with ointments. At which terrible judgment the king of Egypt was in disorder, upon the fear into which he reasoned himself, lest his people should be destroyed, and that the manner of this death was also reproachful, so that he was forced in part to recover himself from his wicked temper to a sounder mind, for he gave leave for the Hebrews themselves to depart. But when the plague thereupon ceased, he thought it proper to require that they should leave their children and wives behind them, as pledges of their return; whereby he provoked God to be more vehemently angry at him, as if he thought to impose on his providence, and as if it were only Moses, and not God, who punished the Egyptians for the sake of the Hebrews: for he filled that country full of various sorts of pestilential creatures, with their various properties, such indeed as had never come into the sight of men before, by whose means the men perished themselves, and the land was destitute of husbandmen for its cultivation; but if any thing escaped destruction from them, it was killed by a distemper which the men underwent also."}

Chapter 09

Each Plaque was targeted on a Egyptian Deity

Exodus 9:1-7 The Livestock epidemic was targeting Hathor-goddess with cow head, Apis- the bull god, symbol of fertility, Mnevis-sacred bull of Heliopolis

---

Ipuwer Papyrus also known as The Admonitions of Ipuwer dating 2000-1600BC states the following :

(Ipuwer 5:5) " Indeed , all animals , their hearts weep; cattle moan because of the state of the land"

Exodus 9:8-12 Boils was targeting Sekhmet-goddess with power over disease, Sunu-the pestilence god, Isis- the goddess of healing

Josephus in Antiquities Of The Jews Book 2, Chapter 14 {"4. But when Pharaoh did not even then yield to the will of God, but, while he gave leave to the husbands to take their wives with them, yet insisted that the children should be left behind, God presently resolved to punish his wickedness with several sorts of calamities, and those worse than the foregoing, which yet had so generally afflicted them; for their bodies had terrible boils, breaking forth with blains, while they were already inwardly consumed; and a great part of the Egyptians perished in this manner. But when the king was not brought to reason by this plague, hail was sent down from heaven; and such hail it was, as the climate of Egypt had never suffered before, nor was it like to that which falls in other climates in winter time, but was larger than that which falls in the middle of spring to those that dwell in the northern and north-western regions. This hail broke down their boughs laden with fruit. ."}

Exodus 9:13-35 Hail was targeting Nut-a sky goddess , Osiris -god of crops and fertility, Set-god of storms, Seth-protector of crops

---

(Exodus 9:23-25) And Moses stretched out his rod toward heaven; and the LORD sent thunder and hail, and fire darted to the ground. And the LORD rained hail on the land of Egypt. So there was hail, and fire mingled with the hail, so very heavy that there was none like it in all the land of Egypt since it became a nation. And the hail struck throughout the whole land of Egypt, all that was in the field, both man and beast; and the hail struck every herb of the field and broke every tree of the field. (NKJV)

(Psalms 78:46-47) He also gave their crops to the caterpillar, And their labor to the locust. He destroyed their vines with hail, And their sycamore trees with frost. (NKJV)

(Psalms 105:32-33) He gave them hail for rain, And flaming fire in their land. He struck their vines also, and their fig trees, And splintered the trees of their territory. (NKJV)

Ipuwer Papyrus also known as The Admonitions of Ipuwer dating 2000-1600BC states the following :

(Ipuwer 2:10) " Indead, gates columns and walls are consumed by fire"

(Ipuwer 2:10) " Behold , the fire has gone up on high "

Josephus in Antiquities Of The Jews Book 2, Chapter 14 {"4. But when Pharaoh did not even then yield to the will of God, but, while he gave leave to the husbands to take their wives with them, yet insisted that the children should be left behind, God presently resolved to punish his wickedness with several sorts of calamities, and those worse than the foregoing, which yet had so generally afflicted them; for their bodies had terrible boils, breaking forth with blains, while they were already inwardly consumed; and a great part of the Egyptians perished in this manner. But when the king was not brought to reason by this plague, hail was sent down from heaven; and such hail it was, as the climate of Egypt had never suffered before, nor was it like to that which falls in other climates in winter time, but was larger than that which falls in the middle of spring to those that dwell in the northern and north-western regions. This hail broke down their boughs laden with fruit. After this a tribe of locusts consumed the

seed which was not hurt by the hail; so that to the Egyptians all hopes of the future fruits of the ground were entirely lost."}

Chapter 10

Each Plaque was targeted on a Egyptian Deity

Exodus 10:1-20 Locusts was targeting Nut-sky goddess, Osirus-god of crops and fertility, Seth -protector of crops

---

(Psalms 105:34-35) He spoke, and locusts came, Young locusts without number, And ate up all the vegetation in their land, And devoured the fruit of their ground. (NKJV)

(Psalms 78:46) He also gave their crops to the caterpillar, And their labor to the locust. (NKJV)

Josephus in Antiquities Of The Jews Book 2, Chapter 14 {"After this a tribe of locusts consumed the seed which was not hurt by the hail; so that to the Egyptians all hopes of the future fruits of the ground were entirely lost"}

Exodus 10:21-29 Darkness was targeting Re, Aten, Atum, Horus all sun gods, Nut, Hathor-sky goddesses

---

Ipuwer Papyrus also known as The Admonitions of Ipuwer dating 2000-1600BC states the following :

(Ipuwer 9:11) " The Land is without light"

(Psalms 105:28) He sent darkness, and made it dark; And they did not rebel against His word. (NKJV)

Josephus in Antiquities Of The Jews Book 2, Chapter 14 {"5. One would think the forementioned calamities might have been sufficient for one that was only foolish, without wickedness, to make him wise, and to make him Sensible what was for his advantage. But Pharaoh, led not so much by his folly as by his wickedness, even when he saw the cause of his miseries, he still contested with God, and willfully deserted the cause of virtue; so he bid Moses take the Hebrews away, with their wives and children, to leave their cattle behind, since their own cattle were destroyed. But when Moses said that what he desired was unjust, since they were obliged to offer sacrifices to God of those cattle, and the time being prolonged on this account, a thick darkness, without the least light, spread itself over the Egyptians, whereby their sight being obstructed, and their breathing hindered by the thickness of the air, they died miserably, and under a terror lest they should be swallowed up by the dark cloud. Besides this, when the darkness, after three days and as many nights, was dissipated, and when Pharaoh did not still repent and let the Hebrews go, Moses came to him and said, "How long wilt thou be disobedient to the command of God? for he enjoins thee to let the Hebrews go; nor is there any other way of being freed from the calamities are under, unless you do so." But the king angry at what he said, and threatened to cut off his head if he came any more to trouble him these matters. Hereupon Moses said he not speak to him any more about them, for he himself, together with the principal men among the Egyptians, should desire the Hebrews away. So when Moses had said this, he his way."}

Chapter 11

Each Plaque was targeted on a Egyptian Deity

Exodus 11:1-12:30 Death of the First-born was targeting Min-god of reproduction, Isis-goddess who protected children, Heqet-goddess of birth, Pharoah's first born son was consider a god

---

(Exodus 12:29) And it came to pass at midnight that the LORD struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of livestock. (NKJV)

(Psalms 105:36) He also destroyed all the firstborn in their land, The first of all their strength. (NKJV)

(Psalms 78:51) And destroyed all the firstborn in Egypt, The first of their strength in the tents of Ham. (NKJV)

Ipuwer Papyrus also known as The Admonitions of Ipuwer dating 2000-1600BC states the following :

(Ipuwer 6:12) "Indeed , men are few , and he who places his brother in the ground is everywhere"

Josephus in Antiquities Of The Jews Book 2, Chapter 14 {"6. But when God had signified, that with one plague he would compel the Egyptians to let Hebrews go, ..."}

Chapter 12

A) The first month of the year Abib (later called Nisan) that is between March/April

The Whole of the Passover narrative is a typology of Christ being sacrifice for the Christian protection from God's wrath and deliverance.

This is why Jesus is Known as the Lamb of God.

John 1:29 ¶ The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world!

John 1:36 And looking at Jesus as He walked, he said, "Behold the Lamb of God!"

Acts 8:32 The place in the Scripture which he read was this: "He was led as a sheep to the slaughter; And as a lamb before its shearer is silent, So He opened not His mouth.

1Peter 1:19 but with the precious blood of Christ, as of a lamb without blemish and without spot.

(Revelation 5:12) saying with a loud voice: "Worthy is the Lamb who was slain To receive power and riches and wisdom, And strength and honor and glory and blessing!" (NKJV)

He is also known as our passover

1Corinthians 5:7 ¶ Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us.

(Exodus 12:1-30) Now the LORD spoke to Moses and Aaron in the land of Egypt, saying, "This month shall be your beginning of months; it shall be the first month of the year to you. "Speak to all the congregation of Israel, saying: 'On the tenth day of this month

For Four days the Lamb was to be in the house from the 10th to the 14th

(Exodus 12:3) .....'On the tenth day of this month every man shall take for himself a lamb.

(Exodus 12:6) 'Now you shall keep it until the fourteenth day of the same month.....

every man shall take for himself **a lamb**, according to the house of his father, **a lamb** for a household. 'And if the household is too small for **the lamb**, let him and his neighbor next to his house take it according to the number of the persons; according to each man's need you shall make your count for the lamb. '**Your lamb** shall be without blemish,

Notice up above the Lamb is called a Lamb , the Lamb , your Lamb.

Jesus is a Lamb 1Peter 1:19 ....Christ, as of a lamb

Jesus is the Lamb (John 1:29) The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world!

Jesus is our Lamb 1Corinthians 5:7.....For indeed Christ, our Passover, was sacrificed for us.

Christ Jesus is without blemish of sin just as the lamb needed to be

1Peter 1:19 but with the precious blood of Christ, as of a lamb without blemish and without spot.

a male of the first year. You may take it from the sheep or from the goats. 'Now you shall keep it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight.

Twilight in NKJV the Hebrew can also mean "in the evening" "between the evenings" The Time of the Jewish passover sacrifice was at 3pm and the same hour Christ Jesus died was at 3 pm on the cross which for Jews is known as the 9th hour.

(Matthew 27:45-50) Now from the sixth hour until the ninth hour there was darkness over all the land. And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lama sabachthani?" that is, "My God, My God, why have You forsaken Me?" Some of those who stood there, when they heard that, said, "This Man is calling for Elijah!" Immediately one of them ran and took a sponge, filled it with sour wine and put it on a reed, and offered it to Him to drink. The rest said, "Let Him alone; let us see if Elijah will come to save Him." And Jesus cried out again with a loud voice, and yielded up His spirit. (NKJV)

(Luke 23:44-46) Now it was about the sixth hour, and there was darkness over all the earth until the ninth hour. Then the sun was darkened, and the veil of the temple was torn in two. And when Jesus had cried out with a loud voice, He said, "Father, 'into Your hands I commit My spirit.'" Having said this, He breathed His last. (NKJV)

Josephus in War of the Jews Book 6 Chapter 9 section 3 {"And that this city could contain so many people in it, is manifest by that number of them which was taken under Cestius, who being desirous of informing Nero of the power of the city, who otherwise was disposed to contemn that nation, entreated the high priests, if the thing were possible, to take the number of their whole multitude. So these high priests, upon the coming of that feast which is called the Passover, when they slay their sacrifices, from the ninth hour till the eleventh,**"}**

Mishnah Pesachim 5:1 (Tractate Pesachim , Chapter 5 , Mishnah 1) {"[Mishna] Pesahim 5:1 The daily whole offering [of the afternoon] [generally] was slaughtered at half after the eighth hour [after dawn, about 2:30 P.M.] and offered up at half after the ninth hour [about 3:30 P.M.]. `On the eve of Passover, [the daily whole offering] was slaughtered at half after the seventh hour and offered up at half after the eighth hour. `whether on an ordinary day or on the Sabbath. `[If, however,] the eve of Passover coincided with the eve of the Sabbath [Friday], it was slaughtered at half after the sixth hour [12:30 P.M.] and offered up at half after the seventh hour [1:30 P.M.], `and [then] the Passover offering [was slaughtered] after it.**"}**

'And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it. 'Then they shall eat the flesh on that night; roasted in fire, with unleavened bread and with bitter herbs they shall eat it. 'Do not eat it raw, nor boiled at all with water, but roasted in fire-its head with its legs and its entrails. 'You shall let none of it remain until morning, and what remains of it until morning you shall burn with fire. 'And thus you shall eat it: with a belt on your waist, your sandals on your feet, and your staff in your hand. So you shall eat it in haste. It is the LORD'S Passover. 'For I will pass through the land of Egypt on that night, and will strike all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD. 'Now the blood shall be a sign for you on the houses where you are. And when I see the blood, I will pass over you; and the plague shall not be on you to destroy you when I strike the land of Egypt.

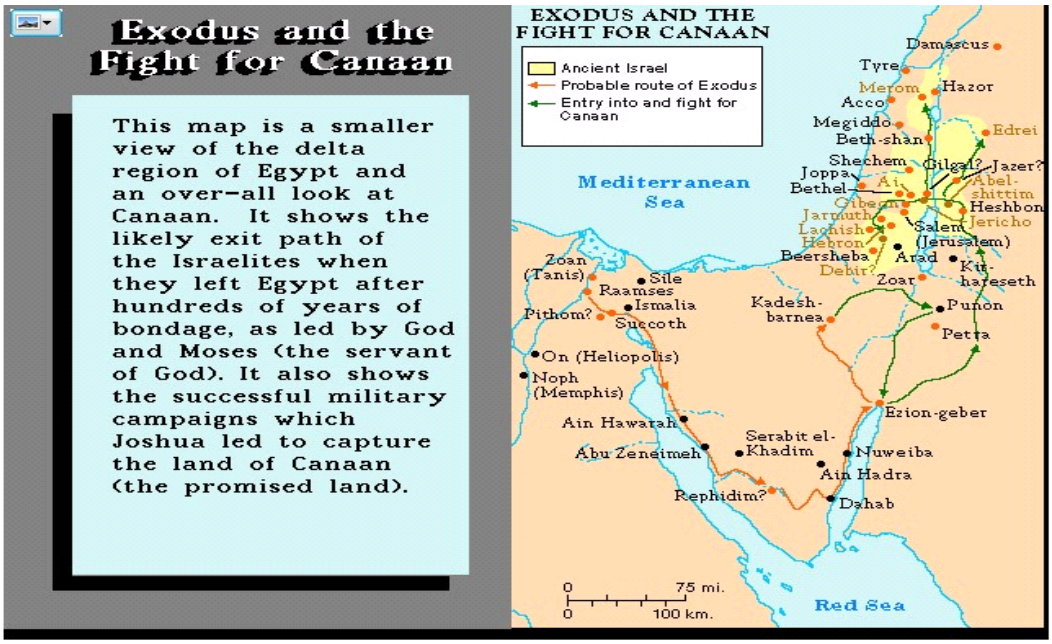
The Blood the slain lamb protected the Israelites as the God's wrath as the blood of Christ also protects the Christian from God's wrath in hell.

(Exodus 12:13) 'Now the blood shall be a sign for you on the houses where you are. And when I see the blood, I will pass over you; and the plague shall not be on you to destroy you when I strike the land of Egypt. (NKJV)

Romans 5:9 Much more then, having now been justified by His blood, we shall be saved from wrath through Him.

(Revelation 14:9-11) Then a third angel followed them, saying with a loud voice, "If anyone worships the beast and his image, and receives his mark on his forehead or on his hand, "he himself shall also drink of the wine of the wrath of God, which is poured out full strength into the cup of His indignation. He shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. "And the smoke of their torment ascends forever and ever; and they have no rest day or night, who worship the beast and his image, and whoever receives the mark of his name." (NKJV)

'So this day shall be to you a memorial; and you shall keep it as a feast to the LORD throughout your generations. You shall keep it as a feast by an everlasting ordinance. 'Seven days you shall eat unleavened bread. On the first day you shall remove leaven from your houses. For whoever eats leavened bread from the first day until the seventh day, that person shall be cut off from Israel. 'On the first day there shall be a holy convocation, and on the seventh day there shall be a holy convocation for you. No manner of work shall be done on them; but that which everyone must eat-that only may be prepared by you. 'So you shall observe the Feast of Unleavened Bread, for on this same day I will have brought your armies out of the land of Egypt. Therefore you shall observe this day throughout your generations as an everlasting ordinance. 'In the first month, on the fourteenth day of the month at evening, you shall eat unleavened bread, until the twenty-first day of the month at evening. 'For seven days no leaven shall be found in your houses, since whoever eats what is leavened, that same person shall be cut off from the congregation of Israel, whether he is a stranger or a native of the land. 'You shall eat nothing leavened; in all your dwellings you shall eat unleavened bread.'" Then Moses called for all the elders of Israel and said to them, "Pick out and take lambs for yourselves according to your families, and kill the Passover lamb. "And you shall take a bunch of hyssop, dip it in the blood that is in the basin, and strike the lintel and the two doorposts with the blood that is in the basin. And none of you shall go out of the door of his house until morning. "For the LORD will pass through to strike the Egyptians; and when He sees the blood on the lintel and on the two doorposts, the LORD will pass over the door and not allow the destroyer to come into your houses to strike you. "And you shall observe this thing as an ordinance for you and your sons forever. "It will come to pass when you come to the land which the LORD will give you, just as He promised, that you shall keep this service. "And it shall be, when your children say to you, 'What do you mean by this service?' "that you shall say, 'It is the Passover sacrifice of the LORD, who passed over the houses of the children of Israel in Egypt when He struck the Egyptians and delivered our households.'" So the people bowed their heads and worshiped. Then the children of Israel went away and did so; just as the LORD had commanded Moses and Aaron, so they did. And it came to pass at midnight that the LORD struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of livestock. So Pharaoh rose in the night, he, all his servants, and all the Egyptians; and there was a great cry in Egypt, for there was not a house where there was not one dead. (NKJV)



Verse 35

(Exodus 12:35) Now the children of Israel had done according to the word of Moses, and they had asked from the Egyptians articles of silver, articles of gold, and clothing. (NKJV)

Articles of silver, articles of gold, and clothing was latter on used for the bluilding of the Tabernacle

(Exodus 11:2-3) "Speak now in the hearing of the people, and let every man ask from his neighbor and every woman from her neighbor, articles of silver and articles of gold." And the LORD gave the people favor in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants and in the sight of the people. (NKJV)

(Psalms 105:37) He also brought them out with silver and gold, And there was none feeble among His tribes. (NKJV)

(Exodus 3:21-22) "And I will give this people favor in the sight of the Egyptians; and it shall be, when you go, that you shall not go empty-handed. "But every woman shall ask of her neighbor, namely, of her who dwells near her house, articles of silver, articles of gold, and clothing; and you shall put them on your sons and on your daughters. So you shall plunder the Egyptians." (NKJV)

(Exodus 35:4-29) And Moses spoke to all the congregation of the children of Israel, saying, "This is the thing which the LORD commanded, saying: 'Take from among you an offering to the LORD. Whoever is of a willing heart, let him bring it as an offering to the LORD: gold, silver, and bronze; 'blue, purple, and scarlet thread, fine linen, and goats' hair; 'ram skins dyed red, badger skins, and acacia wood; 'oil for the light, and spices for the anointing oil and for the sweet incense; 'onyx stones, and stones to be set in the ephod and in the breastplate. 'All who are gifted artisans among you shall come and make all that the LORD has commanded: 'the tabernacle, its tent, its covering, its clasps, its boards, its bars, its pillars, and its sockets; 'the ark and its poles, with the mercy seat, and the veil of the covering; 'the table and its poles, all its utensils, and the showbread; 'also the lampstand for the light, its utensils, its lamps, and the oil for the light; 'the incense altar, its poles, the anointing oil, the sweet incense, and the screen for the door at the entrance of the tabernacle; 'the altar of burnt offering with its bronze grating, its poles, all its utensils, and the laver and its base; 'the hangings of the court, its pillars, their sockets, and the screen for the gate of the court; 'the pegs of the tabernacle, the pegs of the court, and their cords; 'the garments of ministry, for ministering in the holy place -the holy garments for Aaron the priest and the garments of his sons, to minister as priests.'" And all the congregation of the children of Israel departed from the presence of Moses. Then everyone came whose heart was stirred, and everyone whose spirit was willing, and they brought the LORD'S offering for the work of the tabernacle of meeting, for all its service, and for the holy

garments. They came, both men and women, as many as had a willing heart, and brought earrings and nose rings, rings and necklaces, all jewelry of gold, that is, every man who made an offering of gold to the LORD. And every man, with whom was found blue, purple, and scarlet thread, fine linen, and goats' hair, red skins of rams, and badger skins, brought them. Everyone who offered an offering of silver or bronze brought the LORD'S offering. And everyone with whom was found acacia wood for any work of the service, brought it. All the women who were gifted artisans spun yarn with their hands, and brought what they had spun, of blue, purple, and scarlet, and fine linen. And all the women whose heart stirred with wisdom spun yarn of goats' hair. The rulers brought onyx stones, and the stones to be set in the ephod and in the breastplate, and spices and oil for the light, for the anointing oil, and for the sweet incense. The children of Israel brought a freewill offering to the LORD, all the men and women whose hearts were willing to bring material for all kinds of work which the LORD, by the hand of Moses, had commanded to be done. (NKJV)

Ipuwer Papyrus also known as The Admonitions of Ipuwer dating 2000-1600BC states the following :

(Ipuwer 6:7) " Indeed, poor men have become owners of wealth, and he who could not make sandals for himself is now a possessor of riches"

(Ipuwer 3:2-3) " Indeed , gold and lapis lazuli , silver and turquoise , carnelian and amethyst , fine linen and sereh stones are strung on the necks of maidservants "

(Ipuwer 3:1) " Indeed , noblemen in distress , while the poor man is full of joy . Every town says :' Let us supress the powerful among us "

Josephus in Antiquities Of The Jews Book 2, Chapter 14 {"he (Pharoah) commanded Moses to tell the people that they should have a sacrifice ready, and they should prepare themselves on the tenth day of the month Xanthicus, against the fourteenth, (which month is called by the Egyptians Pharmuth, Nisan by the Hebrews; but the Macedonians call it Xanthicus,) and that he should carry the Hebrews with all they had. Accordingly, he having got the Hebrews ready for their departure, and having sorted the people into tribes, he kept them together in one place: but when the fourteenth day was come, and all were ready to depart they offered the sacrifice, and purified their houses with the blood, using bunches of hyssop for that purpose; and when they had supped, they burnt the remainder of the flesh, as just ready to depart. Whence it is that we do still offer this sacrifice in like manner to this day, and call this festival *Pascha* which signifies *the feast of the passover;* because on that day God passed us over, and sent the plague upon the Egyptians; for the destruction of the first-born came upon the Egyptians that night, so that many of the Egyptians who lived near the king's palace, persuaded Pharaoh to let the Hebrews go. Accordingly he called for Moses, and bid them be gone; as supposing, that if once the Hebrews were gone out of the country, Egypt should be freed from its miseries. They also honored the Hebrews with gifts; some, in order to get them to depart quickly, and others on account of their neighborhood, and the friendship they had with them."}

Exodus 12:37 ¶ Then the children of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, besides children.

The original name of the location during the time of Jacob and Joseph would have been different, but later scribes updated it to "Ramses" because that's what the city was known as in their time. It's not to say the event happened in the time of Ramesses II, but to pinpoint the location clearly for readers living much later. Think of it like me saying "Persia" but clarifying it as "modern-day Iran," or "Babylon" as "Iraq" – it's about making the location intelligible to a contemporary audience, not changing the original event or the primary author. This kind of "glossing" is a common and accepted practice in the transmission of ancient texts and doesn't undermine the original Mosaic authorship.

Philo On the Life of Moses {"XXVII. (147) And of those who now went forth out of Egypt and left their abodes in that country, the men of age to bear arms were more than six hundred thousand men, and the other multitude of elders, and children, and

women were so great that it was not easy to calculate it. Moreover, there also went forth with them a mixed multitude of promiscuous persons collected from all quarters, and servants, like an illegitimate crowd with a body of genuine citizens. Among these were those who had been born to Hebrew fathers by Egyptian women, and who were enrolled as members of their father's race. And, also, all those who had admired the decent piety of the men, and therefore joined them; and some, also, who had come over to them, having learnt the right way, by reason of the magnitude and multitude of the incessant punishments which had been inflicted on their own countrymen. (148) Of all these men, Moses was elected the leader; receiving the authority and sovereignty over them, not having gained it like some men who have forced their way to power and supremacy by force of arms and intrigue, and by armies of cavalry and infantry, and by powerful fleets, but having been appointed for the sake of his virtue and excellence and that benevolence towards all men which he was always feeling and exhibiting; and, also, because God, who loves virtue, and piety, and excellence, gave him his authority as a well-deserved reward. (149) For, as he had abandoned the chief authority in Egypt, which he might have had as the grandson of the reigning king, on account of the iniquities which were being perpetrated in that country, and by reason of his nobleness of soul and of the greatness of his spirit, and the natural detestation of wickedness, scorning and rejecting all the hopes which he might have conceived from those who had adopted him, it seemed good to the Ruler and Governor of the universe to recompense him with the sovereign authority over a more populous and more powerful nation, which he was about to take to himself out of all other nations and to consecrate to the priesthood, that it might for ever offer up prayers for the whole universal race of mankind, for the sake of averting evil from them and procuring them a participation in blessings. (150) And when he had received this authority, he did not show anxiety, as some persons do, to increase the power of his own family, and promote his sons (for he had two) to any great dignity, so as to make them at the present time partakers in, and subsequently successors to, his sovereignty; for as he always cherished a pure and guileless disposition in all things both small and great, he now subdued his natural love and affection for his children, like an honest judge, making these feelings subordinate to his own incorruptible reason; (151) for he kept one most invariable object always steadily before him, namely, that of benefiting those who were subjected to his authority, and of doing everything both in word and deed, with a view to their advantage, never omitting any opportunity of doing anything that might tend to their prosperity. (152) Therefore he alone of all the persons who have ever enjoyed supreme authority, neither accumulated treasures of silver and gold, nor levied taxes, nor acquired possession of houses, or property, or cattle, or servants of his household, or revenues, or anything else which has reference to magnificence and superfluity, although he might have acquired an unlimited abundance of them all. (153) But as he thought it a token of poverty of soul to be anxious about material wealth, he despised it as a blind thing, but he honoured the far-sighted wealth of nature, and was as great an admirer as any one in the world of that kind of riches, as he showed himself to be in his clothes, and in his food, and in his whole system and manner of life, not indulging in any theatrical affectation of pomp and magnificence, but cultivating the simplicity and unpretending affable plainness of a private individual, but a sumptuousness which was truly royal, in those things which it is becoming for a ruler to desire and to abound in; (154) and these things are, temperance, and fortitude, and continence, and presence of mind, and acuteness, and knowledge, and industry, and patience under evil, and contempt of pleasure, and justice, and exhortations to virtue and blame, and lawful punishment of offenders, and, on the contrary, praise and honour to those who did well in accordance with law."}

Chapter 13

A) On this day you are going out, in the month Abib (later called Nisan) that is between March/April

B) And Moses said to the people: "Remember this day in which you went out of Egypt, Differant dates for the Exodus 1513 B.C, 1446 B.C or 1275 B.C

Verse 19

Joseph made his brother promise him that when Israel was to leave Egypt they would take his bones from there to the promise land with them.

Genesis 50:24-25 NKJV 24 And Joseph said to his brethren, "I am dying; but God will surely visit you, and bring you out of this land to the land of which He swore to Abraham, to Isaac, and to Jacob." 25 Then Joseph took an oath from the children of Israel, saying, "God will surely visit you, and you shall carry up my bones from here."

Which we see they did that.

Exodus 13:19 And Moses took the bones of Joseph with him, for he had placed the children of Israel under solemn oath, saying, "God will surely visit you, and you shall carry up my bones from here with you."

Joshua 24:32 The bones of Joseph, which the children of Israel had brought up out of Egypt, they buried at Shechem, in the plot of ground which Jacob had bought from the sons of Hamor the father of Shechem for one hundred pieces of silver, and which had become an inheritance of the children of Joseph.(NKJV)

Josephus in Antiquities Of The Jews Book 2 Chapter 15 {" So the Hebrews went out of Egypt, while the Egyptians wept, and repented that they had treated them so hardly. - Now they took their journey by Letopolis, a place at that time deserted, but where Babylon was built afterwards, when Cambyses laid Egypt waste: but as they went away hastily, on the third day they came to a place called Beelzephon, on the Red Sea; and when they had no food out of the land, because it was a desert, they eat of loaves kneaded of flour, only warmed by a gentle heat; and this food they made use of for thirty days; for what they brought with them out of Egypt would not suffice them any longer time; and this only while they dispensed it to each person, to use so much only as would serve for necessity, but not for satiety. Whence it is that, in memory of the want we were then in, we keep a feast for eight days, which is called *the feast of unleavened bread.* Now the entire multitude of those that went out, including the women and children, was not easy to be numbered, but those that were of an age fit for war, were six hundred thousand.

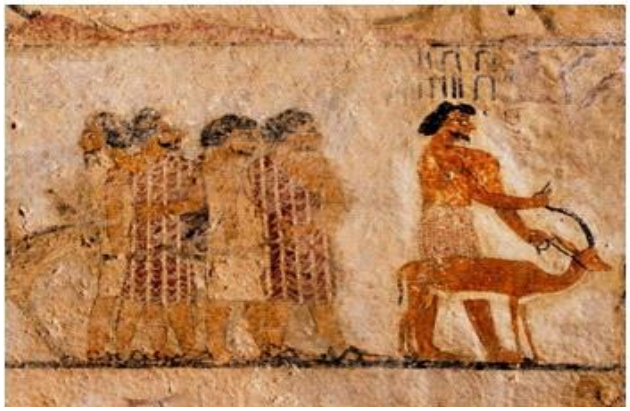
2. They left Egypt in the month Xanthicus, on the fifteenth day of the lunar month; four hundred and thirty years after our forefather Abraham came into Canaan, but two hundred and fifteen years only after Jacob removed into Egypt. It was the eightieth year of the age of Moses, and of that of Aaron three more. They also carried out the bones of Joesph with them, as he had charged his sons to do."}

Did Moses exist? Egyptians kept meticulous records and histories and there is no mention at all of Moses or the Hebrew departure through the parted river.

Josephus the Jewish Historian 30-100 AD delt with this subject by saying Israel was called by the Egyptains the Hycsos (Hyksos) who by the way left Eygpt and moved to Palestine. In his book Against Apion.1.14 stated {"14. I shall begin with the writings of the Egyptians; not indeed of those that have written in the Egyptian language, which it is impossible for me to do. But Manetho was a man who was by birth an Egyptian, yet had he made himself master of the Greek learning, as is very evident; for he wrote the history of his own country in the Greek tongue, by translating it, as he saith himself, out of their sacred records; he also finds great fault with Herodotus for his ignorance and false relations of Egyptian affairs. Now this Manetho, in the second book of his Egyptian History, writes concerning us in the following manner. I will set down his very words, as if I were to bring the very man himself into a court for a witness: "There was a king of ours whose name was Timaus. Under him it came to pass, I know not how, that God was averse to us, and there came, after a surprising manner, men of ignoble birth out of the eastern parts, and had boldness enough to make an expedition into our country, and with ease subdued it by force, yet without our hazarding a battle with them. So when they had gotten those that governed us under their power, they afterwards burnt down our cities, and demolished the temples of the gods, and used all the inhabitants after a most barbarous manner; nay, some they slew, and led their children and their wives into slavery. At length they made one of themselves king, whose name was Salatis; he also lived at Memphis, and made both the upper and lower regions pay tribute, and left garrisons in places that were the most proper for them. He chiefly aimed to secure the eastern parts, as fore-seeing that the Assyrians, who had then the greatest power, would be desirous of that kingdom, and invade them; and as he found in the Saite Nomos, [Sethroite,] a city very proper for this purpose, and which lay upon the Bubastic channel, but with regard to a certain theologic notion was called *Avaris*, this he rebuilt, and made very strong by the walls he built about it, and by a most numerous garrison of two hundred and forty thousand armed men whom he put into it to keep it. Thither Salatis came in summer time, partly to gather his corn, and pay his soldiers their wages, and partly to exercise his armed men, and thereby to terrify foreigners. When this man had reigned thirteen years, after him reigned another, whose name was Beon, for forty-four years; after him reigned another, called Apachnas, thirty-six years and seven months; after him Apophis reigned sixty-one years, and then Janins fifty years and one month; after all these reigned Assis forty-nine years and two months. And these six were the first rulers among them, who were all along making war with the Egyptians, and were very desirous gradually to destroy them to the very roots. This whole nation was styled HYCSOS, that is, *Shepherd-kings*: for the first syllable HYC, according to the sacred dialect, denotes *a king*, as is SOS *a shepherd*; but this according to the ordinary dialect; and of these is compounded HYCSOS: but some say that these people were Arabians." Now in another copy it is said that this word does not denote *Kings*, but, on the contrary, denotes *Captive Shepherds*, and this on account of the particle HYC; for that HYC, with the aspiration, in the Egyptian tongue again denotes Shepherds, and that expressly also; and this to me seems the more probable opinion, and more agreeable to ancient history. [But Manetho goes on]: "These people, whom we have before named kings, and called shepherds also, and their descendants," as he says, "kept possession of Egypt five hundred and eleven years." After these, he says, "That the kings of Thebais and the other parts of Egypt made an insurrection

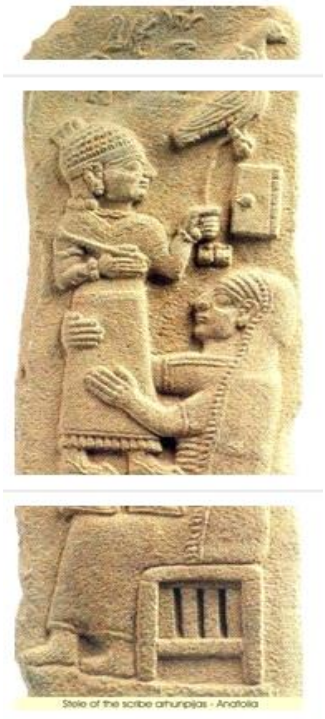
against the shepherds, and that there a terrible and long war was made between them." He says further, "That under a king, whose name was Alisphragmuthosis, the shepherds were subdued by him, and were indeed driven out of other parts of Egypt, but were shut up in a place that contained ten thousand acres; this place was named Avaris." Manetho says, "That the shepherds built a wall round all this place, which was a large and a strong wall, and this in order to keep all their possessions and their prey within a place of strength, but that Thummosis the son of Alisphragmuthosis made an attempt to take them by force and by siege, with four hundred and eighty thousand men to lie rotund about them, but that, upon his despair of taking the place by that siege, they came to a composition with them, that they should leave Egypt, and go, without any harm to be done to them, whithersoever they would; and that, after this composition was made, they went away with their whole families and effects, not fewer in number than two hundred and forty thousand, and took their journey from Egypt, through the wilderness, for Syria; but that as they were in fear of the Assyrians, who had then the dominion over Asia, they built a city in that country which is now called Judea, and that large enough to contain this great number of men, and called it Jerusalem. Now Manetho, in another book of his, says, "That this nation, thus called Shepherds, were also called Captives, in their sacred books." And this account of his is the truth; for feeding of sheep was the employment of our forefathers in the most ancient ages and as they led such a wandering life in feeding sheep, they were called Shepherds. Nor was it without reason that they were called Captives by the Egyptians, since one of our ancestors, Joseph, told the king of Egypt that he was a captive, and afterward sent for his brethren into Egypt by the king's permission. But as for these matters, I shall make a more exact inquiry about them elsewhere. "}

Though scholars states the time when the Hycsos came to Egypt was from 1630–1523 BC and they believe them to be the Hittites because how they looked but what are there reasons to believe that by a drawing or by records. Not records but drawings.



It is sure they didn't look like Egyptians but they didn't look like Hittites either.

Look at this ancient stutue and drawings of a Hittites

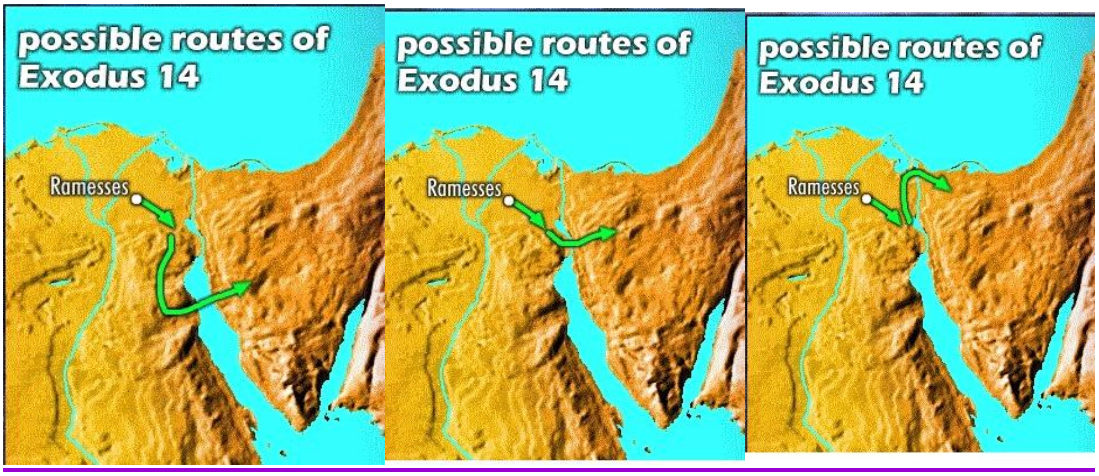


I don't think they looked like Hittites but Jews and I believe Josephus to be right . He was very close to ancient records that we do not have in our days. Try to prove me wrong , it won't change my mind. I am qouting a ancient record as well and by photos of archaeology sources I don't see their conclusion.

We also find intriguing linguistic parallels, such as the name 'Jacob-Her' on some Hyksos-era scarabs, which resonates with the biblical patriarch.

Chapter 14

Below are the Three Possible Routes of the crossing of the Sea



Verses 27-31

(Exodus 14:27-31) And Moses stretched out his hand over the sea; and when the morning appeared, the sea returned to its full depth, while the Egyptians were fleeing into it. So the LORD overthrew the Egyptians in the midst of the sea. Then the waters returned and covered the chariots, the horsemen, and all the army of Pharaoh that came into the sea after them. Not so much as one of them remained. But the children of Israel had walked on dry land in the midst of the sea, and the waters were a wall to them on their right hand and on their left. So the LORD saved Israel that day out of the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore. Thus Israel saw the great work which the LORD had done in Egypt; so the people feared the LORD, and believed the LORD and His servant Moses. (NKJV)

The Opening of the Red Sea ment spiritaully Baptism according to the New Testament.

(1 Corinthians 10:1-2) Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, all were baptized into Moses in the cloud and in the sea, (NKJV)

In Baptism We die to our pass sins when we are burried with Christ under the water and live again through Christ's Ressurection we are raise outside the water . Israel's pass was drown in the Sea aka what made them slaves "the Egyptians" and they Lived through the great deliverance of the opening of the Sea , making it through the other side as one raises symbolically through being raise out of the water.

(Romans 6:4-6) Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin. (NKJV)

Joesphus in Antiquities Of The Jews Book 2 Chapter 15 {3. But the Egyptians soon repented that the Hebrews were gone; and the king also was mightily concerned that this had been procured by the magic arts of Moses; so they resolved to go after them. Accordingly they took their weapons, and other warlike furniture, and pursued after them, in order to bring them back, if

once they overtook them, because they would now have no pretense to pray to God against them, since they had already been permitted to go out; and they thought they should easily overcome them, as they had no armor, and would be weary with their journey; so they made haste in their pursuit, and asked of every one they met which way they were gone. And indeed that land was difficult to be traveled over, not only by armies, but by single persons. Now Moses led the Hebrews this way, that in case the Egyptians should repent and be desirous to pursue after them, they might undergo the punishment of their wickedness, and of the breach of those promises they had made to them. As also he led them this way on account of the Philistines, who had quarreled with them, and hated them of old, that by all means they might not know of their departure, for their country is near to that of Egypt; and thence it was that Moses led them not along the road that tended to the land of the Philistines, but he was desirous that they should go through the desert, that so after a long journey, and after many afflictions, they might enter upon the land of Canaan. Another reason of this was, that God commanded him to bring the people to Mount Sinai, that there they might offer him sacrifices. Now when the Egyptians had overtaken the Hebrews, they prepared to fight them, and by their multitude they drove them into a narrow place; for the number that pursued after them was six hundred chariots, with fifty thousand horsemen, and two hundred thousand foot-men, all armed. They also seized on the passages by which they imagined the Hebrews might fly, shutting them up between inaccessible precipices and the sea; for there was [on each side] a [ridge of] mountains that terminated at the sea, which were impassable by reason of their roughness, and obstructed their flight; wherefore they there pressed upon the Hebrews with their army, where [the ridges of] the mountains were closed with the sea; which army they placed at the chops of the mountains, that so they might deprive them of any passage into the plain.

4. When the Hebrews, therefore, were neither able to bear up, being thus, as it were, besieged, because they wanted provisions, nor saw any possible way of escaping; and if they should have thought of fighting, they had no weapons; they expected a universal destruction, unless they delivered themselves up to the Egyptians. So they laid the blame on Moses, and forgot all the signs that had been wrought by God for the recovery of their freedom; and this so far, that their incredulity prompted them to throw stones at the prophet, while he encouraged them and promised them deliverance; and they resolved that they would deliver themselves up to the Egyptians. So there was sorrow and lamentation among the women and children, who had nothing but destruction before their eyes, while they were encompassed with mountains, the sea, and their enemies, and discerned no way of flying from them.

5. But Moses, though the multitude looked fiercely at him, did not, however, give over the care of them, but despised all dangers, out of his trust in God, who, as he had afforded them the several steps already taken for the recovery of their liberty, which he had foretold them, would not now suffer them to be subdued by their enemies, to be either made slaves or be slain by them; and, standing in midst of them, he said, "It is not just of us to distrust even men, when they have hitherto well managed our affairs, as if they would not be the same hereafter; but it is no better than madness, at this time to despair of the providence of God, by whose power all those things have been performed he promised, when you expected no such things: I mean all that I have been concerned in for deliverance and escape from slavery. Nay, when we are in the utmost distress, as you see we ought rather to hope that God will succor us, by whose operation it is that we are now this narrow place, that he may out of such difficulties as are otherwise insurmountable and out of which neither you nor your enemies expect you can be delivered, and may at once demonstrate his own power and his providence over us. Nor does God use to give his help in small difficulties to those whom he favors, but in such cases where no one can see how any hope in man can better their condition. Depend, therefore, upon such a Protector as is able to make small things great, and to show that this mighty force against you is nothing but weakness, and be not affrighted at the Egyptian army, nor do you despair of being preserved, because the sea before, and the mountains behind, afford you no opportunity for flying, for even these mountains, if God so please, may be made plain ground for you, and the sea become dry land."}

Chapter 15

El Gibbor Milchamah = Mighty in Battle: This specific name is not mentioned in the Bible, but the concept of God being mighty in battle is found in various verses. Examples include
Exodus 15:3
Psalm 24:8
Revelation 19:11

Verse 13

(Exodus 15:13) You in Your mercy have led forth The people whom You have redeemed; You have

guided them in Your strength To Your holy habitation. (NKJV)

1. Archaic Linguistic Features (Grammar & Vocabulary)

These are subtle grammatical constructions or word choices that are characteristic of very early Hebrew or other related Northwest Semitic languages (like Ugaritic or Canaanite) from the Late Bronze Age.

Archaic Pronominal Forms:

The use of "זו" (zu) for the relative pronoun "who/which/that": In later Hebrew, the more common relative pronoun is "אֲשֶׁר" (asher). However, in older poetic sections of the Torah, you find "זו" (zu), which is paralleled in older Semitic languages.

Example: Exodus 15:13 (Song of the Sea): "נָחִיתָ בְחַסְדְּךָ עַם זוּ גָּאָלְתָּ" (Nachita b'chasd'cha am zu ga'alta) - "In your steadfast love you led the people whom you redeemed."

Older forms of pronouns or suffixes: Some scholars point to specific 3rd masculine plural verbal prefixes in "t-" or certain 3rd feminine singular verbal suffixes in "-at" as being older forms, distinct from later Hebrew.

YHWH Rapha **(רָפָא יְהוָה) The Lord Who Heals Exodus 15:26**

(Exodus 15:26) and he said, "If you will diligently listen to the voice of Yahweh your God, and will do that which is right in his eyes, and will pay attention to his commandments, and keep all his statutes, I will put none of the diseases on you, which I have put on the Egyptians; for I am Yahweh who heals you." (WEB)

We see all through the Bible God's ability to inflict us with diseases

(Exodus 12:9-10) Don't eat it raw, nor boiled at all with water, but roasted with fire; with its head, its legs and its inner parts. You shall let nothing of it remain until the morning; but that which remains of it until the morning you shall burn with fire. (WEB)

(Deuteronomy 28:21-22) Yahweh will make the pestilence cleave to you, until he has consumed you from off the land, where you go in to possess it. Yahweh will strike you with consumption, and with fever, and with inflammation, and with fiery heat, and with the sword, and with blight, and with mildew; and they shall pursue you until you perish. (WEB)

(Deuteronomy 28:27-28) Yahweh will strike you with the boil of Egypt, and with the tumors, and with the scurvy, and with the itch, of which you can not be healed. Yahweh will strike you with madness, and with blindness, and with astonishment of heart; (WEB)

(Deuteronomy 28:58-61) If you will not observe to do all the words of this law that are written in this book, that you may fear this glorious and fearful name, YAHWEH YOUR GOD; then Yahweh will make your plagues wonderful, and the plagues of your seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance. He will bring on you again all the diseases of Egypt, which you were afraid of; and they shall cleave to you. Also every sickness, and every plague, which is not written in the book of this law, them will Yahweh bring on you, until you are destroyed. (WEB)

(2 Samuel 12:15) Nathan departed to his house. Yahweh struck the child that Uriah's wife bore to David, and it was very sick. (WEB)

(2 Chronicles 21:14-15) behold, Yahweh will strike with a great plague your people, and your children, and your wives, and all your substance; and you shall have great sickness by disease of your bowels, until your bowels fall out by reason of the sickness, day by day. (WEB)

(2 Chronicles 21:18-19) After all this Yahweh struck him in his bowels with an incurable disease. It happened, in process of time, at the end of two years, that his bowels fell out by reason of his sickness, and he died of sore diseases. His people made no burning for him, like the burning of his fathers. (WEB)

(2 Chronicles 26:19-21) Then Uzziah was angry; and he had a censer in his hand to burn incense; and while he was angry with the priests, the leprosy broke forth in his forehead before the priests in the house of Yahweh, beside the altar of incense. Azariah the chief priest, and all the priests, looked on him, and behold, he was leprous in his forehead, and they thrust him out quickly from there; yes, himself hurried also to go out, because Yahweh had struck him. Uzziah the king was a leper to the day of his death, and lived in a separate house, being a leper; for he was cut off from the house of Yahweh: and Jotham his son was over the king's house, judging the people of the land. (WEB)

But the scripture doesn't stop here but we also see God's ablity to heal us if he so desire.

(Psalms 6:2) Have mercy on me, Yahweh, for I am faint. Yahweh, heal me, for my bones are troubled. (WEB)

(Psalms 30:2) Yahweh my God, I cried to you, and you have healed me. (WEB)

(Psalms 41:3) Yahweh will sustain him on his sickbed, and restore him from his bed of illness. (WEB)

(Psalms 103:2-3) Praise Yahweh, my soul, and don't forget all his benefits; who forgives all your sins; who heals all your diseases; (WEB)

(Psalms 107:19-21) Then they cry to Yahweh in their trouble, he saves them out of their distresses. He sends his word, and heals them, and delivers them from their graves. Let them praise Yahweh for his loving kindness, for his wonderful works to the children of men! (WEB)

(Psalms 147:3) He heals the broken in heart, and binds up their wounds. (WEB)

(Isaiah 53:4) Surely he has borne our sickness, and carried our suffering; yet we considered him plagued, struck by God, and afflicted. (WEB)

(Matthew 8:16-17) When evening came, they brought to him many possessed with demons. He cast out the spirits with a word, and healed all who were sick; that it might be fulfilled which was spoken through Isaiah the prophet, saying: "He took our infirmities, and bore our diseases." (WEB)

(Matthew 4:23) Jesus went about in all Galilee, teaching in their synagogues, preaching the Good News of the Kingdom, and healing every disease and every sickness among the people. (WEB)

Often of times we only forcus on one side of the coin that we forget that it carries with it two sides . God is our heavenly Father Who can heal us but he as our Father could also inflict us when we do what is wrong in his site.

Josephus in Antiquities Of The Jews Book 3 Chapter 1**{"**1. WHEN the Hebrews had obtained such a wonderful deliverance, the country was a great trouble to them, for it was entirely a desert, and without sustenance for them; and also had exceeding little water, so that it not only was not at all sufficient for the men, but not enough to feed any of the cattle, for it was parched up, and had no moisture that might afford nutriment to the vegetables; so they were forced to travel over this country, as having no other country but this to travel in. They had indeed carried water along with them from the land over which they had traveled before, as their conductor had bidden them; but when that was spent, they were obliged to draw water out of wells, with pain, by reason of the hardness of the soil. Moreover, what water they found was bitter, and not fit for drinking, and this in small quantities also; and as they thus traveled, they came late in the evening to a place called Marah, which had that name from the badness of its water, for *Mar* denotes *bitterness.* Thither they came afflicted both by the tediousness of their journey, and by their want of food, for it entirely failed them at that time. Now here was a well, which made them choose to stay in the place, which, although it were not sufficient to satisfy so great an army, did yet afford them some comfort, as found in such desert places; for they heard from those who had been to search, that there was nothing to be found, if they traveled on farther. Yet was this water bitter, and not fit for men to drink; and not only so, but it was intolerable even to the cattle themselves.

2. When Moses saw how much the people were cast down, and that the occasion of it could not be contradicted, for the people

were not in the nature of a complete army of men, who might oppose a manly fortitude to the necessity that distressed them; the multitude of the children, and of the women also, being of too weak capacities to be persuaded by reason, blunted the courage of the men themselves, - he was therefore in great difficulties, and made everybody's calamity his own; for they ran all of them to him, and begged of him; the women begged for their infants, and the men for the women, that he would not overlook them, but procure some way or other for their deliverance. He therefore betook himself to prayer to God, that he would change the water from its present badness, and make it fit for drinking. And when God had granted him that favor, he took the top of a stick that lay down at his feet, and divided it in the middle, and made the section lengthways. He then let it down into the well, and persuaded the Hebrews that God had hearkened to his prayers, and had promised to render the water such as they desired it to be, in case they would be subservient to him in what he should enjoin them to do, and this not after a remiss or negligent manner. And when they asked what they were to do in order to have the water changed for the better, he bid the strongest men among them that stood there, to draw up water and told them, that when the greatest part was drawn up, the remainder would be fit to drink. So they labored at it till the water was so agitated and purged as to be fit to drink.

3. And now removing from thence they came to Elim; which place looked well at a distance, for there was a grove of palm-trees; but when they came near to it, it appeared to be a bad place, for the palm-trees were no more than seventy; and they were ill-grown and creeping trees, by the want of water, for the country about was all parched, and no moisture sufficient to water them, and make them hopeful and useful, was derived to them from the fountains, which were in number twelve: they were rather a few moist places than springs, which not breaking out of the ground, nor running over, could not sufficiently water the trees. And when they dug into the sand, they met with no water; and if they took a few drops of it into their hands, they found it to be useless, on account of its mud. The trees were too weak to bear fruit, for want of being sufficiently cherished and enlivened by the water. So they laid the blame on their conductor, and made heavy complaints against him; and said that this their miserable state, and the experience they had of adversity, were owing to him; for that they had then journeyed an entire thirty days, and had spent all the provisions they had brought with them; and meeting with no relief, they were in a very desponding condition. And by fixing their attention upon nothing but their present misfortunes, they were hindered from remembering what deliverances they had received from God, and those by the virtue and wisdom of Moses also; so they were very angry at their conductor, and were zealous in their attempt to stone him, as the direct occasion of their present miseries.

4. But as for Moses himself, while the multitude were irritated and bitterly set against him, he cheerfully relied upon God, and upon his consciousness of the care he had taken of these his own people; and he came into the midst of them, even while they clamored against him, and had stones in their hands in order to despatch him. Now he was of an agreeable presence, and very able to persuade the people by his speeches; accordingly he began to mitigate their anger, and exhorted them not to be over-mindful of their present adversities, lest they should thereby suffer the benefits that had formerly been bestowed on them to slip out of their memories; and he desired them by no means, on account of their present uneasiness, to cast those great and wonderful favors and gifts, which they had obtained of God, out of their minds, but to expect deliverance out of those their present troubles which they could not free themselves from, and this by the means of that Divine Providence which watched over them. Seeing it is probable that God tries their virtue, and exercises their patience by these adversities, that it may appear what fortitude they have, and what memory they retain of his former wonderful works in their favor, and whether they will not think of them upon occasion of the miseries they now feel. He told them, it appeared they were not really good men, either in patience, or in remembering what had been successfully done for them, sometimes by contemning God and his commands, when by those commands they left the land of Egypt; and sometimes by behaving themselves ill towards him who was the servant of God, and this when he had never deceived them, either in what he said, or had ordered them to do by God's command. He also put them in mind of all that had passed; how the Egyptians were destroyed when they attempted to detain them, contrary to the command of God; and after what manner the very same river was to the others bloody, and not fit for drinking, but was to them sweet, and fit for drinking; and how they went a new road through the sea, which fled a long way from them, by which very means they were themselves preserved, but saw their enemies destroyed; and that when they were in want of weapons, God gave them plenty of them; - and so he recounted all the particular instances, how when they were, in appearance, just going to be destroyed, God had saved them in a surprising manner; and that he had still the same power; and that they ought not even now to despair of his providence over them; and accordingly he exhorted them to continue quiet, and to consider that help would not come too late, though it come not immediately, if it be present with them before they suffer any great misfortune; that they ought to reason thus: that God delays to assist them, not because he has no regard to them, but because he will first try their fortitude, and the pleasure they take in their freedom, that he may learn whether you have souls great enough to bear want of food, and scarcity of water, on its account; or whether you rather love to be slaves, as cattle are slaves to such as own them, and feed them liberally, but only in order to make them more useful in their service. That as for himself, he shall not be so much concerned for his own preservation; for if he die unjustly, he shall not reckon it any affliction, but that he is concerned for them, lest, by casting stones at him, they

should be thought to condemn God himself.**"}**

Chapter 16

Manna (Exodus_16:15)

God gave manna (Bread) in the desert through Moses but Jesus is the true bread from heaven which manna is only a symbol of that gives life

(John 6:30-35) Therefore they said to Him, "What sign will You perform then, that we may see it and believe You? What work will You do? "Our fathers ate the manna in the desert; as it is written, 'He gave them bread from heaven to eat.'" Then Jesus said to them, "Most assuredly, I say to you, Moses did not give you the bread from heaven, but My Father gives you the true bread from heaven. "For the bread of God is He who comes down from heaven and gives life to the world." Then they said to Him, "Lord, give us this bread always." And Jesus said to them, "I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst. (NKJV)

Josephus in Antiquities Of The Jews Book 3 Chapter 1{"5. By this means Moses pacified the people, and restrained them from stoning him, and brought them to repent of what they were going to do. And because he thought the necessity they were under made their passion less unjustifiable, he thought he ought to apply himself to God by prayer and supplication; and going up to an eminence, he requested of God for some succor for the people, and some way of deliverance from the want they were in, because in him, and in him alone, was their hope of salvation; and he desired that he would forgive what necessity had forced the people to do, since such was the nature of mankind, hard to please, and very complaining under adversities. Accordingly God promised he would take care of them, and afford them the succor they were desirous of. Now when Moses had heard this from God, he came down to the multitude. But as soon as they saw him joyful at the promises he had received from God, they changed their sad countenances into gladness. So he placed himself in the midst of them, and told them he came to bring them from God a deliverance from their present distresses. Accordingly a little after came a vast number of quails, which is a bird more plentiful in this Arabian Gulf than any where else, flying over the sea, and hovered over them, till wearied with their laborious flight, and, indeed, as usual, flying very near to the earth, they fell down upon the Hebrews, who caught them, and satisfied their hunger with them, and supposed that this was the method whereby God meant to supply them with food. Upon which Moses returned thanks to God for affording them his assistance so suddenly, and sooner than he had promised them.

6. But presently after this first supply of food, he sent them a second; for as Moses was lifting up his hands in prayer, a dew fell down; and Moses, when he found it stick to his hands, supposed this was also come for food from God to them. He tasted it; and perceiving that the people knew not what it was, and thought it snowed, and that it was what usually fell at that time of the year, he informed them that this dew did not fall from heaven after the manner they imagined, but came for their preservation and sustenance. So he tasted it, and gave them some of it, that they might be satisfied about what he told them. They also imitated their conductor, and were pleased with the food, for it was like honey in sweetness and pleasant taste, but like in its body to bdellium, one of the sweet spices, and in bigness equal to coriander seed. And very earnest they were in gathering it; but they were enjoined to gather it equally - the measure of an omer for each one every day, because this food should not come in too small a quantity, lest the weaker might not be able to get their share, by reason of the overbearing of the strong in collecting it. However, these strong men, when they had gathered more than the measure appointed for them, had no more than others, but only tired themselves more in gathering it, for they found no more than an omer apiece; and the advantage they got by what was superfluous was none at all, it corrupting, both by the worms breeding in it, and by its bitterness. So divine and wonderful a food was this! It also supplied the want of other sorts of food to those that fed on it. And even now, in all that place, this manna comes down in rain, according to what Moses then obtained of God, to send it to the people for their sustenance. Now the Hebrews call this food *manna:* for the particle *man,* in our language, is the asking of a question. *What is this ?* So the Hebrews were very joyful at what was sent them from heaven. Now they made use of this food for forty years, or as long as they were in the wilderness."}

Chapter 17

Jehovah Nissi = The LORD Is My Banner - Exodus 17:15

Saudi Arabia is the Real Sinai

Galatians 4:25 for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children--
(NKJV)

Isaiah 48:21 And they did not thirst When He led them through the deserts; He caused the waters to flow from the rock for them; He also split the rock, and the waters gushed out.
(NKJV)

Psalms 105:41 He opened the rock, and water gushed out; It ran in the dry places like a river.

Josephus in Antiquities Of The Jews Book 3 Chapter 1{"7. As soon as they were removed thence, they came to Rephidim, being distressed to the last degree by thirst; and while in the foregoing days they had lit on a few small fountains, but now found the earth entirely destitute of water, they were in an evil case. They again turned their anger against Moses; but he at first avoided the fury of the multitude, and then betook himself to prayer to God, beseeching him, that as he had given them food when they were in the greatest want of it, so he would give them drink, since the favor of giving them food was of no value to them while they had nothing to drink. And God did not long delay to give it them, but promised Moses that he would procure them a fountain, and plenty of water, from a place they did not expect any. So he commanded him to smite the rock which they saw lying there, with his rod, and out of it to receive plenty of what they wanted; for he had taken care that drink should come to them without any labor or pains-taking. When Moses had received this command from God, he came to the people, who waited for him, and looked upon him, for they saw already that he was coming apace from his eminence. As soon as he was come, he told them that God would deliver them from their present distress, and had granted them an unexpected favor; and informed them, that a river should run for their sakes out of the rock. But they were amazed at that hearing, supposing they were of necessity to cut the rock in pieces, now they were distressed by their thirst and by their journey; while Moses only smiting the rock with his rod, opened a passage, and out of it burst water, and that in great abundance, and very clear. But they were astonished at this wonderful effect; and, as it were, quenched their thirst by the very sight of it. So they drank this pleasant, this sweet water; and such it seemed to be, as might well be expected where God was the donor. They were also in admiration how Moses was honored by God; and they made grateful returns of sacrifices to God for his providence towards them. Now that Scripture, which is laid up in the temple, informs us, how God foretold to Moses, that water timid in this manner be derived out of the rock.'"}

Josephus in Antiquities Of The Jews Book 3 Chapter 2 {"1. THE name of the Hebrews began already to be every where renowned, and rumors about them ran abroad. This made the inhabitants of those countries to be in no small fear. Accordingly they sent ambassadors to one another, and exhorted one another to defend themselves, and to endeavor to destroy these men. Those that induced the rest to do so, were such as inhabited Gobolitis and Petra. They were called *Amalekites*, and were the most warlike of the nations that lived thereabout; and whose kings exhorted one another, and their neighbors, to go to this war against the Hebrews; telling them that an army of strangers, and such a one as had run away from slavery under the Egyptians, lay in wait to ruin them; which army they were not, in common prudence and regard to their own safety, to overlook, but to crush them before they gather strength, and come to be in prosperity: and perhaps attack them first in a hostile manner, as presuming upon our indolence in not attacking them before; and that we ought to avenge ourselves of them for what they have done in the wilderness, but that this cannot be so well done when they have once laid their hands on our cities and our goods: that those who endeavor to crush a power in its first rise, are wiser than those that endeavor to put a stop to its progress when it is become formidable; for these last seem to be angry only at the flourishing of others, but the former do not leave any room for their enemies to become troublesome to them. After they had sent such embassages to the neighboring nations, and among one another, they resolved to attack the Hebrews in battle.

2. These proceedings of the people of those countries occasioned perplexity and trouble to Moses, who expected no such warlike preparations. And when these nations were ready to fight, and the multitude of the Hebrews were obliged to try the fortune of war, they were in a mighty disorder, and in want of all necessaries, and yet were to make war with men who were thoroughly well prepared for it. Then therefore it was that Moses began to encourage them, and to exhort them to have a good heart, and rely on God's assistance by which they had been state of freedom and to hope for victory over those who were ready to fight with them, in order to deprive them of that blessing: that they were to suppose their own army to be numerous, wanting nothing, neither weapons, nor money, nor provisions, nor such other conveniences as, when men are in possession of, they fight undauntedly; and that they are to judge themselves to have all these advantages in the Divine assistance. They are also to suppose the enemy's army to be small, unarmed, weak, and such as want those conveniences which they know must be wanted, when it is God's will that they shall be beaten; and how valuable God's assistance is, they had experienced in abundance of trials; and those such as were more terrible than war, for that is only against men; but these were against famine and thirst, things indeed that are in their own nature insuperable; as also against mountains, and that sea which afforded them no way for escaping; yet had all these difficulties been conquered by God's gracious kindness to them. So he exhorted them to be courageous at this time, and to look upon their entire prosperity to depend on the present conquest of their enemies.

3. And with these words did Moses encourage the multitude, who then called together the princes of their tribes, and their chief men, both separately and conjointly. The young men he charged to obey their elders, and the elders to hearken to their leader. So the people were elevated in their minds, and ready to try their fortune in battle, and hoped to be thereby at length delivered from all their miseries: nay, they desired that Moses would immediately lead them against their enemies without the least delay, that no backwardness might be a hindrance to their present resolution. So Moses sorted all that were fit for war into different troops, and set Joshua, the son of Nun, of the tribe of Ephraim, over them; one that was of great courage, and patient to undergo labors; of great abilities to understand, and to speak what was proper; and very serious in the worship of God; and indeed made like another Moses, a teacher of piety towards God. He also appointed a small party of the armed men to be near the water, and to take care of the children, and the women, and of the entire camp. So that whole night they prepared themselves for the battle; they took their weapons, if any of them had such as were well made, and attended to their commanders as ready to rush forth to the battle as soon as Moses should give the word of command. Moses also kept awake, teaching Joshua after what manner he should order his camp. But when the day began, Moses called for Joshua again, and exhorted him to approve himself in deeds such a one as a his reputation made men expect from him; and to gain glory by the present expedition, in the opinion of those under him, for his exploits in this battle. He also gave a particular exhortation to the principal men of the Hebrews, and encouraged the whole army as it stood armed before him. And when he had thus animated the army, both by his words and works, and prepared every thing, he retired to a mountain, and committed the army to God and to Joshua.

4. So the armies joined battle; and it came to a close fight, hand to hand, both sides showing great alacrity, and encouraging one another. And indeed while Moses stretched out his hand towards heaven the Hebrews were too hard for the Amalekites: but Moses not being able to sustain his hands thus stretched out, (for as often as he let down his hands, so often were his own people worsted,) he bade his brother Aaron, and Hur their sister Miriam's husband, to stand on each side of him, and take hold of his hands, and not permit his weariness to prevent it, but to assist him in the extension of his hands. When this was done, the Hebrews conquered the Amalekites by main force; and indeed they had all perished, unless the approach of the night had obliged the Hebrews to desist from killing any more. So our forefathers obtained a most signal and most seasonable victory; for they not only overcame those that fought against them, but terrified also the neighboring nations, and got great and splendid advantages, which they obtained of their enemies by their hard pains in this battle: for when they had taken the enemy's camp, they got ready booty for the public, and for their own private families, whereas till then they had not any sort of plenty, of even necessary food. The forementioned battle, when they had once got it, was also the occasion of their prosperity, not only for the present, but for the future ages also; for they not only made slaves of the bodies of their enemies, but subdued their minds also, and after this battle, became terrible to all that dwelt round about them. Moreover, they acquired a vast quantity of riches; for a great deal of silver and gold was left in the enemy's camp; as also brazen vessels, which they made common use of in their

families; many utensils also that were embroidered there were of both sorts, that is, of what were weaved, and what were the ornaments of their armor, and other things that served for use in the family, and for the furniture of their rooms; they got also the prey of their cattle, and of whatsoever uses to follow camps, when they remove from one place to another. So the Hebrews now valued themselves upon their courage, and claimed great merit for their valor; and they perpetually inured themselves to take pains, by which they deemed every difficulty might be surmounted. Such were the consequences of this battle.

5. On the next day, Moses stripped the dead bodies of their enemies, and gathered together the armor of those that were fled, and gave rewards to such as had signalized themselves in the action; and highly commended Joshua, their general, who was attested to by all the army, on account of the great actions he had done. Nor was any one of the Hebrews slain; but the slain of the enemy's army were too many to be enumerated. So Moses offered sacrifices of thanksgiving to God, and built an altar, which he named *The Lord the Conqueror*. He also foretold that the Amalekites should utterly be destroyed; and that hereafter none of them should remain, because they fought against the Hebrews, and this when they were in the wilderness, and in their distress also. Moreover, he refreshed the army with feasting. And thus did they fight this first battle with those that ventured to oppose them, after they were gone out of Egypt. But when Moses had celebrated this festival for the victory, he permitted the Hebrews to rest for a few days, and then he brought them out after the fight, in order of battle; for they had now many soldiers in light armor. And going gradually on, he came to Mount Sinai, in three months' time after they were removed out of Egypt; at which mountain, as we have before related, the vision of the bush, and the other wonderful appearances, had happened."}

Chapter 18

Josephus in Antiquities Of The Jews Book 3 Chapter 3 {"NOW when Raguel, Moses's father-in-law, understood in what a prosperous condition his affairs were, he willingly came to meet him. And Moses and his children, and pleased himself with his coming. And when he had offered sacrifice, he made a feast for the multitude, near the Bush he had formerly seen; which multitude, every one according to their families, partook of the feast. But Aaron and his family took Raguel, and sung hymns to God, as to Him who had been the author procurer of their deliverance and their freedom. They also praised their conductor, as him by whose virtue it was that all things had succeeded with them. Raguel also, in his eucharistical oration to Moses, made great encomiums upon the whole multitude; and he could not but admire Moses for his fortitude, and that humanity he had shewn in the delivery of his friends."}

Josephus in Antiquities Of The Jews Book 3 Chapter 4{"1. THE next day, as Raguel saw Moses in the of a crowd of business for he determined the differences of those that referred them to him, every one still going to him, and supposing that they should then only obtain justice, if he were the arbitrator; and those that lost their causes thought it no harm, while they thought they lost them justly, and not by partiality. Raguel however said nothing to him at that time, as not desirous to be any hinderance to such as had a mind to make use of the virtue of their conductor. But afterward he took him to himself, and when he had him alone, he instructed him in what he ought to do; and advised him to leave the trouble of lesser causes to others, but himself to take care of the greater, and of the people's safety, for that certain others of the Hebrews might be found that were fit to determine causes, but that nobody but a Moses could take of the safety of so many ten thousands. "Be therefore," says he, "insensible of thine own virtue, and what thou hast done by ministering under God to the people's preservation. Permit, therefore, the determination of common causes to be done by others, but do thou reserve thyself to the attendance on God only, and look out for methods of preserving the multitude from their present distress. Make use of the method I suggest to you, as to human affairs; and take a review of the army, and appoint chosen rulers over tens of thousands, and then over thousands; then divide them into five hundreds, and again into hundreds, and into fifties; and set rulers over each of them, who may distinguish them into thirties, and keep them in order; and at last number them by twenties and by tens: and let there be one commander over each number, to be denominated from the number of those over whom they are rulers, but such as the whole multitude have tried, and do approve of, as being good and righteous men; and let those rulers decide the controversies they have one with another. But if any great cause arise, let them bring the cognizance of it before the rulers of a higher dignity; but if any great difficulty arise that is too hard for even their determination, let them send it to thee. By these means two advantages will be gained; the Hebrews will have justice done them, and thou wilt be able to attend constantly on God, and procure him to be more favorable to the people."

2. This was the admonition of Raguel; and Moses received his advice very kindly, and acted according to his suggestion. Nor did he conceal the invention of this method, nor pretend to it himself, but informed the multitude who it was that invented it: nay, he has named Raguel in the books he wrote, as the person who invented this ordering of the people, as thinking it right to give a true testimony to worthy persons, although he might have gotten reputation by ascribing to himself the inventions of other men; whence we may learn the virtuous disposition of Moses: but of such his disposition, we shall have proper occasion to speak in other places of these books."}

Chapter 19

Josephus in Antiquities Of The Jews Book 3 Chapter 5{"1. NOW Moses called the multitude together, and told them that he was going from them unto mount Sinai to converse with God; to receive from him, and to bring back with him, a certain oracle; but he enjoined them to pitch their tents near the mountain, and prefer the habitation that was nearest to God, before one more remote. When he had said this, he ascended up to Mount Sinai, which is the highest of all the mountains that are in that country and is not only very difficult to be ascended by men, on account of its vast altitude, but because of the sharpness of its precipices also; nay, indeed, it cannot be looked at without pain of the eyes: and besides this, it was terrible and inaccessible, on account of the rumor that passed about, that God dwelt there. But the Hebrews removed their tents as Moses had bidden them, and took possession of the lowest parts of the mountain; and were elevated in their minds, in expectation that Moses would return from God with promises of the good things he had proposed to them. So they feasted and waited for their conductor, and kept themselves pure as in other respects, and not accompanying with their wives for three days, as he had before ordered them to do. And they prayed to God that he would favorably receive Moses in his conversing with him, and bestow some such gift upon them by which they might live well. They also lived more plentifully as to their diet; and put on their wives and children more ornamental and decent clothing than they usually wore.

2. So they passed two days in this way of feasting; but on the third day, before the sun was up, a cloud spread itself over the whole camp of the Hebrews, such a one as none had before seen, and encompassed the place where they had pitched their tents; and while all the rest of the air was clear, there came strong winds, that raised up large showers of rain, which became a mighty tempest. There was also such lightning, as was terrible to those that saw it; and thunder, with its thunderbolts, were sent down, and declared God to be there present in a gracious way to such as Moses desired he should be gracious. Now, as to these matters, every one of my readers may think as he pleases; but I am under a necessity of relating this history as it is described in the sacred books. This sight, and the amazing sound that came to their ears, disturbed the Hebrews to a prodigious degree, for they were not such as they were accustomed to; and then the rumor that was spread abroad, how God frequented that mountain, greatly astonished their minds, so they sorrowfully contained themselves within their tents, as both supposing Moses to be destroyed by the Divine wrath, and expecting the like destruction for themselves.

3. When they were under these apprehensions, Moses appeared as joyful and greatly exalted. When they saw him, they were freed from their fear, and admitted of more comfortable hopes as to what was to come. The air also was become clear and pure of its former disorders, upon the appearance of Moses; whereupon he called together the people to a congregation, in order to their hearing what God would say to them: and when they were gathered together, he stood on an eminence whence they might all hear him, and said, "God has received me graciously, O Hebrews, as he has formerly done; and has suggested a happy method of living for you, and an order of political government, and is now present in the camp: I therefore charge you, for his sake and the sake of his works, and what we have done by his means, that you do not put a low value on what I am going to say, because the commands have been given by me that now deliver them to you, nor because it is the tongue of a man that delivers them to you; but if you have a due regard to the great importance of the things themselves, you will understand the greatness of Him whose institutions they are, and who has not disdained to communicate them to me for our common advantage; for it is not to be supposed that the author of these institutions is barely Moses, the son of Amram and Jochebed, but He who obliged the Nile to run bloody for your sakes, and tamed the haughtiness of the Egyptians by various sorts of judgments; he who provided a way through the sea for us; he who contrived a method of sending us food from heaven, when we were distressed for want of it; he who made the water to issue out of a rock, when we had very little of it before; he by whose means Adam was made to partake of the fruits both of the land and of the sea; he by whose means Noah escaped the deluge; he by whose means our forefather Abraham, of a wandering pilgrim, was made the heir of the land of Canaan; he by whose means Isaac was born of parents that were very old; he by whose means Jacob was adorned with twelve virtuous sons; he by whose means Joseph became a potent lord over the Egyptians; he it is who conveys these instructions to you by me as his interpreter. And let them be to you venerable, and contended for more earnestly by you than your own children and your own wives; for if you will follow them, you will lead a happy life you will enjoy the land fruitful, the sea calm, and the fruit of the womb born complete, as nature requires; you will be also terrible to your enemies for I have been admitted into the presence of God and been made a hearer of his incorruptible voice so great is his concern for your nation, and its duration."}

Chapter 20

Josephus in Antiquities Of The Jews Book 3 Chapter 5{"4. When he had said this, he brought the people, with their wives and children, so near the mountain, that they might hear God himself speaking to them about the precepts which they were to practice; that the energy of what should be spoken might not be hurt by its utterance by that tongue of a man, which could but imperfectly deliver it to their understanding. And they all heard a voice that came to all of them from above, insomuch that no one of these words escaped them, which Moses wrote on two tables; which it is not lawful for us to set down directly, but their import we will declare

5. The first commandment teaches us that there is but one God, and that we ought to worship him only. The second commands us not to make the image of any living creature to worship it. The third, that we must not swear by God in a false matter. The fourth, that we must keep the seventh day, by resting from all sorts of work. The fifth, that we must honor our parents. The sixth that we must abstain from murder. The seventh that we must not commit adultery. The eighth, that we must not be guilty of theft. The ninth, that we must not bear false witness. The tenth, that we must not admit of the desire of any thing that is another's.

6. Now when the multitude had heard God himself giving those precepts which Moses had discoursed of, they rejoiced at what was said; and the congregation was dissolved: but on the following days they came to his tent, and desired him to bring them, besides, other laws from God. Accordingly he appointed such laws, and afterwards informed them in what manner they should act in all cases; which laws I shall make mention of in their proper time; but I shall reserve most of those laws for another work, and make there a distinct explication of them.

7. When matters were brought to this state, Moses went up again to Mount Sinai, of which he had told them beforehand. He made his ascent in their sight; and while he staid there so long a time, (for he was absent from them forty days,) fear seized upon the Hebrews, lest Moses should have come to any harm; nor was there any thing else so sad, and that so much troubled them, as this supposal that Moses was perished. Now there was a variety in their sentiments about it; some saying that he was fallen among wild beasts; and those that were of this opinion were chiefly such as were ill-disposed to him; but others said that he was departed, and gone to God; but the wiser sort were led by their reason to embrace neither of those opinions with any satisfaction, thinking, that as it was a thing that sometimes happens to men to fall among wild beasts and perish that way, so it was probable enough that he might depart and go to God, on account of his virtue; they therefore were quiet, and expected the event: yet were they exceeding sorry upon the supposal that they were deprived of a governor and a protector, such a one indeed as they could never recover again; nor would this suspicion give them leave to expect any comfortable event about this man, nor could they prevent their trouble and melancholy upon this occasion. However, the camp durst not remove all this while, because Moses had bidden them afore to stay there.

8. But when the forty days, and as many nights, were over, Moses came down, having tasted nothing of food usually appointed for the nourishment of men. His appearance filled the army with gladness, and he declared to them what care God had of them, and by what manner of conduct of their lives they might live happily; telling them, that during these days of his absence he had suggested to him also that he would have a tabernacle built for him, into which he would descend when he came to them, and how we should carry it about with us when we remove from this place; and that there would be no longer any occasion for going up to Mount Sinai, but that he would himself come and pitch his tabernacle amongst us, and be present at our prayers; as also, that the tabernacle should be of such measures and construction as he had shown him, and that you are to fall to the work, and prosecute it diligently. When he had said this, he showed them the two tables, with the ten commandments engraven upon them, five upon each table; and the writing was by the hand of God."}

El Kana - A Jealous God Exodus_20:5

Exodus 20:4 is very clear about no graven images. Why then are there so many trinkets of saints, angels and such?

There was two images of angels on the ark of the Covenant, in the veil and there was Angel's in the walls at the temple.

"And you shall make two cherubim of gold; of hammered work you shall make them at the two ends of the mercy seat."Exodus 25:18 (NKJV)

"And he made a veil of blue, purple, and scarlet thread, and fine woven linen; it was worked with an artistic design of cherubim."Exodus 36:35 (NKJV)

1Kings 6 (NKJV)[25] And the other cherub was ten cubits; both cherubim were of the same size and shape.[26] The height of one cherub was ten cubits, and so was the other cherub.[27] Then he set the cherubim inside the inner room; and they stretched out the wings of the cherubim so that the wing of the one touched one wall, and the wing of the other cherub touched the other wall. And their wings touched each other in the middle of the room.[28] Also he overlaid the cherubim with gold.[29] Then he carved all the walls of the temple all around, both the inner and outer sanctuaries, with carved figures of cherubim, palm trees, and open flowers.

So it was acceptable to have in places of worship for the Jews such images though not to be worship.

And in reference of the saints I am in total agreement with you especially if the person is dead. Saints and Angels never desired to be worship or prayed to .

Acts 10 (NKJV) [25] As Peter was coming in, Cornelius met him and fell down at his feet and worshiped him.[26] But Peter lifted him up, saying, "Stand up; I myself am also a man."

Revelation 22 (NKJV)[8] Now I, John, saw and heard these things. And when I heard and saw, I fell down to worship before the feet of the angel who showed me these things.[9] Then he said to me, "See that you do not do that. For I am your fellow servant, and of your brethren the prophets, and of those who keep the words of this book. Worship God."

Now images of Saints and Angels wasn't accepted by the early church For example the Synod of Elvira (306 AD - 312 AD) "prohibited the exhibition of images in churches".

Latter on it became acceptable and now we see what a little leaven of sin is brought us in.

Does the Bible say the sins of the father are visited on the sons to the seventh generation? If so, what is the context and what is this in reference to?

Bible says it, but not to the seventh but third and fourth , first let's see it's reference

“you shall not bow down to them nor serve them. For I, the Lord your God, am a jealous God, visiting the iniquity of the fathers on the children to the third and fourth generations of those who hate Me,”— Exodus 20:5 (NKJV)

“keeping mercy for thousands, forgiving iniquity and transgression and sin, by no means clearing the guilty, visiting the iniquity of the fathers upon the children and the children's children to the third and the fourth generation."Exodus 34:7 (NKJV)

“"The Lord is longsuffering and abundant in mercy, forgiving iniquity and transgression; but He by no means clears the guilty, visiting the iniquity of the fathers on the children to the third and fourth generation.' Numbers 14:18 (NKJV)

“you shall not bow down to them nor serve them. For I, the Lord your God, am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generations of those who hate Me,” Deuteronomy 5:9 (NKJV)

When we see it , It is in the law of Moses but we also see if we look elsewhere in scripture years latter God saying he will no longer do this but will punish each for there own sin . So there is no such thing as a generation curse. The only curse that is generational is original sin which we inherit from Adam and Eve.

Ezekiel 18 (NKJV)[1] The word of the Lord came to me again, saying,[2] "What do you mean when you use this proverb concerning the land of Israel, saying: 'The fathers have eaten sour grapes, And the children's teeth are set on edge'?[3] "As I live," says the Lord God, "you shall no longer use this proverb in Israel.[4] "Behold, all souls are Mine; The soul of the father As well as the soul of the son is Mine; The soul who sins shall die.[5] But if a man is just And does what is lawful and right;[6] If he has not eaten on the mountains, Nor lifted up his eyes to the idols of the house of Israel, Nor defiled his neighbor's wife, Nor approached a woman during her impurity;[7] If he has not oppressed anyone, But has restored to the debtor his pledge; Has robbed no one by violence, But has given his bread to the hungry And covered the naked with clothing;[8] If he has not exacted usury Nor taken any increase, But has withdrawn his hand from iniquity And executed true judgment between man and man;[9] If he has walked in My statutes And kept My judgments faithfully-- He is just; He shall surely live!" Says the Lord God.[10] "If he begets a son who is a robber Or a shedder of blood, Who does any of these things [11] And does none of those duties, But has eaten on the mountains Or defiled his neighbor's wife;[12] If he has oppressed the poor and needy, Robbed by violence, Not restored the pledge, Lifted his eyes to the idols, Or committed abomination;[13] If he has exacted usury Or taken increase-- Shall he then live? He shall not live! If he has done any of these abominations, He shall surely die; His blood shall be upon him.[14] "If, however, he begets a son Who sees all the sins which his father has done, And considers but does not do likewise;[15] Who has not eaten on the mountains, Nor lifted his eyes to the idols of the house of Israel, Nor defiled his neighbor's wife;[16] Has not oppressed anyone, Nor withheld a pledge, Nor robbed by violence, But has given his bread to the hungry And covered the naked with clothing;[17] Who has withdrawn his hand from the poor And not received usury or increase, But has executed My judgments And walked in My statutes-- He shall not die for the iniquity of his father; He shall surely live![18] "As for his father, Because he cruelly oppressed, Robbed his brother by violence, And did what is not good among his people, Behold, he shall die for his iniquity.[19] "Yet you say, 'Why should the son not bear the guilt of the father?' Because the son has done what is lawful and right, and has kept all My statutes and observed them, he shall surely live.[20] The soul who sins shall die. The son shall not bear the guilt of the father, nor the father bear the guilt of the son. The righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself.

The Christian concerning Sabbath and the Law

I currently visited the old church I used to Pastor which was sold to a church that now keeps the Sabbath and the Law. This was the church at 442 West Susquehanna. I was surprised how beautiful the church looked they did a marvelous job in fixing the church. I didn't have the money to fix it.

But as I was sitting I noticed their observance of the Sabbath and law keeping. Which led me to this topic are Christian bound to keep the Sabbath and law? First of all is important to know that the Bible clearly tells us we are not under the law as a means of righteousness.

Hebrews 8:10-13 For this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put My laws in their mind and write them on their hearts; and I will be their God, and they shall be My people.None of them shall teach his neighbor, and none his brother, saying, 'Know the Lord,' for all shall know Me, from the least of them to the greatest of them. For I will be merciful to their unrighteousness, and their sins and their lawless deeds I will remember no more."In that He says, "A new covenant ," He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away.

Galatians 3:10-13 For as many as are of the works of the law are under the curse; for it is written, "Cursed is everyone who does not continue in all things which are written in the book of the law, to do them."But that no one is justified by the law in the sight of God is evident, for "the just shall live by faith."Yet the law is not of faith, but "the man who does them shall live by them."Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "Cursed is everyone who hangs on a tree"),

Jesus is our righteousness

1 Corinthians 1:30 But of Him you are in Christ Jesus, who became for us wisdom from God—and righteousness and sanctification and redemption

Acts 13:38-39 Therefore let it be known to you, brethren, that through this Man is preached to you the forgiveness of sins;and by Him everyone who believes is justified from all things from which you could not be justified by the law of Moses.

The law is to show us our sinfulness and not to save us. In matter of fact the law gives sin more power over us.

1 Corinthians 15:56 The sting of death is sin, and the strength of sin is the law.

Now there are some who say Christ came not to destroy the law but fulfill.

Matthew 5:17-18"Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill.For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled.

Notice in the end of the passage Jesus says till all is fulfilled let us know there will be a time when the law would not be the means of salvation.

Now also is important to know how does Jesus fulfill prophecy because the law is put in the same place with prophecy. The law or the prophets how did Christ fulfill prophecy and once prophecy is fulfilled is it needful to fulfill it again and again. For example : Isaiah tells us that Christ was to be born of a virgin. And we see that prophecy fulfilled in Christ.

Matthew 1:22-23So all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying:"Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel," which is translated, "God with us."

Are you and I called to be born of virgins. No Christ fulfilled that and so is with the law. Christ fulfill the law, Christ is the end of the law towards righteousness.

Romans 3:20-22 Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin. But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference;

Romans 10:4 For Christ is the end of the law for righteousness to everyone who believes.

If man could save himself even 1% they will be as prideful as the devil. If Jesus saves us 99% and 1% is left towards us. You be hearing people in heaven say I did more with my 1% than you. And it will be a reason for bragging but what does the scripture says about those who brag. Jesus will tell them I never knew you.

Matthew 7:22-23 Many will say to Me in that day, ‘Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?’And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness!’

Why do they practice Lawlessness because they see their salvation as a means of what they done and do. We are not saved by what we do. The good works that we do is that evidence of salvation not the means of salvation.

Ephesians 2:8-10 For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast.For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.

Notice good works mentioned but not as a means of salvation but as something that was prepared beforehand. When it comes to salvation it's only by faith. By faith alone but this faith doesn't come alone for a produces repentance and good works and in other study we will talk about that. Now let's go and speak about the Sabbath.

When Jesus came we see in the Gospel of John the following :

Jesus tells a man to carry a burden on the Sabbath

John 5: 8-12 Jesus said to him, "Rise, take up your bed and walk." And immediately the man was made well, took up his bed, and walked. And that day was the Sabbath. The Jews therefore said to him who was cured, "It is the Sabbath; it is not lawful for you to carry your bed." He answered them, "He who made me well said to me, 'Take up your bed and walk.'" Then they asked him, "Who is the Man who said to you, 'Take up your bed and walk'?"

Carrying a bed was forbidden for it was a burden example of this can be found in Nehemiah

Nehemiah 13: 15-19 In those days I saw people in Judah treading wine presses on the Sabbath, and bringing in sheaves, and loading donkeys with wine, grapes, figs, and all kinds of burdens, which they brought into Jerusalem on the Sabbath day. And I warned them about the day on which they were selling provisions. Men of Tyre dwelt there also, who brought in fish and all kinds of goods, and sold them on the Sabbath to the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said to them, "What evil thing is this that you do, by which you profane the Sabbath day? Did not your fathers do thus, and did not our God bring all this disaster on us and on this city? Yet you bring added wrath on Israel by profaning the Sabbath." So it was, at the gates of Jerusalem, as it began to be dark before the Sabbath, that I commanded the gates to be shut, and charged that they must not be opened till after the Sabbath. Then I posted some of my servants at the gates, so that no burdens would be brought in on the Sabbath day.

Now the Pharisees understood this to be a sin to them. After this event Jesus told the man to stop doing it for it was a sin to them and John acknowledges that Jesus broke the Sabbath.

John 5:14-18 Afterward Jesus found him in the temple, and said to him, "See, you have been made well. Sin no more, lest a worse thing come upon you." The man departed and told the Jews that it was Jesus who had made him well. For this reason the Jews persecuted Jesus, and sought to kill Him, because He had done these things on the Sabbath. But Jesus answered them, "My Father has been working until now, and I have been working." Therefore the Jews sought all the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God.

Now in the night before the crucifixion Jesus replaces the Sabbath with the Lord's supper notice Jesus words remembrance.

Luke 22:19-20 And He took bread, gave thanks and broke it, and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me." Likewise He also took the cup after supper, saying, "This cup is the new covenant in My blood, which is shed for you.

No longer the Sabbath was to be remembered but the Lord's supper

“"Remember the Sabbath day, to keep it holy.”Exodus 20:8 (NKJV)

In a new heavens and a new Earth there will be a Sabbath keeping

Isaiah 66:22-23 "For as the new heavens and the new earth Which I will make shall remain before Me," says the Lord, "So shall your descendants and your name remain. And it shall come to pass That from one New Moon to another, And from one Sabbath to another, All flesh shall come to worship before Me," says the Lord.

But for now Christians are told they are free to keep it or not but they shouldn't judge those who do or don't. For Jesus is their rest.

Romans 14 (NKJV)4- 8 Who are you to judge another's servant? To his own master he stands or falls. Indeed, he will be made to stand, for God is able to make him stand. One person esteems one day above another; another esteems every day alike. Let each be fully convinced in his own mind. He who observes the day, observes it to the Lord; and he who does not observe the day, to the Lord he does not observe it. He who eats, eats to the Lord, for he gives God thanks; and he who does not eat, to the Lord he does not eat, and gives God thanks. For none of us lives to himself, and no one dies to himself. For if we live, we live to the Lord; and if we die, we die to the Lord….

Matthew 11:28-30 Come to Me, all you who labor and are heavy laden, and I will give you rest.[29] Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light."

In the church Council at Jerusalem the Gentiles were told what to do and in that list was not to keep the Sabbath but the following

Acts 15:28-29 For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: that you abstain from things offered to idols, from blood, from things strangled, and from sexual immorality. If you keep yourselves from these, you will do well. Farewell.

It is very interesting that when one goes to Matthew account on the matter of the Resurrection when Jesus left the tomb one find these words.

Matthews 28:1 KJV (In the end of the sabbath,) as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

And when it comes to the Epistles we see a different change of events no longer everybody required to keep the Sabbath. In matter of fact we are told to receive those who don't keep the Sabbath and to receive those who do keep the Sabbath. For there are people who think every single day is the same. In my mind we should keep everyday holy why because we are the Temple of the Holy Spirit.

Romans 14:3-8 Let not him who eats despise him who does not eat, and let not him who does not eat judge him who eats; for God has received him. Who are you to judge another's servant? To his own master he stands or falls. Indeed, he will be made to stand, for God is able to make him stand. One person esteems one day above another; another esteems every day alike. Let each be fully convinced in his own mind. He who observes the day, observes it to the Lord; and he who does not observe the day, to the Lord he does not observe it. He who eats, eats to the Lord, for he gives God thanks; and he who does not eat, to the Lord he does not eat, and gives God thanks. For none of us lives to himself, and no one dies to himself. For if we live, we live to the Lord; and if we die, we die to the Lord. Therefore, whether we live or die, we are the Lord's.

Someone may say "Jesus Christ said:

“But pray ye that your flight be not in the winter, neither on the sabbath day:”

Matthew 24:20 KJV

Jesus Christ is speaking about the end of the days, and you think any day can be the Sabbath Day?"

You know that the passage you qouted is speaking of what was to happen before the destruction of the temple that was in Jerusalem

Matthew 24:19-20(NKJV) But woe to those who are pregnant and to those who are nursing babies in those days! And pray that your flight may not be in winter or on the Sabbath.

The Zealots took over Jerusalem and they would kill you if you broke any of commandments of Moses and woman with babies at that time wouldn't of been shown no mercy.

And our calendars are ten days off so the Sabbath it's not really the Sabbath in our calendars so how do you know you keeping

the right day. And we also have a Time zone difference where today is Friday evening here and Thursday somewhere else. What about those who work in a place like Greenland or areas where is only snow where days have longer hours and one day light could take up a week or more for night how do they know how to keep the Sabbath.

How can I keep the Sabbath when time zone is different in other parts of the world when it is Friday evening here , it is Thursday somewhere else?

How can I keep the Sabbath when our calendars are 10 days off which means this Friday evening is not really the Sabbath?

The papal bull issued by Pope Gregory XIII in 1582 decreed that 10 days be skipped when switching to the Gregorian calendar.

How does someone in Greenland or in the North Pole or South Pole keep the Sabbath when One day of theirs could be a week or a month length?

Do you know the Jews finds it offensive for Gentile to keep the Sabbath ? So offensive that Gentiles were worthy of death for keeping the Sabbath.

See the Talmud Sanhendrin 58:B “a gentile that rest on the Sabbath incurs the death penalty”

Now Someone may say Sunday is a pagan day of the Sun. And the Mark of the Beast.

To that I reply we have a pagan calendar. Take our days of the week.

Sunday - Sun's day

Monday - Moon's day

Other days are named after Norse gods;

Tuesday -Tyrs's day

Wednesday- (W)odin's day

Thursday- Thor's day

Friday - Frigg's day

Saturday- Saturn's day

The Bible is clear how the Mark of the Beast is and it doesn't say day observation

Revelation 13:16-18He causes all, both small and great, rich and poor, free and slave, to receive a mark on their right hand or on their foreheads,and that no one may buy or sell except one who has the mark or the name of the beast, or the number of his name.

Here is wisdom. Let him who has understanding calculate the number of the beast, for it is the number of a man: His number is 666.

Chapter 21

Verses 1-6

Exodus 21:1-6 NKJV “Now these are the judgments which you shall set before them: If you buy a Hebrew servant, he shall serve six years; and in the seventh he shall go out free and pay nothing. If he comes in by himself, he shall go out by himself; if he comes in married, then his wife shall go out with him. If his master has given him a wife, and she has borne him sons or daughters, the wife and her children shall be her master’s, and he shall go out by himself. But if the servant plainly says, ‘I love my master, my wife, and my children; I will not go out free,’ then his master shall bring him to the judges. He shall also bring him to the door, or to the doorpost, and his master shall pierce his ear with an awl; and he shall serve him forever.

Could you just imagine a slave due to his love for his wife giving up his rights of freedom and receiving a piercing which made slave for life. This is a picture of Christ for his church. This is what is meant when Christ said in the Psalms 40 my ears you have opened. You have pierced.

Psalms 40:6 Tanakh-1917 {40:7} Sacrifice and meal-offering Thou hast no delight in; Mine ears hast Thou opened; Burnt-offering and sin-offering hast Thou not required.

In the Greek version called the Septuagint also known as LXX states a body you had prepare for me.

Psalms 40:6 LXXE (39:6) Sacrifice and offering thou wouldest not; but a body hast thou prepared me: whole-burnt-offering and sacrifice for sin thou didst not require.

Jesus became a slave and was pierced to become our bridegroom forever

Philippians 2:5-8 LEB 5 Think this in yourselves which was also in Christ Jesus, 6 who, existing in the form of God, did not consider being equal with God something to be grasped, 7 but emptied himself by taking the form of a slave, by becoming in the likeness of people. And being found in appearance like a man, 8 he humbled himself by becoming obedient to the point of death, that is, death on a cross.

And he was pierced by those who he loved , and did not considered them his enemies but friends.

Zechariah 13:6 NKJV And one will say to him, 'What are these wounds between your arms?' Then he will answer, 'Those with which I was wounded in the house of my friends.'

He did not called his betrayer a enemy though he was in our eyes but a friend who he would of gladly died for aswell if he would of came to the cross.

Matthew 26:50 NKJV But Jesus said to him, "Friend, why have you come?" Then they came and laid hands on Jesus and took Him.

He took proudly the piercing of his hands and feet knowing it would bring forth redemption for his bride which he was to have forever.

I love my wife said the Servant which he became so I proudly take my piercing knowing full well what it means. For her I left heaven above to become flesh & blood, for her I would die the shame of the cross. For her I would have them pierce my side . For her my heart will explode bringing forth blood & water. And for her so I could continue loving her, I would rise again .

Why in ancient Israel were Hebrew slaves freed in the seventh year Exodus21: 2, Deuteronomy 15: 12-18) but Gentile slaves were not freed (Leviticus 25: 44-46)?

Because the Jews saw the Gentiles of lesser worth. Ephesians 2 and other passages could give us a little glimpse of how a Jew would see Gentiles

For the Jew God would seem far from a Gentile, far from any promises of God , far from any hope

Eph 2:12 WEB that you (Gentiles) were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world.

Notice we Gentiles were consider unholy , unclean , it would be unlawful for a Jew to step into the house of a Gentile

Act 10:28 WEB He said to them, "You yourselves know how it is an unlawful thing for a man who is a Jew to join himself or come to one of another nation, but God has shown me that I shouldn't call any man unholy or unclean.

We were rightly called Dogs

Psalms 22:16 WEB For dogs have surrounded me. A company of evildoers have enclosed me. They have pierced my hands and feet.

(Matthew 15:23-26) But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I was not sent but unto the lost sheep of the house of Israel. But she came and worshipped him, saying, Lord, help me. And he answered and said, It is not meet to take the children's bread and cast it to the dogs. (ASV)

It is amazing how God could turn a dog into a child of God but let's continue

Gentile was not even consider a Jew's neighbor

“You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I am the Lord.” Leviticus 19:18 (NKJV)

This why the Talmud speaks very ill towards Gentiles so much so they were forbidden to keep the Sabbath or the Law of Moses.

Sanhedrin 58B A heathen who keeps a day of rest, deserves death, for it is written and a day and a night they shall not rest, and a master has said there prohibition is there death sentence . Rabina said even if he rested is on a Monday . Now why is this not included in the seven Noachians laws? Only negative injunctions AR enumerated, not positive ones.

Halacha 9…….. if agents how studies the Torah, makes a Sabbath, or creates a religious practice, a Jewish Court should be him, punish him, and inform him that he is obliged to die. However he is not to be executed…

But now in Christ we are no longer seen this way.

“There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.”Gal 3:28 (NKJV)

Praise be to Jesus who has taken down the wall of division and made us all one.

Verse 16

(Exodus 21:16) "He who kidnaps a man and sells him, or if he is found in his hand, shall surely be put to death. (NKJV)

compare to

In the Law Code of Hammuradi writen a few hunndred years before it states ("If a man kidnap a minor son of a man, he shall be put to death"}

Both consider kidnapping a serious offense.

Verses 18-19

(Exodus 21:18-19) "If men contend with each other, and one strikes the other with a stone or with his fist, and he does not die but is confined to his bed, "if he rises again and walks about outside with his staff, then he who struck him shall be acquitted. He shall only pay for the loss of his time, and shall provide for him to be thoroughly healed. (NKJV)

compare to

In the Law Code of Hammuradi writen a few hunndred years before it states ("If a man strikes another man in a quarrel and wounds him, then he shall swear , " I did not injure him wittingly . and pay the physicians ")

Both speak on Provision for injuries

Hammurabi Stele

Verses 24-26

Exodus 21:24-26 NKJV 24 "eye for eye, tooth for tooth, hand for hand, foot for foot, 25 "burn for burn, wound for wound, stripe for stripe. 26 "If a man strikes the eye of his male or female servant, and destroys it, he shall let him go free for the sake of his eye.

compared to

In the Law Code of Hammuradi writen a few hunndred years before it states {"
If a free person puts out the eye of another free person, that person's eye shall be put out.
If a free person breaks the bone of another free person, that person's bone shall be broken.
If a free person puts out the eye or breaks the bone of a civil-servant, that person shall pay one-half kilogram of silver. If a free person puts out the eye or breaks the bone of another free person's slave, that person shall pay half the value of the slave."}

Both the Book of Exodus and that of the Law Code of Hammuradi speaks of revenage but in the New Testament and in other places in the Old Testament we are told we are told not to take vengance and to leave it to the Lord .

Leviticus 19:18 NKJV 18 'You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I am the LORD.

Matthew 5:38-41 NKJV 38 "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' 39 "But I tell you not to resist an evil person. But whoever slaps you on your right cheek, turn the other to him also. 40 "If anyone wants to sue you and take away your tunic, let him have your cloak also. 41 "And whoever compels you to go one mile, go with him two.

Romans 12:19-21 NKJV 19 Beloved, do not avenge yourselves, but rather give place to wrath; for it is written, "Vengeance is Mine, I will repay," says the Lord. 20 Therefore "If your enemy is hungry, feed him; If he is thirsty, give him a drink; For in so doing you will heap coals of fire on his head." 21 Do not be overcome by evil, but overcome evil with good.

Chapter 22

Verse 1

(Exodus 22:1) "If a man steals an ox or a sheep, and slaughters it or sells it, he shall restore five oxen for an ox and four sheep for a sheep. (NKJV)

compared to

In the Law Code of Hammuradi writen a few hunndred years before it states " if a man steal an ox or a sheep.... he shall restore thirtyfold"

Both adress repayment for what was stolen and a fine

Verses 2-3

Exodus 22:2-3 NKJV 2 "If the thief is found breaking in, and he is struck so that he dies, there shall be no guilt for his bloodshed. 3 "If the sun has risen on him, there shall be guilt for his bloodshed. He should make full restitution; if he has nothing, then he shall be sold for his theft.

compared to

In the Law Code of Hammuradi writen a few hunndred years before it states {"If a father of a household tunnels through the wall of a other house and robs it, then he will be sentence to death. The execution shall take place outside the tunnel and the body shall be hung in front of the tunnel "}

The case of the Book of Exodus we see a little more compassion compare to the the Law Code of Hammuradi but both calls for death only Exodus calls for it when it is dark when it is dark.

Verses 26-27

(Exodus 22:26-27) "If you ever take your neighbor's garment as a pledge, you shall return it to him before the sun goes down. "For that is his only covering, it is his garment for his skin. What will he sleep in? And it will be that when he cries to Me, I will hear, for I am gracious. (NKJV)

Example of this very thing can be found in the following:

In 1959 among the ruins of Yavne Yam, 8 miles south Tel Aviv, a document was found from the 7th Century BC that read {"And he took thy servant's cloak after I had brought in the harvest .....and all my brothers would testify truthfully on my behalf that I am not in his debt"}

Chapter 23

Can you sleep on Shabbat?

It is a time of rest for the body and the soul. It be kind of weird not to sleep on the Sabbath. For those who keep it. How would you feel refreshed if you not supposed to sleep? Part of resting involves sleep.

Exodus 23:12 Six days you shall do your work, and on the seventh day you shall rest, that your ox and your donkey may rest, and the son of your female servant and the stranger may be refreshed.

Are unicorns good, according to the Bible?

KJV uses the word unicorn only in 9 verses symbol of power since horn is a symbol of power so the unicorn itself represents power like in Numbers 23:22 or answer to a prayer like in Pslams 22:21

Numbers 23:22 KJV 22 God brought them out of Egypt; he hath as it were the strength of an unicorn.

Numbers 24:8 KJV 8 God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows.

Deuteronomy 33:17 KJV 17 His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

Job 39:9-10 KJV 9 Will the unicorn be willing to serve thee, or abide by thy crib? 10 Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?

Psalms 22:21 KJV 21 Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns.

Psalms 29:6 KJV 6 He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn.

Psalms 92:10 KJV 10 But my horn shalt thou exalt like the horn of an unicorn: I shall be anointed with fresh oil.

Isaiah 34:7 KJV 7 And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness.

The Hebrew is רם רים ראים ראם pronounced re'êm re'êym rêym rêm and it exact meaning is really not certain but some translaters translate as wild bulls or wild oxen.

Isaiah 34:7 LEB And wild oxen shall go down with them, and steers with strong bulls. And their land shall be drenched with blood, and their soil shall be fattened with fat.

But let's just say by argument what if it means unicorns, it ia quite possible that they did existed or was seen by those in the pass. The earliest unicorn accounts comes from the writer Ctesias in the 4th century BC. And the early Greeks wrote about them not in mythical sort of way but as regular history.

Look for example Siberian unicorn also known as Elasmotherium bones of which was discovered.

This is what they might of looked like , when these scientists discover just the bones in piecies they would at times have to let their imagination get the best of them. But look at what the Siberian unicorn is, a unicorn. A beast with only one horn living about 29 thousand years ago.

Chapter 24

The God of Israel (Elope Yisra'el; Exo_24:10)

Chapter 25

Ark of the Covenant

The Ark of the Covenant had the presence of God through this Ark , God dwelt with his People just as When Jesus came to earth he was God with us and as the ark represented the Old Covenant so Christ Jesus is the New Covenant which is far greater than the Old.

(Exodus 25:10-22) "And they shall make an ark of acacia wood; two and a half cubits shall be its length, a cubit and a half its width, and a cubit and a half its height. "And you shall overlay it with pure gold, inside and out you shall overlay it, and shall make on it a molding of gold all around. "You shall cast four rings of gold for it, and put them in its four corners; two rings shall be on one side, and two rings on the other side. "And you shall make poles of acacia wood, and overlay them with gold. "You shall put the poles into the rings on the sides of the ark, that the ark may be carried by them. "The poles shall be in the rings of the ark; they shall not be taken from it. "And you shall put into the ark the Testimony which I will give you. "You shall make a mercy seat of pure gold; two and a half cubits shall be its length and a cubit and a half its width. "And you shall make two cherubim of gold; of hammered work you shall make them at the two ends of the mercy seat. "Make one cherub at one end, and the other cherub at the other end; you shall make the cherubim at the two ends of it of one piece with the mercy seat. "And the cherubim shall stretch out their wings above, covering the mercy seat with their wings, and they shall face one another; the faces of the cherubim shall be toward the mercy seat. "You shall put the mercy seat on top of the ark, and in the ark you shall put the Testimony that I will give you. "And there I will meet with you, and I will speak with you from above the mercy seat, from between the two cherubim which are on the ark of the Testimony, about everything which I will give you in commandment to the children of Israel. (NKJV)

(Exodus 37:1-9) Then Bezalel made the ark of acacia wood; two and a half cubits was its length, a cubit and a half its width, and a cubit and a half its height. He overlaid it with pure gold inside and outside, and made a molding of gold all around it. And he cast for it four rings of gold to be set in its four corners: two rings on one side, and two rings on the other side of it. He made poles of acacia wood, and overlaid them with gold. And he put the poles into the rings at the sides of the ark, to bear the ark. He also made the mercy seat of pure gold; two and a half cubits was its length and a cubit and a half its width. He made two cherubim of beaten gold; he made them of one piece at the two ends of the mercy seat: one cherub at one end on this side, and the other cherub at the other end on that side. He made the cherubim at the two ends of one piece with the mercy seat. The cherubim spread out their wings above, and covered the mercy seat with their wings. They faced one another; the faces of the cherubim were toward the mercy seat. (NKJV)

(1 Samuel 4:6-7) Now when the Philistines heard the noise of the shout, they said, "What does the sound of this great shout in the camp of the Hebrews mean?" Then they understood that the ark of the LORD had come into the camp. So the Philistines were afraid, for they said, "God has come into the camp!" And they said, "Woe to us! For such a thing has never happened before. (NKJV)

(Matthew 1:22-23) So all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying: "Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel," which is translated, "God with us." (NKJV)

(John 1:1-3) In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made. (NKJV)

(John 1:10) He was in the world, and the world was made through Him, and the world did not know Him. (NKJV)

(John 1:14) And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. (NKJV)

(Hebrews 8:7-13) For if that first covenant had been faultless, then no place would have been sought for a second. Because finding fault with them, He says: "Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah-- "not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they did not continue in My covenant, and I disregarded them, says the LORD. "For this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My laws in their mind and write them on their hearts; and I will be their God, and they shall be My people. "None of them shall teach his neighbor, and none his brother, saying, 'Know the LORD,' for all shall know Me, from the least of them to the greatest of them. "For I will be merciful to their unrighteousness, and their sins and their lawless deeds I will remember no more." In that He says, "A new covenant," He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away. (NKJV)

Interesting Jesus himself was and is the Christian mercy seat

Romans 3:25 WNT 25 He it is whom God put forward as a Mercy-seat, rendered efficacious through faith in His blood, in order to demonstrate His righteousness-- because of the passing over, in God's forbearance, of the sins previously committed--

Romans 3:25 DBY 25 whom God has set forth a mercy-seat, through faith in his blood, for the shewing forth of his righteousness, in respect of the passing by the sins that had taken place before, through the forbearance of God;

Romans 3:25 YLT 25 whom God did set forth a mercy seat, through the faith in his blood, for the shewing forth of His righteousness, because of the passing over of the bygone sins in the forbearance of God--

---

Why did the Israelites build a tabernacle?

So God could dwell among his people

Exodus 25:8]And let them make Me a sanctuary, that I may dwell among them.

Exodus 29:43-45 And there I will meet with the children of Israel, and the tabernacle shall be sanctified by My glory. So I will consecrate the tabernacle of meeting and the altar. I will also consecrate both Aaron and his sons to minister to Me as priests. I will dwell among the children of Israel and will be their God.

Why did they burn incense in the Bible?

Incense is a type or symbol of the prayers of the saints ascending to God. We could see the symbolism in Psalms and the book of Revelation. It is to me also a type or shallow of the Messiah Jesus after his death and Resurrection ascending back to heaven.

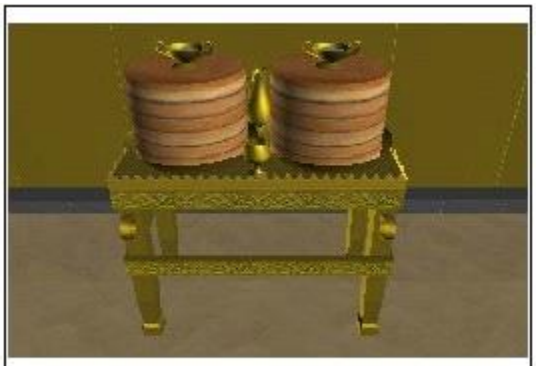
“Let my prayer be set before You as incense, The lifting up of my hands as the evening sacrifice.” Ps 141:2 (NKJV)

“Now when He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each having a harp, and golden bowls full of incense, which are the prayers of the saints.” Rev 5:8 (NKJV)

“Then another angel, having a golden censer, came and stood at the altar. He was given much incense, that he should offer it with the prayers of all the saints upon the golden altar which was before the throne.” Rev 8:3 (NKJV)

“And the smoke of the incense, with the prayers of the saints, ascended before God from the angel's hand.” Rev 8:4 (NKJV)

Exodus 25:23-30 The Table of Showbread



The Table of Showbread

(Exodus 25:23-30) "You shall also make a table of acacia wood; two cubits shall be its length, a cubit its width, and a cubit and a half its height. "And you shall overlay it with pure gold, and make a molding of gold all around. "You shall make for it a frame of a handbreadth all around, and you shall make a gold molding for the frame all around. "And you shall make for it four rings of gold, and put the rings on the four corners that are at its four legs. "The rings shall be close to the frame, as holders for the poles to bear the table. "And you shall make the poles of acacia wood, and overlay them with gold, that the table may be carried with them. "You shall make its dishes, its pans, its pitchers, and its bowls for pouring. You shall make them of pure gold. "And you shall set the showbread on the table before Me always. (NKJV)

There was twelve breads that Jesus mutiplied Just like there was twelve bread for the Table of Showbread

(Leviticus 24:5-7) "And you shall take fine flour and bake twelve cakes with it. Two-tenths of an ephah shall be in each cake. "You shall set them in two rows, six in a row, on the pure gold table before the LORD. "And you shall put pure frankincense on each row, that it may be on the bread for a memorial, an offering made by fire to the LORD. (NKJV)

(Mark 8:19-20) "When I broke the five loaves for the five thousand, how many baskets full of fragments did you take up?" They said to Him, "Twelve." "Also, when I broke the seven for the four thousand, how many large baskets full of fragments did you take up?" And they said, "Seven." (NKJV)

Jesus is the Bread of Life

(John 6:32-35) Then Jesus said to them, "Most assuredly, I say to you, Moses did not give you the bread from heaven, but My Father gives you the true bread from heaven. "For the bread of God is He who comes down from heaven and gives life to the world." Then they said to Him, "Lord, give us this bread always." And Jesus said to them, "I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst. (NKJV)

Exodus 25:30-31 The Lampstand

The Golden Lampstand

Just like the Lampstand was the only source of Light in the Tabernacle so Jesus is our only Light in this world

(Exodus 25:30-31) "And you shall set the showbread on the table before Me always. "You shall also make a lampstand of pure gold; the lampstand shall be of hammered work. Its shaft, its branches, its bowls, its ornamental knobs, and flowers shall be of one piece. (NKJV)

(John 9:5) "As long as I am in the world, I am the light of the world." (NKJV)

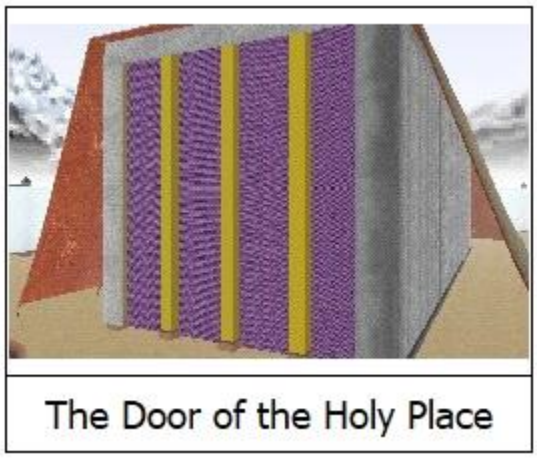
(John 12:46) "I have come as a light into the world, that whoever believes in Me should not abide in darkness. (NKJV)

When we believe in Jesus we become reflectors of his light to this world

(John 12:35-36) Then Jesus said to them, "A little while longer the light is with you. Walk while you have the light, lest darkness overtake you; he who walks in darkness does not know where he is going. "While you have the light, believe in the light, that you may become sons of light." These things Jesus spoke, and departed, and was hidden from them. (NKJV)

Chapter 26

Exodus 26:36 The Holy Door



The Door of the Holy Place

The Door of the Tabernacle is a symbol of Jesus who is the Door to Heaven

(Exodus 26:36) "**You shall make a screen for the door of the tabernacle**, woven of blue, purple, and scarlet thread, and fine woven linen, made by a weaver. (NKJV)

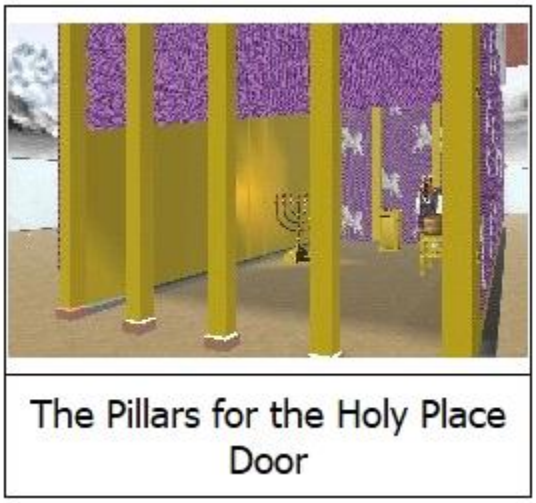
As God told Moses So He gave the command and the Door was made for the Tabernacle

(Exodus 36:37) **He also made a screen for the tabernacle door,** of blue, purple, and scarlet thread, and fine woven linen, made by a weaver, (NKJV)

There was only one way into the Tabernacle just like there is only one way to Heaven and that is through Jesus Christ

(John 10:7-9) Then Jesus said to them again, "Most assuredly, **I say to you, I am the door of the sheep**. "All who ever came before Me are thieves and robbers, but the sheep did not hear them. "**I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture**. (NKJV)

Exodus 26:37 The Five Pillars



The Pillars for the Holy Place Door

Through Christ Jesus we become spiritaul Pillars in his Temple in the New Jerusalem

(Exodus 26:37) "And you shall make for the screen five pillars of acacia wood, and overlay them with gold; their hooks shall be of gold, and you shall cast five sockets of bronze for them. (NKJV)

(Revelation 3:12) "He who overcomes, I will make him a pillar in the temple of My God, and he shall go out no more. And I will write on him the name of My God and the name of the city of My God, the New Jerusalem, which comes down out of heaven from My God. And I will write on him My new name. (NKJV)

Chapter 27

Chapter 28

A **Prophet** is one who speaks to the People on behalf of God

A **Priest** is one who intercedes for the people to God, speaking to God on behalf of the People

A **King** is one who rules in the place of God

Christ means anointed and three offices that one needed to be aniointed in the Old Testament which Jesus fullfills is that of Prophet , Priest, and King.

Prophets was at times anointed

(1 Kings 19:16) "Also you shall anoint Jehu the son of Nimshi as king over Israel. **And Elisha the son of Shaphat of Abel Meholah you shall anoint as prophet in your place**. (NKJV)

Priest was anointed

(Exodus 28:41) "So you shall put them on Aaron your brother and on his sons with him**. You shall anoint them, consecrate them, and sanctify them, that they may minister to Me as priests**. (NKJV)

Kings was anointed

2 Samuel 3:39 "And I am weak today, **though anointed king**; and these men, the sons of Zeruiah, are too harsh for me. The LORD shall repay the evildoer according to his wickedness."

1Chronicles 14:8 ¶ Now when the Philistines heard **that David had been anointed king** over all Israel, all the Philistines went up to search for David. And David heard of it and went out against them.

Chapter 29

Chapter 30

Exodus 30:1-10 The Altar of Incense

The Altar of Incense

Christ Jesus offering on the cross became a sweet-smelling aroma to God the Father on our behalf

(Exodus 30:1-10) "You shall make an altar to burn incense on; you shall make it of acacia wood. "A cubit shall be its length and a cubit its width-it shall be square-and two cubits shall be its height. Its horns shall be of one piece with it. "And you shall overlay its top, its sides all around, and its horns with pure gold; and you shall make for it a molding of gold all around. "Two gold rings you shall make for it, under the molding on both its sides. You shall place them on its two sides, and they will be holders for the poles with which to bear it. "You shall make the poles of acacia wood, and overlay them with gold. "And you shall put it before the veil that is before the ark of the Testimony, before the mercy seat that is over the Testimony, where I will meet with you. "Aaron shall burn on it sweet incense every morning; when he tends the lamps, he shall burn incense on it. "And when Aaron lights the lamps at twilight, he shall burn incense on it, a perpetual incense before the LORD throughout your generations. "You shall not offer strange incense on it, or a burnt offering, or a grain offering; nor shall you pour a drink offering on it. "And Aaron shall make atonement upon its horns once a year with the blood of the sin offering of atonement; once a year he shall make atonement upon it throughout your generations. It is most holy to the LORD." (NKJV)

(2 Corinthians 2:15) For we are to God the fragrance of Christ among those who are being saved and among those who are perishing. (NKJV)

(Ephesians 5:2) And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma. (NKJV)

Exodus 30:17-21 The Bronze Laver

The Bronze Laver

Just Like the Priest washed their hands and feet to serve in the Tabernacle so do we need to constantly wash in the blood of Jesus Christ which cleanses us from sin to serve him

(Exodus 30:17-21) Then the LORD spoke to Moses, saying: "You shall also make a laver of bronze, with its base also of bronze, for washing. You shall put it between the tabernacle of meeting and the altar. And you shall put water in it, "for Aaron and his sons shall wash their hands and their feet in water from it. "When they go into the tabernacle of meeting, or when they come near the altar to minister, to burn an offering made by fire to the LORD, they shall wash with water, lest they die. "So they shall wash their hands and their feet, lest they die. And it shall be a statute forever to them-to him and his descendants throughout their generations." (NKJV)

(Zechariah 13:1) "In that day a fountain shall be opened for the house of David and for the inhabitants of Jerusalem, for sin and

for uncleanness. (NKJV)

(Hebrews 9:14) how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God? (NKJV)

What were frankincense and myrrh used for in biblical times?

Frankincense and myrrh was used to make perfumes

"The Shulamite Who is this coming out of the wilderness Like pillars of smoke, **Perfumed with myrrh and frankincense**, With all the merchant's fragrant powders?" Song 3:6 (NKJV)

Exodus 30 (KJV)[34] **And the LORD said unto Moses, Take unto thee** sweet spices, stacte, and onycha, and galbanum; these sweet spices with **pure frankincense**: of each shall there be a like weight:[35] **And thou shalt make it a perfume**, a confection after the art of the apothecary, tempered together, pure and holy:

Frankincense was also used for grain offering

Lev 2 (NKJV)[14] 'If you offer a grain offering of your firstfruits to the Lord, you shall offer for the grain offering of your firstfruits green heads of grain roasted on the fire, grain beaten from full heads.[15] And you shall put oil on it, and lay frankincense on it. It is a grain offering.[16] Then the priest shall burn the memorial portion: part of its beaten grain and part of its oil, with all the frankincense, as an offering made by fire to the Lord.

Frankincense was also use in making incense

Exodus 30 (NKJV)[34] **And the Lord said to Moses: "Take** sweet spices, stacte and onycha and galbanum, and **pure frankincense** with these sweet spices; there shall be equal amounts of each.[35] **You shall make of these an incense**, a compound according to the art of the perfumer, salted, pure, and holy

Myrrh was use to make the holy anointing oil to be use in the Tabernacle and latter Temple

Exodus 30 (NKJV)[23] "**Also take for yourself quality spices--**five hundred shekels of **liquid myrrh**, half as much sweet-smelling cinnamon (two hundred and fifty shekels), two hundred and fifty shekels of sweet-smelling cane,[24] five hundred shekels of cassia, according to the shekel of the sanctuary, and a hin of olive oil.[25] **And you shall make from these a holy anointing oil, an ointment compounded according to the art of the perfumer. It shall be a holy anointing oil.**

Both was used to give to Jesus as a infant by the Magi

"And when they had come into the house, they saw the young Child with Mary His mother, and fell down and worshiped Him. **And when they had opened their treasures, they presented gifts to Him**: gold, **frankincense, and myrrh**.— Mat 2:1

Myrrh was also given to our Lord while on the cross as a analgesic to relieve him of his pain

"Then they gave Him wine mingled with myrrh to drink, but He did not take it." Mar 15:23 (NKJV)

Myrrh was also used in preparing the body for burial

John 19 (NKJV)[39] And Nicodemus, who at first came to Jesus by night, **also came, bringing a mixture of myrrh** and aloes, about a hundred pounds.[40] **Then they took the body of Jesus, and bound it in strips of linen with the spices, as the custom of the Jews is to bury**.

Chapter 31

Why is there a contradiction in Isaiah 40:28? It was said "God never gets tired" whereas in Exodus 31:17, it was said, "God is tired and rests"?

I don't find it a contradiction , Let's read both passages then explain what it means

“It is a sign between Me and the children of Israel forever; for in six days the Lord made the heavens and the earth, and on the seventh day He rested and was refreshed.' "” Exo 31:17 (NKJV)

“Have you not known? Have you not heard? The everlasting God, the Lord, The Creator of the ends of the earth, Neither faints nor is weary. His understanding is unsearchable.” Isa 40:28 (NKJV)

God is in Ex 31 :17 is using anthropomorphic language which means he is speaking in a way that we humans could understand by using human terms like resting being refreshed, a means of telling us he finished creating and took a time from work and enjoyed what he created. Not that he literally needed a rest to get his strength.

Gen 2 (NKJV)[1] Thus the heavens and the earth, and all the host of them, were finished.[2] And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done.

The word used for refreshed in Exodus 31:17

נפשׁ

Is the word **nâphash** pronounce **naw-fash** which means to be refreshed, to breave , to be satisfied can be taken in both a literal sense and figuratively and in God's case it is figuratively meaning he was satisfied, enjoyed the moment he took from creating to look at what he had done. As a artist when he is done his painting takes time to refresh himself and look at what he or she had design this is the kind of refreshing God would take.

Because we read in Isaiah's passage above God does not get tired. Both passages can be taken as a paradox but not contradiction. Because we see from the Hebrew language and other scripture what is meant.

Chapter 32

Saudi Arabia is the Real Sinai

Galatians 4:25 for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children--
(NKJV)

The Sinfulness Of Sin by Ralph Venning {" They pray and endeavour to get pardon for the sins of those who hardly seek it for themselves. Sinners little think how much they are beholden to good men who pray for their salvation even when the

wicked seek their destruction. Thus Stephen asked God to forgive them: 'Lord, lay not this sin to their charge' (Acts 7.60). How earnestly did Abraham pray for mercy on behalf of Sodom, that if possible it might not be destroyed! When Israel had sinned a great sin and provoked the Lord, Moses mediates and intercedes for them and offers to die that they might live (Exodus 32.30-32). Now if they did not know that sin was a sinful thing, offensive to God and destructive to man, would they interpose in such a way? No, they would not. Thus good men witness against sin as the worst of evils."}

Is there actually a book of life in heaven?

Yes, if the Bible mentions it. Why not believe it?

The first time it is mentioned is in a conversion between Moses and God in Exodus when Moses is pleading with God to have mercy on Israel.

"Yet now, if You will forgive their sin-but if not, I pray, blot me out of Your book which You have written." And the LORD said to Moses, "Whoever has sinned against Me, I will blot him out of My book. (Exodus 32:32-33 NKJV)

And the last mention of it is found in Revelation when it states that whoever takes away from the book of Revelation they will not be written in the Book of life.

Re 22:19 and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the Book of Life, from the holy city, and from the things which are written in this book. (NKJV)

Verses 32-33

(Exodus 32:32-33) "Yet now, if You will forgive their sin-but if not, I pray, blot me out of Your book which You have written." And the LORD said to Moses, "Whoever has sinned against Me, I will blot him out of My book. (NKJV)

Jesus will never change his mind about us but confess us among all.

(Revelation 3:5) .....and I will not blot out his name from the Book of Life; but I will confess his name before My Father and before His angels. (NKJV)

God does not have a piece of paper with an eraser and a pencil and every time you sin or leave the walk he erases your name and when you come back he puts you back in it . For he wrote the book of Life and knows first hand who is in it . He wrote this book before the foundation of the world.

(Ephesians 1:4) even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love: (ASV)

(Revelation 13:8) And all that dwell on the earth shall worship him (the Beast) , every one whose name hath not been written from the foundation of the world in the book of life of the Lamb that hath been slain. (ASV)

John Gill (1697-1771 AD)A Reform Baptist Pastor in his commentary states {"**But I will confess his name before my Father and before his angels**; which shows that Christ has an exact and perfect knowledge of all the chosen ones, he knows them by name; and that he has a strong and affectionate love for them, and is not ashamed of them, of their cause, of their persons, and of their relation to him; and that he does and will own, acknowledge, and approve of them, both here and hereafter: and the confession he will make of them will be in their praise; in praise of their persons and the comeliness of them, which he has put upon them; and of their graces, though they are his own; and of their good works as the fruits of grace: and this will be made before his Father,who chose these persons, and gave them to him to preserve and save; and before the angels, who rejoice at their salvation and happiness; and this will be at the last day;"}

The Book of life was first mention by the mouth of Moses and Moses states this book is already writen.

(Exodus 32:32-33) "Yet now, if You will forgive their sin-but if not, I pray, blot me out of Your book which You have written." And the LORD said to Moses, "Whoever has sinned against Me, I will blot him out of My book. (NKJV)

This book tells us who will be in this New Heavens and New Earth . So this promise is important for all who desire to be part of this New Heavens and New Earth . They would want to be confess by Jesus before all.

Chapter 33

A Cleft of the Rock (Exo_33:22)

In Exodus 33, how is it that God was speaking to Moses face to face but then God said "but, you could not see my face, for no one may see me and live"? Furthermore, hasn't Adam, Eve, Cain, Noah, and perhaps Abraham seen God's face?

Here in that passage face to face they met in person and not in vision or dreams .

Num 12:6-8 KJV 6 And he said, Hear now my words: If there be a prophet among you, *I* the LORD will make myself known unto him in a vision, *and* will speak unto him in a dream. 7 My servant Moses *is* not so, who *is* faithful in all mine house. 8 With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses

For Moses was prostrated on his face to the ground those 40 days .

"And then I lay **prostrate** before Yahweh, as earlier, forty days and forty nights; I did not eat food and I did not drink water because of all your sins that you committed, by doing evil in the eyes of Yahweh and so provoking him. Deuteronomy 9:18 (LEB)

Where the LEB Bible uses the word prostate some other translation states I fell down before the Lord

Original: **נפל**

Transliteration: **nâphal**

Phonetic: **naw-fal'**

BDB Definition:

1.to fall, lie, be cast down, fail(Qal)to fallto fall (of violent death)to fall prostrate, prostrate oneself beforeto fall upon, attack, desert, fall away to, go away to, fall into the hand ofto fall short, fail, fall out, turn out, resultto settle, waste away, be offered, be inferior toto lie, lie prostrate(Hiphil)to cause to fall, fell, throw down, knock out, lay prostrateto overthrowto make the lot fall, assign by lot, apportion by lotto let drop, cause to fail (figuratively)to cause to fall(Hithpael)to throw or prostrate oneself, throw oneself uponto lie prostrate, prostrate oneself(Pilel) to fall
Origin: a primitive root

TWOT entry: 1392

Part(s) of speech: Verb

Strong's Definition: A primitive root; to *fall*, in a great variety of applications (intransitively or causatively, literally or figuratively): - be accepted, cast (down, self, [lots], out), cease, die, divide (by lot), (let) fail, (cause to, let, make, ready to) fall (away, down, -en, -ing), fell (-ing), fugitive, have [inheritance], inferior, be judged [by mistake for H6419], lay (along), (cause to) lie down, light (down), be (X hast) lost, lying, overthrow, overwhelm, perish, present (-ed, -ing), (make to) rot, slay, smite out, X surely, throw down.

Although he was speaking to God, his face was on the Floor . God did let him get up so to see his backside between the Rocks.

Exodus 33 (LEB)[20] But he said, "You are not able to see my face, because a human will not see me and live."[21] And Yahweh said, "There is a place with me, and you will stand on the rock.[22] And when my glory passes over, I will put you in the rock's crevice, and I will cover you with my hand until I pass over.[23] And I will remove my hand, and you will see my back, but my face will not be visible."

There are a number of People in the Old Testament that did got to see God.

Abraham

Genesis 18:1-3 KJV 1 And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; 2 And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw *them*, he ran to meet them from the tent door, and bowed himself toward the ground, 3 And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant:

Jacob

Genesis 32:29-30 KJV 29 And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name. And he said, Wherefore *is* it *that* thou dost ask after my name? And he blessed him there. 30 And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

Hagar

Genesis 16:13 KJV And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?

Seventy Elders

Exo 24 (NKJV)[9] Then Moses went up, also Aaron, Nadab, and Abihu, and seventy of the elders of Israel,[10] and they saw the God of Israel. And there was under His feet as it were a paved work of sapphire stone, and it was like the very heavens in its clarity.

Gideon

Judges 6:21-22 KJV 21 Then the angel of the LORD put forth the end of the staff that *was* in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight. 22 And when Gideon perceived that he *was* an angel of the LORD, Gideon said, Alas, O Lord GOD! for because I have seen an angel of the LORD face to face.

Samson's parents

Jdg 13:21-23 KJV 21 But the angel of the LORD did no more appear to Manoah and to his wife. Then Manoah knew that he *was* an angel of the LORD. 22 And Manoah said unto his wife, We shall surely die, because we have seen God. 23 But his wife said unto him, If the LORD were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have shewed us all these *things*, nor would as at this time have told us *such things* as these.

But did they got to see God the Father or was it God the Son (Jesus) who they saw?

Jesus stated

John 8 (LEB)[56] Abraham your father rejoiced that he would see my day, and he saw it and was glad."[57] So the Jews said to him, "You are not yet fifty years old, and have you seen Abraham?"[58] Jesus said to them, "Truly, truly I say to you, before Abraham was, I am!"

But either way they did get to See God. When it comes to Abraham I believe he saw all three of them. The Bible has many paradoxes which sometimes it is hard to understand but one thing is true at that time Moses was forbidden to see God but he did saw him in the mount of transfiguration in glory.

Matthew 17 (LEB)[1] And after six days Jesus took along Peter and James and John his brother, and led them up on a high mountain by themselves.[2] And he was transfigured before them, and his face shone like the sun, and his clothing became bright as the light.[3] And behold, Moses and Elijah appeared to them, talking with him.

Chapter 34

The LORD God... Gracious (Exo_34:6)

The Sinfulness Of Sin by Ralph Venning {"Though the light shines, yet man's darkness comprehends it not (John 1.5). Ah, how blind is the man, who at mid-day, when the sun shines in full strength, cannot see it! It was no great wonder that the law was darkness to man, for Moses had a veil on his face. But that the Gospel, the clearest light that ever shone in the worlds, that Christ himself, the brightness of his Father's glory, should not be comprehended--oh, marvellous darkness!"}

James Ussher {" The tables in Moses' hands were excellent things, God made the first tables with his own hand, and perchance they may be therein typical, when these were broken, Moses makes the second, these not so excellent as the former, though I should esteem a piece of these more excellent than all the relics of the papists, for there was something of the first in them, God writes them with his own finger."}

Ex 34:26 "The first of the firstfruits of your land you shall bring to **the house of the LORD** your God. You shall not boil a young goat in its mother's milk."

House of YHWH Temple

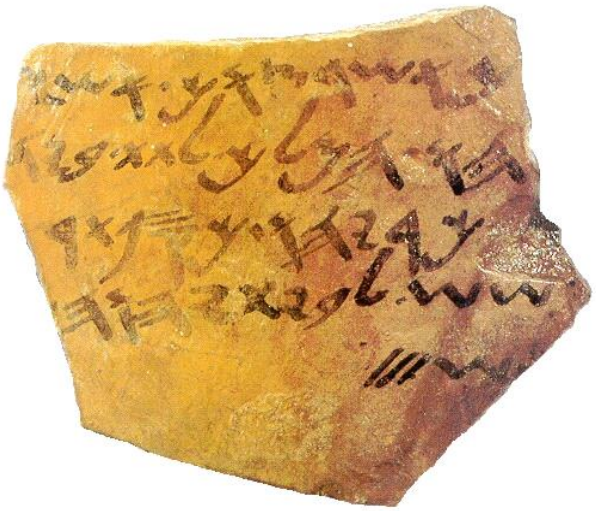


Image credit: K. C. Hanson

900 BC

Just as you commanded, Ashyahu the king, to give by the hand of Zekaryahu, silver of Tarshish to the house of Yahweh, 3 Shekels.

(Translation by Jeff A. Benner)

Chapter 35

Chapter 36

Chapter 37

Chapter 38

Chapter 39

Where did the clothes that Moses gave to Aaron and his sons come from?

From the plunder they received from the Egyptians. Which was used for Moses to make the clothes by the hands Bezalel and Aholiab who was gifted in making clothes and other things for Aaron and his son's.

Exodus 3:22 But every woman shall ask of her neighbor, namely, of her who dwells near her house, articles of silver, articles of gold, and clothing; and you shall put them on your sons and on your daughters. So you shall plunder the Egyptians."

Exodus 11:2-3 Speak now in the hearing of the people, and let every man ask from his neighbor and every woman from her neighbor, articles of silver and articles of gold."And the Lord gave the people favor in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants and in the sight of the people.

Exodus 35:30-35 And Moses said to the children of Israel, "See, the Lord has called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah; and He has filled him with the Spirit of God, in wisdom and understanding, in knowledge and all manner of workmanship, to design artistic works, to work in gold and silver and bronze, in cutting jewels for setting, in carving wood, and to work in all manner of artistic workmanship. "And He has put in his heart the ability to teach, in him and Aholiab the son of Ahisamach, of the tribe of Dan. He has filled them with skill to do all manner of work of the engraver and the designer and the tapestry maker, in blue, purple, and scarlet thread, and fine linen, and of the weaver—those who do every work and those who design artistic works.

Exodus 39:1-31 Of the blue, purple, and scarlet thread they made garments of ministry, for ministering in the holy place, and made the holy garments for Aaron, as the Lord had commanded Moses. Making the Ephod. He made the ephod of gold, blue, purple, and scarlet thread, and of fine woven linen. And they beat the gold into thin sheets and cut it into threads, to work it in with the blue, purple, and scarlet thread, and the fine linen, into artistic designs. They made shoulder straps for it to couple it together; it was coupled together at its two edges. And the intricately woven band of his ephod that was on it was of the same workmanship, woven of gold, blue, purple, and scarlet thread, and of fine woven linen, as the Lord had commanded Moses. And they set onyx stones, enclosed in settings of gold; they were engraved, as signets are engraved, with the names of the sons of Israel. He put them on the shoulders of the ephod as memorial stones for the sons of Israel, as the Lord had commanded Moses. And he made the breastplate, artistically woven like the workmanship of the ephod, of gold, blue, purple, and scarlet thread, and of fine woven linen. They made the breastplate square by doubling it; a span was its length and a span its width when doubled. And they set in it four rows of stones: a row with a sardius, a topaz, and an emerald was the first row; the second row, a turquoise, a sapphire, and a diamond; the third row, a jacinth, an agate, and an amethyst; the fourth row, a beryl, an onyx, and a jasper. They were enclosed in settings of gold in their mountings. There were twelve stones according to the names of the sons of Israel: according to their names, engraved like a signet, each one with its own name according to the twelve tribes. And they made chains for the breastplate at the ends, like braided cords of pure gold. They also made two settings of gold and two gold rings, and put the two rings on the two ends of the breastplate. And they put the two braided chains of gold in the two rings on the ends of the breastplate. The two ends of the two braided chains they fastened in the two settings, and put them on the shoulder straps of the ephod in the front. And they made two rings of gold and put them on the two ends of the breastplate, on the edge of it, which was on the inward side of the ephod. They made two other gold rings and put them on the two shoulder straps, underneath the ephod toward its front, right at the seam above the intricately woven band of the ephod. And they bound the breastplate by means of its rings to the rings of the ephod with a blue cord, so that it would be above the intricately woven band of the ephod, and that the breastplate would not come loose from the ephod, as the Lord had commanded Moses. He made the robe of the ephod of woven work, all of blue. And there was an opening in the middle of the robe, like the opening in a coat of mail, with a woven binding all around the opening, so that it would not tear. They made on the hem of the robe pomegranates of blue, purple, and scarlet, and of fine woven linen. And they made bells of pure gold, and put the bells between the pomegranates on the hem of the robe all around between the pomegranates: a bell and a pomegranate, a bell and a pomegranate, all around the hem of the robe to minister in, as the Lord had commanded Moses. They made tunics, artistically woven of fine linen, for Aaron and his sons, a turban of fine linen, exquisite hats of fine linen, short trousers of fine woven linen, and a sash of fine woven linen with blue, purple, and scarlet thread, made by a weaver, as the Lord had commanded Moses. Then they made the plate of the holy crown of pure gold, and wrote on it an inscription like the engraving of a signet: HOLINESS TO THE Lord. And they tied to it a blue cord, to fasten it above on the turban, as the Lord had commanded Moses.

Chapter 40

A) On the 1st day of the 1st month The first month of the year Abib (later called Nisan) that is between March/April

you shall set up the tabernacle of the tent of meeting.

B) And it came to pass in the first month The first month of the year Abib (later called Nisan) that is between March/April of the second year, on the first day of the month, that the tabernacle was raised up.

Verse 26

(Exodus 40:26) He put the gold altar in the tabernacle of meeting in front of the veil; (NKJV)

Apologetic Note : 1) You raise an interesting point about "doublets" and the making of the Ark of the Covenant, but I believe the biblical text presents a consistent and complementary account, not a contradiction. The distinction lies in the roles of command/authority versus craftsmanship/execution. Moses' Role: Divine Authority and Instruction Exodus 25:10-22 clearly shows God giving Moses the direct command and detailed specifications for the Ark's construction on Mount Sinai. Moses is the conduit of divine will. Exodus 35:10-19 further demonstrates Moses acting as the leader, instructing the people and calling for skilled artisans to come forward to perform the work according to God's blueprint. Bezalel's Role: Inspired Skill and Execution Exodus 31:1-5 and Exodus 35:30-35 explicitly state that Bezalel was chosen by God and filled with the Spirit of God for the very purpose of carrying out the detailed craftsmanship for the Tabernacle and its furnishings, including the Ark. This highlights his divinely gifted expertise. Exodus 37:1-9 then narrates Bezalel's actual construction of the Ark, faithfully following the precise instructions Moses had received from God. This is analogous to an architect designing a building (God's plan), a general contractor overseeing the entire project (Moses' leadership), and skilled builders performing the actual construction (Bezalel and his team). All are essential, and their roles are distinct but complementary, not contradictory. Regarding your reference to Exodus 40:26, this verse actually describes the placement of the golden altar (for incense) in the Tabernacle. The placement of the Ark of the Covenant is described in Exodus 40:21, which states, "He brought the ark into the tabernacle and put the curtain in place, and so he shielded the ark of the covenant, as the Lord had commanded Moses." These verses speak to Moses installing the completed furnishings as instructed by God, not to the initial act of their making. Therefore, the narrative consistently portrays Moses as the recipient of God's commands and the delegator of tasks, while Bezalel is the divinely empowered craftsman who executes those commands. There's no contradiction; rather, it's a clear depiction of how a major project of divine origin was organized and completed.

03) Leviticus 1630–1523 ,1445-1405 , 1450-1410 , 1275-1235 B.C

Chapter 01

Chapter 02

Chapter 03

Chapter 04

Chapter 05

Spirit of Jealousy is a demon , Notice how it comes upon a man and at the moment of it coming upon him, he becomes jealousy . Not only does it comes upon him when she is cheating but at times when she is innocent.

Spirit of jealousy of ones spouse

(Numbers 5:14) 'if the **spirit of jealousy comes upon him and he becomes jealous of his wife**, who has defiled herself; or if **the spirit of jealousy comes upon him and he becomes jealous of his wife**, although she has not defiled herself- (NKJV)

(Numbers 5:30) 'or when **the spirit of jealousy comes upon a man, and he becomes jealous of his wife**; then he shall stand the

woman before the LORD, and the priest shall execute all this law upon her. (NKJV)

Jealousy is also known as works of the flesh

(Galatians 5:19-20) Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, (NKJV)

God also gets jealous for us but his jealousy is differant become we are his creation and what he wants is the best for us and he knows what is not good for us will do us harm at the end .

Exodus 20:5 you shall not bow down to them nor serve them. For I, the LORD your God, am a jealous God, visiting the iniquity of the fathers on the children to the third and fourth generations of those who hate Me,

Exodus 34:14 '(for you shall worship no other god, for the LORD, whose name is Jealous, is a jealous God),

Deutermony 4:24 "For the LORD your God is a consuming fire, a jealous God.

Deutermony 5:9 you shall not bow down to them nor serve them. For I, the LORD your God, am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generations of those who hate Me,

Deutermony 6:15 '(for the LORD your God is a jealous God among you), lest the anger of the LORD your God be aroused against you and destroy you from the face of the earth.

Joshua 24:19 But Joshua said to the people, "You cannot serve the LORD, for He is a holy God. He is a jealous God; He will not forgive your transgressions nor your sins.(NKJV)

(James 4:4-5) Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God. Or do you think that the Scripture says in vain, "The Spirit who dwells in us yearns jealously"? (NKJV)

Chapter 06

Chapter 07

Chapter 08

Chapter 09

Chapter 10

Does fire devour Nadab and Abihu but not their tunics (leviticus, hermeneutics)?

The Bible does not say their tunics didn't get devour

Leviticus 10 (KJV)[1] And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not.[2] And there went out fire from the LORD, and devoured them, and they died before the LORD.

But we told about Daniel's friends tunics not being Burt.

Daniel 3: (NKJV)[21] Then these men were bound in their coats, their trousers, their turbans, and their other garments, and were cast into the midst of the burning fiery furnace.[27] And the satraps, administrators, governors, and the king's counselors gathered together, and they saw these men on whose bodies the fire had no power; the hair of their head was not singed nor were their garments affected, and the smell of fire was not on them.

Chapter 11

Scientific Foreknowledge of Modren Medical Practices:

Leviticus 11 prescribes dietary laws that align with modern understanding of food hygiene and the avoidance of certain disease vectors.

The Epistle of Barnabas Chapter 10 {" **Chapter X.-Spiritual Significance of the Precepts of Moses Respecting Different Kinds of Food.**

Now, wherefore did Moses say, "Thou shalt not eat the swine, nor the eagle, nor the hawk, nor the raven, nor any fish which is not possessed of scales? " He embraced three doctrines in his mind [in doing so]. Moreover, the Lord saith to them in Deuteronomy, "And I will establish my ordinances among this people." Is there then not a command of God they should not eat [these things]? There is, but Moses spoke with a spiritual reference. For this reason he named the swine, as much as to say, "Thou shalt not join thyself to men who resemble swine." For when they live in pleasure, they forget their Lord; but when they come to want, they acknowledge the Lord. And [in like manner] the swine, when it has eaten, does not recognize its master; but when hungry it cries out, and on receiving food is quiet again. "Neither shalt thou eat," says he "the eagle, nor the hawk, nor the kite, nor the raven." "Thou shalt not join thyself," he means, "to such men as know not how to procure food for themselves by labour and sweat, but seize on that of others in their iniquity, and although wearing an aspect of simplicity, are on the watch to plunder others." So these birds, while they sit idle, inquire how they may devour the flesh of others, proving themselves pests [to all] by their wickedness. "And thou shalt not eat," he says, "the lamprey, or the polypus, or the cuttlefish." He means, "Thou shalt not join thyself or be like to such men as are ungodly to the end, and are condemned to death." In like manner as those fishes, above accursed, float in the deep, not swimming [on the surface] like the rest, but make their abode in the mud which lies at the bottom. Moreover, "Thou shall not," he says, "eat the hare." Wherefore? "Thou shall not be a corrupter of boys, nor like unto such." Because the hare multiplies, year by year, the places of its conception; for as many years as it lives so many it has. Moreover, "Thou shall not eat the hyena." He means, "Thou shall not be an adulterer, nor a corrupter, nor be like to them that are such." Wherefore? Because that animal annually changes its sex, and is at one time male, and at another female. Moreover, he has rightly detested the weasel. For he means, "Thou shalt not be like to those whom we hear of as committing wickedness with the mouth, on account of their uncleanness; nor shall thou be joined to those impure women who commit iniquity with the mouth. For this animal conceives by the mouth." Moses then issued140 three doctrines concerning meats with a spiritual significance; but they received them according to fleshly desire, as if he had merely spoken of [literal] meats. David, however, comprehends the knowledge of the three doctrines, and speaks in like manner: "Blessed is the man who hath not walked in the counsel of the ungodly," even as the fishes [referred to] go in darkness to the depths [of the sea]; "and hath not stood in the way of sinners," even as those who profess to fear the Lord, but go astray like swine; "and hath not sat in the seat of scorners," even as those birds that lie in wait for prey. Take a full and firm grasp of this spiritual knowledge. But Moses says still further, "Ye shall eat every animal that is cloven-footed and ruminant." What does he mean? [The ruminant animal denotes him] who, on receiving food, recognizes Him that nourishes him, and being satisfied by Him, is visibly made glad. Well spake [Moses], having respect to the commandment. What, then, does he mean? That we ought to join ourselves to those that fear the Lord, those who meditate in their heart on the commandment which they have received, those who both utter the judgments of the Lord and observe them, those who know that meditation is a work of gladness, and who ruminate upon the word of the Lord. But what means the cloven-footed? That the righteous man also walks in this world, yet looks forward to the holy state [to come]. Behold how well Moses legislated. But how was it possible for them to understand or comprehend these things? We then, rightly understanding his commandments, explain them as the Lord intended. For this purpose He circumcised our ears and our hearts, that we might understand these things. "}

Is Eating Pork a sin as a Christian?

No , it is not a sin to eat , or not to eat pork In the New Testament, Christians are free to eat or not to eat pork .

Mark 7 (LEB)[18] And he said to them, “So are you also without understanding? Do you not understand that everything that is outside that goes into a person is not able to defile him?[19] **For it does not enter into his heart but into his stomach, and goes out into the latrine”—thus declaring all foods clean.**[20] And he said, “What comes out of a person, that defiles a person.[21] For from within, from the heart of people, come evil plans, sexual immoralities, thefts, murders,[22] adulteries, acts of greed, malicious deeds, deceit, licentiousness, envy, abusive speech, pride, foolishness.[23] All these evil things come from within and defile a person.”

Acts 10 (NKJV)[10] Then he became very hungry and wanted to eat; but while they made ready, he fell into a trance [11] and saw heaven opened and an object like a great sheet bound at the four corners, descending to him and let down to the earth.[12] **In it were all kinds of four-footed animals of the earth, wild beasts, creeping things, and birds of the air.[13] And a voice came to him, "Rise, Peter; kill and eat."[14] But Peter said, "Not so, Lord! For I have never eaten anything common or unclean."[15] And a voice spoke to him again the second time, "What God has cleansed you must not call common."**[16] This was done three times. And the object was taken up into heaven again.

Rom 14 (NKJV)[1] Receive one who is weak in the faith, but not to disputes over doubtful things.[2] For one believes he may eat all things, but he who is weak eats only vegetables.[3] **Let not him who eats despise him who does not eat, and let not him who does not eat judge him who eats; for God has received him.**

1Tim 4 (NKJV)[3] forbidding to marry, and **commanding to abstain from foods which God created to be received with thanksgiving by those who believe and know the truth.[4] For every creature of God is good, and nothing is to be refused if it is received with thanksgiving;[5] for it is sanctified by the word of God and prayer.**

He is free to eat and you are free not to eat . So enjoy your freedom in Christ. He can't judge you for not eating and you should not judge him for eating we are not under the Old Testament laws and regulations.

“In that He says, "A new covenant," He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away.” Heb 8:13 (NKJV)

We follow the New Testament in reference to what we should do and not do.

Chapter 12

Chapter 13

Scientific Foreknowledge of Modren Medical Practices:

Leviticus 13:46 describes lepers dwelling outside the camp, indicating an understanding of the contagious nature of leprosy and the importance of isolation.

Chapter 14

Verse 3

(Leviticus 14:3) "And the priest shall go out of the camp, and the priest shall examine him; and indeed, if the leprosy is healed in the leper, (NKJV)

A leper or anyone unclean was not allowed in Jerusalem , that is why the priest had to go outside the camp

(Leviticus 13:45-46) "Now the leper on whom the sore is, his clothes shall be torn and his head bare; and he shall cover his mustache, and cry, 'Unclean! Unclean!' "He shall be unclean. All the days he has the sore he shall be unclean. He is unclean, and he shall dwell alone; his dwelling shall be outside the camp. (NKJV)

(Numbers 5:1-4) And the LORD spoke to Moses, saying: "Command the children of Israel that they put out of the camp every leper, everyone who has a discharge, and whoever becomes defiled by a corpse. "You shall put out both male and female; you shall put them outside the camp, that they may not defile their camps in the midst of which I dwell." And the children of Israel did so, and put them outside the camp; as the LORD spoke to Moses, so the children of Israel did. (NKJV)

(Numbers 12:10-15) And when the cloud departed from above the tabernacle, suddenly Miriam became leprous, as white as snow. Then Aaron turned toward Miriam, and there she was, a leper. So Aaron said to Moses, "Oh, my lord! Please do not lay this sin on us, in which we have done foolishly and in which we have sinned. "Please do not let her be as one dead, whose flesh is half consumed when he comes out of his mother's womb!" So Moses cried out to the LORD, saying, "Please heal her, O God, I pray!" Then the LORD said to Moses, "If her father had but spit in her face, would she not be shamed seven days? Let her be shut out of the camp seven days, and afterward she may be received again." So Miriam was shut out of the camp seven days, and the people did not journey till Miriam was brought in again. (NKJV)

Chapter 15

Chapter 16

We see in the book of Levitcus two goats that are a type our shallow of Jesus in the Old Testament. One of these goats was to die for the sins of the people of Israel and the other was to be let loose in the wilderness as a symbol that the sins of the people was removed.

(Leviticus 16:7-10) "He shall take the two goats and present them before the LORD at the door of the tabernacle of meeting. "Then Aaron shall cast lots for the two goats: one lot for the LORD and the other lot for the scapegoat. "And Aaron shall bring the goat on which the LORD'S lot fell, and offer it as a sin offering. "But the goat on which the lot fell to be the scapegoat shall be presented alive before the LORD, to make atonement upon it, and to let it go as the scapegoat into the wilderness. (NKJV)

I edited the following in Leviticus due to the time

(Leviticus 16:15-22) "Then he shall kill the goat of the sin offering, which is for the people, bring its blood inside the veil, ..."So he shall make atonement for the Holy Place, because of the uncleanness of the children of Israel, and because of their transgressions, for all their sins; ..... that he may make atonement for himself, for his household, and for all the assembly of Israel. "And he shall go out to the altar that is before the LORD, and make atonement for it, ..."Then he shall sprinkle some of the blood on it with his finger seven times, cleanse it, and consecrate it from the uncleanness of the children of Israel. "And when he has made an end of atoning for the Holy Place, the tabernacle of meeting, and the altar, he shall bring the live goat. "Aaron shall lay both his hands on the head of the live goat, confess over it all the iniquities of the children of Israel, and all their transgressions, concerning all their sins, putting them on the head of the goat, and shall send it away into the wilderness by the hand of a suitable man. "The goat shall bear on itself all their iniquities to an uninhabited land; and he shall release the goat in the wilderness. (NKJV)

The Word for scapegoat in hebrew is aza'zel and it means "goat of departure". While it is true that name aza'zel is also a name of a fallen angel mention in the book of Enoch 10 which by the way which was never to be release from hell. Athough I have a great respect and love for the book of Enoch. I don't think the Goat is a demon or fallen angel. Like some people like to say. The name in itself doesn't mean fallen angel or demon. If that was the case then our sins would of already been atone for not by Jesus or the devil but this angel. The seven day advantist church teaches the devil is represented in this goat and he will one day pay for our sins in the lake of fire which is completely wrong according to the Bible . A angel can not remove our sins. But God as a man can. And that is what Jesus is , God and man . Let's read Hebrews 2:14-18. We will explain this in a other time .

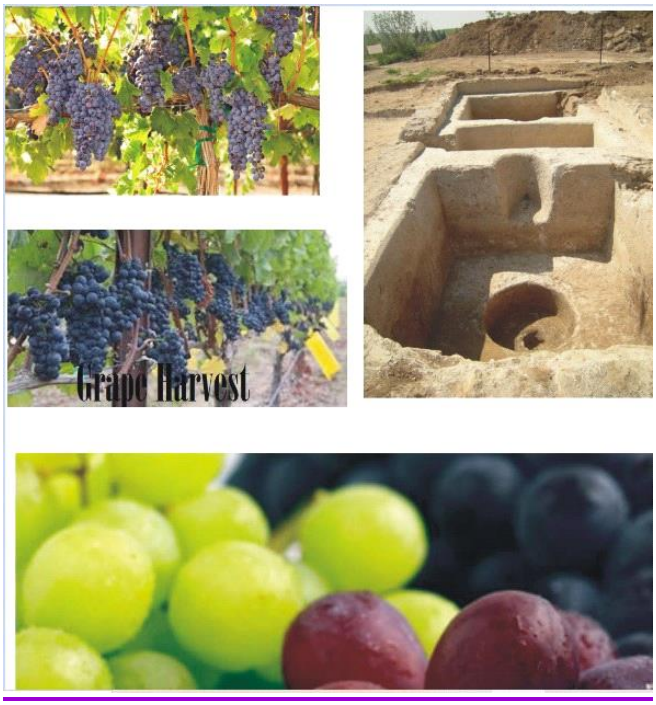
(Hebrews 2:14-18) Since then the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil; and might deliver those who through fear of death were subject to slavery all their lives. **For assuredly He does not give help to angels**, but He gives help to the descendant of Abraham. Therefore, He had to be made like His brethren in all things, that He might become a merciful and faithful high priest in things pertaining to God, **to make propitiation for the sins of the people**. For since He Himself was tempted in that which He has suffered, He is able to come to the aid of those who are tempted. (NASB)

Notice that it states " . For assuredly He does not give help to angels" It means Jesus came not to redeam angels , He came to redeam us humans . This passage will be explain in a greater detail in a other chapter . But I want you to know that Jesus had to come as a man to help humanity. If he would have come as a angel , he would of only been able to help angels and not us humans . Both goats represents Jesus in the Old Testament. I know that there are cults that would say that one goat represents Jesus and the other the devil but nowhere in the Bible do we read of the devil paying for our sins . In these two goats one sees Jesus death, resurrection and assent to heaven which by our sins is completely remove from us in Christ. In Jesus we don't just see our sins atone for but completely removed . Jesus come to earth to remove our sins. These cults would have the devil recieve glory in the lake of fire as the remover of our sins when the scripture tells us plan that Christ is the remover of our sins and that is him alone with no help from the enemy . For a religion to teach the devil as the remover of our sins is to show who they belong to, for they have a other gospel.

The Epistle of Barnabas {" **Chapter VII.-Fasting, and the Goat Sent Away, Were Types of Christ.**

Understand, then, ye children of gladness, that the good Lord has foreshown all things to us, that we might know to whom we ought for everything to render thanksgiving and praise. If therefore the Son of God, who is Lord [of all things], and who will judge the living and the dead, suffered, that His stroke might give us life, let us believe that the Son of God could not have suffered except for our sakes. Moreover, when fixed to the cross, He had given Him to drink vinegar and gall. Hearken how the priests of the people84 gave previous indications of this. His commandment having been written, the Lord enjoined, that whosoever did not keep the fast should be put to death, because He also Himself was to offer in sacrifice for our sins the vessel of the Spirit, in order that the type established in Isaac when he was offered upon the altar might be fully accomplished. What, then, says He in the prophet? "And let them eat of the goat which is offered, with fasting, for all their sins." Attend carefully: "And let all the priests alone eat the inwards, unwashed with vinegar." Wherefore? Because to me, who am to offer my flesh for the sins of my new people, ye are to give gall with vinegar to drink: eat ye alone, while the people fast and mourn in sackcloth and ashes. [These things were done] that He might show that it was necessary for Him to suffer for them. How, then, ran the commandment? Give your attention. Take two goats of goodly aspect, and similar to each other, and offer them. And let the priest take one as a burnt-offering for sins. And what should they do with the other? "Accursed," says He, "is the one." Mark how the type of Jesus now comes out. "And all of you spit upon it, and pierce it, and encircle its head with scarlet wool, and thus let it be driven into the wilderness." And when all this has been done, he who bears the goat brings it into the desert, and takes the wool off from it, and places that upon a shrub which is called Rachia, of which also we are accustomed to eat the fruits when we find them in the field. Of this kind of shrub alone the fruits are sweet. Why then, again, is this? Give good heed. [You see] "one upon the altar, and the other accursed; "and why [do you behold] the one that is accursed crowned? Because they shall see Him then in that day having a scarlet robe about his body down to his feet; and they shall say, Is not this He whom we once despised, and pierced, and mocked, and crucified? Truly this is He who then declared Himself to be the Son of God. For how like is He to Him! With a view to this, [He required] the goats to be of goodly aspect, and similar, that, when they see Him then coming, they may be amazed by the likeness of the goat. Behold, then, the type of Jesus who was to suffer. But why is it that they place the wool in the midst of thorns? It is a type of Jesus set before the view of the Church. [They place the wool among thorns], that any one who wishes to bear it away may find it necessary to suffer much, because the thorn is formidable, and thus obtain it only as the result of suffering. Thus also, says He, "Those who wish to behold Me, and lay hold of My kingdom, must through tribulation and suffering obtain Me.""}

Chapter 17



Chapter 18

Verse 7

To do such a act with one's daughter or Father or mother was very unacceptable in ancient times as it is in our times

Leviticus 18:7 NKJV 7 'The nakedness of your father or the nakedness of your mother you shall not uncover. She is your mother; you shall not uncover her nakedness.

compare

Law code of Hammurabi 154 states {"If a free man has sexual relations with his daughter, that man shall be exiled. "}
Law code of Hammurabi 157 states {" If a free man has sexual relations with his mother after the death of his father, both of them shall be executed by burning."}

Verse 21

(Leviticus 18:21) 'And you shall not let any of your descendants pass through the fire to Molech, nor shall you profane the name of your God: I am the LORD. (NKJV)

He was National god of the Ammonites whose worship involved child sacrifice.

Josephus in Book 3, Chapter 12 {" 1. AS for adultery, Moses forbade it entirely, as esteeming it a happy thing that men should be wise in the affairs of wedlock; and that it was profitable both to cities and families that children should be known to be genuine. He also abhorred men's lying with their mothers, as one of the greatest crimes; and the like for lying with the father's wife, and with aunts, and sisters, and sons' wives, as all instances of abominable wickedness. He also forbade a man to lie with his wife when she was defiled by her natural purgation: and not to come near brute beasts; nor to approve of the lying with a male, which was to hunt after unlawful pleasures on account of beauty. To those who were guilty of such insolent behavior, he ordained death for their punishment."}

Chapter 19

Verse 3

In ancient times there was a high regard to the honor of ones parents if you didn't you would of been put to death.

Leviticus 19:3 NKJV 3 'Every one of you shall revere his mother and his father, and keep My Sabbaths: I am the LORD your God.

compare to

Law code of Hammurabi 195 states {"If a son strikes his father, his hand shall be cut off."}

Even Jesus said he who dishonor one's parents is worthy of death

Matthew 15:1-4 NKJV 1 Then the scribes and Pharisees who were from Jerusalem came to Jesus, saying, 2 "Why do Your disciples transgress the tradition of the elders? For they do not wash their hands when they eat bread." 3 He answered and said to them, "Why do you also transgress the commandment of God because of your tradition? 4 "For God commanded, saying, 'Honor your father and your mother'; and, 'He who curses father or mother, let him be put to death.'

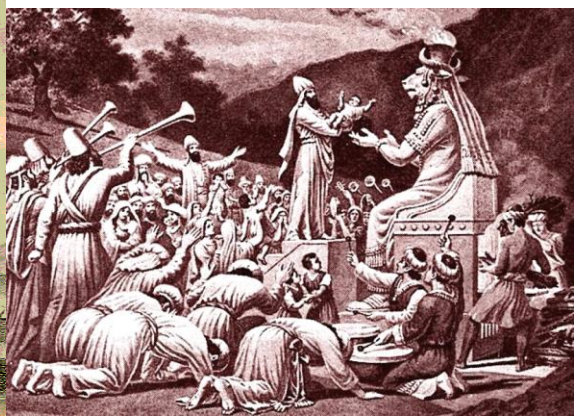
Chapter 20

Verses 2-5

(Leviticus 20:2-5) "Again, you shall say to the children of Israel: 'Whoever of the children of Israel, or of the strangers who dwell in Israel, who gives any of his descendants to Molech, he shall surely be put to death. The people of the land shall stone him with stones. 'I will set My face against that man, and will cut him off from his people, because he has given some of his descendants to Molech, to defile My sanctuary and profane My holy name. 'And if the people of the land should in any way hide their eyes from the man, when he gives some of his descendants to Molech, and they do not kill him, 'then I will set My face against that man and against his family; and I will cut him off from his people, and all who prostitute themselves with him to commit harlotry with Molech. (NKJV)

(Leviticus 18:21) 'And you shall not let any of your descendants pass through the fire to Molech, nor shall you profane the name of your God: I am the LORD. (NKJV)

who gives any of his descendants to Molech.....through the fire as a sacrifice. He was National god of the Ammonites whose worship involved child sacrifice.



Verse 6

(Leviticus 20:6) 'And the person who turns to mediums and familiar spirits, to prostitute himself with them, I will set My face against that person and cut him off from his people. (NKJV)

Time and time again the scripture warns us not to seek mediums or those who speak to the dead

(Leviticus 19:26) 'You shall not eat anything with the blood, nor shall you practice divination or soothsaying. (NKJV)

(Leviticus 19:31) 'Give no regard to mediums and familiar spirits; do not seek after them, to be defiled by them: I am the LORD your God. (NKJV)

(Leviticus 20:27) 'A man or a woman who is a medium, or who has familiar spirits, shall surely be put to death; they shall stone them with stones. Their blood shall be upon them.'" (NKJV)

(Deuteronomy 18:10-14) "There shall not be found among you anyone who makes his son or his daughter pass through the fire, or one who practices witchcraft, or a soothsayer, or one who interprets omens, or a sorcerer, "or one who conjures spells, or a medium, or a spiritist, or one who calls up the dead. "For all who do these things are an abomination to the LORD, and because of these abominations the LORD your God drives them out from before you. "You shall be blameless before the LORD your God. "For these nations which you will dispossess listened to soothsayers and diviners; but as for you, the LORD your God has not appointed such for you. (NKJV)

King Saul's death was because he consulted with a lady who was a medium with a famliar spirit

(1 Chronicles 10:13-14) So Saul died for his unfaithfulness which he had committed against the LORD, because he did not keep the word of the LORD, and also because he consulted a medium for guidance. But he did not inquire of the LORD; therefore He killed him, and turned the kingdom over to David the son of Jesse. (NKJV)

Verse 7

(Leviticus 20:7) 'Consecrate yourselves therefore, and be holy, for I am the LORD your God. (NKJV)

We are to be holy because the God we serve is holy

(Leviticus 11:44) 'For I am the LORD your God. You shall therefore consecrate yourselves, and you shall be holy; for I am holy.

Neither shall you defile yourselves with any creeping thing that creeps on the earth. (NKJV)

(Leviticus 19:2) "Speak to all the congregation of the children of Israel, and say to them: 'You shall be holy, for I the LORD your God am holy. (NKJV)

(Leviticus 20:26) 'And you shall be holy to Me, for I the LORD am holy, and have separated you from the peoples, that you should be Mine. (NKJV)

(1 Peter 1:15-17) but as He who called you is holy, you also be holy in all your conduct, because it is written, "Be holy, for I am holy." And if you call on the Father, who without partiality judges according to each one's work, conduct yourselves throughout the time of your stay here in fear; (NKJV)

Verse 10

(Leviticus 20:10) 'The man who commits adultery with another man's wife, he who commits adultery with his neighbor's wife, the adulterer and the adulteress, shall surely be put to death. (NKJV)

In the Law Code of Hammuradi writen a few hunndred years before it states {"If a man's wife is caught lying with another man , they shall bind them and throw them into the water ."}

Both speak of severe penalities for adultery

Chapter 21

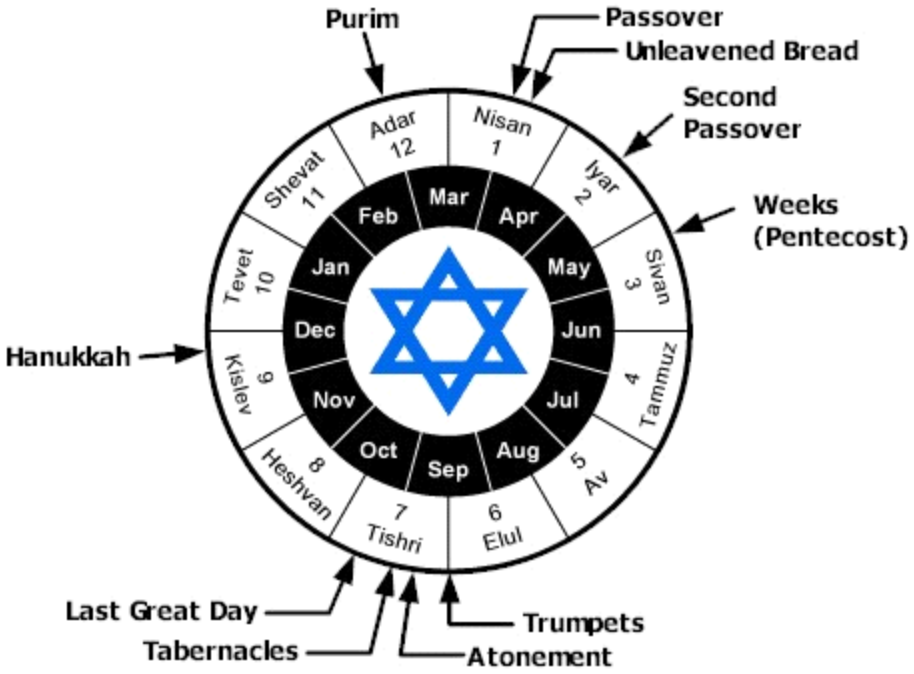
Josephus in Book 3, Chapter 12 {"2. As for the priests, he prescribed to them a double degree of purity for he restrained them in the instances above, and moreover forbade them to marry harlots. He also forbade them to marry a slave, or a captive, and such as got their living by cheating trades, and by keeping inns; as also a woman parted from her husband, on any account whatsoever. Nay, he did not think it proper for the high priest to marry even the widow of one that was dead, though he allowed that to the priests; but he permitted him only to marry a virgin, and to retain her. Whence it is that the high priest is not to come near to one that is dead, although the rest are not prohibited from coming near to their brethren, or parents, or children, when they are dead; but they are to be unblemished in all respects. He ordered that the priest who had any blemish, should have his portion indeed among the priests, but he forbade him to ascend the altar, or to enter into the holy house. He also enjoined them, not only to observe purity in their sacred ministrations, but in their daily conversation, that it might be unblamable also. And on this account it is that those who wear the sacerdotal garments are without spot, and eminent for their purity and sobriety: nor are they permitted to drink wine so long as they wear those garments. Moreover, they offer sacrifices that are entire, and have no defect whatsoever. "}

Chapter 22

Chapter 23

A) Speak to the children of Israel, saying, In the seventh month that is of Ethanim which falls on September/October

The Sacred Festivals



Josephus in Antiquities Of The Jews Book 3, Chapter 10 ("1. THE law requires, that out of the public expenses a lamb of the first year be killed every day, at the beginning and at the ending of the day; but on the seventh day, which is called the *Sabbath*, they kill two, and sacrifice them in the same manner. At the new moon, they both perform the daily sacrifices, and slay two bulls, with seven lambs of the first year, and a kid of the goats also, for the expiation of sins; that is, if they have sinned through ignorance.

2. But on the seventh month, which the Macedonians call *Hyperberetaeus*, they make an addition to those already mentioned, and sacrifice a bull, a ram, and seven lambs, and a kid of the goats, for sins.

3. On the tenth day of the same lunar month, they fast till the evening; and this day they sacrifice a bull, and two rams, and seven lambs, and a kid of the goats, for sins. And, besides these, they bring two kids of the goats; the one of which is sent alive out of the limits of the camp into the wilderness for the scapegoat, and to be an expiation for the sins of the whole multitude; but the other is brought into a place of great cleanness, within the limits of the camp, and is there burnt, with its skin, without any sort of cleansing. With this goat was burnt a bull, not brought by the people, but by the high priest, at his own charges; which, when it was slain, he brought of the blood into the holy place, together with the blood of the kid of the goats, and sprinkled the ceiling with his finger seven times, as also its pavement, and again as often toward the most holy place, and about the golden altar: he also at last brings it into the open court, and sprinkles it about the great altar. Besides this, they set the extremities, and the kidneys, and the fat, with the lobe of the liver, upon the altar. The high priest likewise presents a ram to God as a burnt-offering.

4. Upon the fifteenth day of the same month, when the season of the year is changing for winter, the law enjoins us to pitch tabernacles in every one of our houses, so that we preserve ourselves from the cold of that time of the year; as also that when we should arrive at our own country, and come to that city which we should have then for our metropolis, because of the temple therein to be built, and keep a festival for eight days, and offer burnt-offerings, and sacrifice thank-offerings, that we should then carry in our hands a branch of myrtle, and willow, and a bough of the palm-tree, with the addition of the pome citron: That the burnt-offering on the first of those days was to be a sacrifice of thirteen bulls, and fourteen lambs, and fifteen rams, with the addition of a kid of the goats, as an expiation for sins; and on the following days the same number of lambs, and of rams, with the kids of the goats; but abating one of the bulls every day till they amounted to seven only. On the eighth day all work was laid aside, and then, as we said before, they sacrificed to God a bullock, a ram, and seven lambs, with a kid of the goats, for an expiation of sins. And this is the accustomed solemnity of the Hebrews, when they pitch their tabernacles.

5. In the month of Xanthicus, which is by us called *Nisan*, and is the beginning of our year, on the fourteenth day of the lunar month, when the sun is in Aries, (for in this month it was that we were delivered from bondage under the Egyptians,) the law ordained that we should every year slay that sacrifice which I before told you we slew when we came out of Egypt, and which was called the *Passover;* and so we do celebrate this passover in companies, leaving nothing of what we sacrifice till the day following. The feast of unleavened bread succeeds that of the passover, and falls on the fifteenth day of the month, and continues seven days, wherein they feed on unleavened bread; on every one of which days two bulls are killed, and one ram, and seven lambs. Now these lambs are entirely burnt, besides the kid of the goats which is added to all the rest, for sins; for it is intended as a feast for the priest on every one of those days. But on the second day of unleavened bread, which is the sixteenth day of the month, they first partake of the fruits of the earth, for before that day they do not touch them. And while they suppose it proper to honor God, from whom they obtain this plentiful provision, in the first place, they offer the first-fruits of their barley, and that in the manner following: They take a handful of the ears, and dry them, then beat them small, and purge the barley from the bran; they then bring one tenth deal to the altar, to God; and, casting one handful of it upon the fire, they leave the rest for the use of the priest. And after this it is that they may publicly or privately reap their harvest. They also at this participation of the first-fruits of the earth, sacrifice a lamb, as a burnt-offering to God.

6. When a week of weeks has passed over after this sacrifice, (which weeks contain forty and nine days,) on the fiftieth day, which is Pentecost, but is called by the Hebrews *Asartha*, which signifies *Pentecost*, they bring to God a loaf, made of wheat flour, of two tenth deals, with leaven; and for sacrifices they bring two lambs; and when they have only presented them to God, they are made ready for supper for the priests; nor is it permitted to leave any thing of them till the day following. They also slay three bullocks for a burnt-offering, and two rams; and fourteen lambs, with two kids of the goats, for sins; nor is there anyone of the festivals but in it they offer burnt-offerings; they also allow themselves to rest on every one of them. Accordingly, the law prescribes in them all what kinds they are to sacrifice, and how they are to rest entirely, and must slay sacrifices, in order to feast upon them.

7. However, out of the common charges, baked bread [was set on the table of shew-bread], without leaven, of twenty-four tenth deals of flour, for so much is spent upon this bread; two heaps of these were baked, they were baked the day before the sabbath, but were brought into the holy place on the morning of the sabbath, and set upon the holy table, six on a heap, one loaf still standing over against another; where two golden cups full of frankincense were also set upon them, and there they remained till another sabbath, and then other loaves were brought in their stead, while the loaves were given to the priests for their food, and the frankincense was burnt in that sacred fire wherein all their offerings were burnt also; and so other frankincense was set upon the loaves instead of what was there before. The [high priest also, of his own charges, offered a sacrifice, and that twice every day. It was made of flour mingled with oil, and gently baked by the fire; the quantity was one tenth deal of flour; he brought the half of it to the fire in the morning, and the other half at night. The account of these sacrifices I shall give more accurately hereafter; but I think I have premised what for the present may be sufficient concerning them."}

Chapter 24

Chapter 25

A) Then shalt thou send abroad the loud trumpet on the tenth day of the seventh month that is of Ethanim which falls on September/October

The Price of His Redemption (Lev_25:52)

Josephus in Antiquities Of The Jews Book 3, Chapter 12{"3. And truly Moses gave them all these precepts, being such as were observed during his own lifetime; but though he lived now in the wilderness, yet did he make provision how they might observe the same laws when they should have taken the land of Canaan. He gave them rest to the land from ploughing and planting every seventh year, as he had prescribed to them to rest from working every seventh day; and ordered, that then what grew of its own accord out of the earth should in common belong to all that pleased to use it, making no distinction in that respect between their own countrymen and foreigners: and he ordained, that they should do the same after seven times seven years, which in all are fifty years; and that fiftieth year is called by the Hebrews *The Jubilee*, wherein debtors are freed from their debts, and slaves are set at liberty; which slaves became such, though they were of the same stock, by transgressing some of those laws the punishment

of which was not capital, but they were punished by this method of slavery. This year also restores the land to its former possessors in the manner following: - When the Jubilee is come, which name denotes *liberty*, he that sold the land, and he that bought it, meet together, and make an estimate, on one hand, of the fruits gathered; and, on the other hand, of the expenses laid out upon it. If the fruits gathered come to more than the expenses laid out, he that sold it takes the land again; but if the expenses prove more than the fruits, the present possessor receives of the former owner the difference that was wanting, and leaves the land to him; and if the fruits received, and the expenses laid out, prove equal to one another, the present possessor relinquishes it to the former owners. Moses would have the same law obtain as to those houses also which were sold in villages; but he made a different law for such as were sold in a city; for if he that sold it tendered the purchaser his money again within a year, he was forced to restore it; but in case a whole year had intervened, the purchaser was to enjoy what he had bought. This was the constitution of the laws which Moses learned of God when the camp lay under Mount Sinai, and this he delivered in writing to the Hebrews."}

Chapter 26

Verse 29

(Leviticus 26:29) You shall eat the flesh of your sons, and you shall eat the flesh of your daughters. (NKJV)

Because of Israel idolarty and rebellion God was to in the future cause famines that would cause them to eat their own children and their children to eat their parents.

(Deuteronomy 28:53) "You shall eat the fruit of your own body, the flesh of your sons and your daughters whom the LORD your God has given you, in the siege and desperate straits in which your enemy shall distress you. (NKJV)

(2 Kings 6:25-30) And there was a great famine in Samaria; and indeed they besieged it until a donkey's head was sold for eighty shekels of silver, and one-fourth of a kab of dove droppings for five shekels of silver. Then, as the king of Israel was passing by on the wall, a woman cried out to him, saying, "Help, my lord, O king!" And he said, "If the LORD does not help you, where can I find help for you? From the threshing floor or from the winepress?" Then the king said to her, "What is troubling you?" And she answered, "This woman said to me, 'Give your son, that we may eat him today, and we will eat my son tomorrow.' "So we boiled my son, and ate him. And I said to her on the next day, 'Give your son, that we may eat him'; but she has hidden her son." Now it happened, when the king heard the words of the woman, that he tore his clothes; and as he passed by on the wall, the people looked, and there underneath he had sackcloth on his body. (NKJV)

(Jeremiah 19:9) "And I will cause them to eat the flesh of their sons and the flesh of their daughters, and everyone shall eat the flesh of his friend in the siege and in the desperation with which their enemies and those who seek their lives shall drive them to despair.'" (NKJV)

(Ezekiel 5:10) 'Therefore fathers shall eat their sons in your midst, and sons shall eat their fathers; and I will execute judgments among you, and all of you who remain I will scatter to all the winds. (NKJV)

Chapter 27

04) Numbers 1445-1405 B.C, 1450-1410 B.C or 1275-1235 B.C

Chapter 01

A) on the first day of the second month, Zif aka April / May

B)The second year after they had come out of the land of Egypt 14 months that is 377 days after the Exodus

C) and they assembled all the congregation together on the first day of the second month; of Zif which falls on April / May and they recited their ancestry by families, by their fathers' houses, according to the number of names, from 20 years old and above, each one individually.

Chapter 02

Chapter 03

Verses 1-3

(Numbers 3:1-3) Now these are the records of Aaron and Moses when the LORD spoke with Moses on Mount Sinai. And these are the names of the sons of Aaron: Nadab, the firstborn, and Abihu, Eleazar, and Ithamar. These are the names of the sons of Aaron, the anointed priests, whom he consecrated to minister as priests. (NKJV)

Numbers 3:1-3 JPS Now these are the generations of Aaron and Moses in the day that the LORD spoke with Moses in mount Sinai. And these are the names of the sons of Aaron: Nadab the first-born, and Abihu, Eleazar, and Ithamar. These are the names of the sons of Aaron, the priests that were anointed, whom he consecrated to minister in the priest's office.

Talmud states in Sanhedrin 19 B{"..... He who teaches the son of his neighbour the Torah, Scripture ascribes it to him as if he had begotten him, as it says " Now These are the Generations of Aaron and Moses" whilst futher on it is written "These are the names of the sons of Aaron": Thus teaching thee that Aaron begot and Moses taught them; hence they are called by his name..... "}

Chapter 04

Chapter 05

Verses 1-5

(Numbers 5:1-4) And the LORD spoke to Moses, saying: "Command the children of Israel that they put out of the camp every leper, everyone who has a discharge, and whoever becomes defiled by a corpse. "You shall put out both male and female; you shall put them outside the camp, that they may not defile their camps in the midst of which I dwell." And the children of Israel did so, and put them outside the camp; as the LORD spoke to Moses, so the children of Israel did. (NKJV)

What is interesting in this passage Jesus in the New Testament touched, cleanse and healed everyone of those types who the Law of Moses command to be put out of the camp.

1) Leper

(Matthew 8:2-4) And behold, a leper came and worshiped Him, saying, "Lord, if You are willing, You can make me clean." Then Jesus put out His hand and touched him, saying, "I am willing; be cleansed." Immediately his leprosy was cleansed. And Jesus said to him, "See that you tell no one; but go your way, show yourself to the priest, and offer the gift that Moses commanded, as a testimony to them." (NKJV)

(Matthew 26:6) And when Jesus was in Bethany at the house of Simon the leper, (NKJV)

(Luke 7:22) Jesus answered and said to them, "Go and tell John the things you have seen and heard: that the blind see, the lame

walk, the lepers are cleansed, the deaf hear, the dead are raised, the poor have the gospel preached to them. (NKJV)

(Luke 17:12-19) Then as He entered a certain village, there met Him ten men who were lepers, who stood afar off. And they lifted up their voices and said, "Jesus, Master, have mercy on us!" So when He saw them, He said to them, "Go, show yourselves to the priests." And so it was that as they went, they were cleansed. And one of them, when he saw that he was healed, returned, and with a loud voice glorified God, and fell down on his face at His feet, giving Him thanks. And he was a Samaritan. So Jesus answered and said, "Were there not ten cleansed? But where are the nine? "Were there not any found who returned to give glory to God except this foreigner?" And He said to him, "Arise, go your way. Your faith has made you well." (NKJV)

2) Everyone who has a discharge/ Issue of blood

(Matthew 9:20-22) And suddenly, a woman who had a flow of blood for twelve years came from behind and touched the hem of His garment. For she said to herself, "If only I may touch His garment, I shall be made well." But Jesus turned around, and when He saw her He said, "Be of good cheer, daughter; your faith has made you well." And the woman was made well from that hour. (NKJV)

(Mark 5:25-34) Now a certain woman had a flow of blood for twelve years, and had suffered many things from many physicians. She had spent all that she had and was no better, but rather grew worse. When she heard about Jesus, she came behind Him in the crowd and touched His garment. For she said, "If only I may touch His clothes, I shall be made well." Immediately the fountain of her blood was dried up, and she felt in her body that she was healed of the affliction. And Jesus, immediately knowing in Himself that power had gone out of Him, turned around in the crowd and said, "Who touched My clothes?" But His disciples said to Him, "You see the multitude thronging You, and You say, 'Who touched Me?'" And He looked around to see her who had done this thing. But the woman, fearing and trembling, knowing what had happened to her, came and fell down before Him and told Him the whole truth. And He said to her, "Daughter, your faith has made you well. Go in peace, and be healed of your affliction." (NKJV)

(Luke 8:43-48) Now a woman, having a flow of blood for twelve years, who had spent all her livelihood on physicians and could not be healed by any, came from behind and touched the border of His garment. And immediately her flow of blood stopped. And Jesus said, "Who touched Me?" When all denied it, Peter and those with him said, "Master, the multitudes throng and press You, and You say, 'Who touched Me?'" But Jesus said, "Somebody touched Me, for I perceived power going out from Me." Now when the woman saw that she was not hidden, she came trembling; and falling down before Him, she declared to Him in the presence of all the people the reason she had touched Him and how she was healed immediately. And He said to her, "Daughter, be of good cheer; your faith has made you well. Go in peace." (NKJV)

3) Whoever becomes defiled by a corpse (In this case he rose the dead).

(Luke 8:49-56) While He was still speaking, someone came from the ruler of the synagogue's house, saying to him, "Your daughter is dead. Do not trouble the Teacher." But when Jesus heard it, He answered him, saying, "Do not be afraid; only believe, and she will be made well." When He came into the house, He permitted no one to go in except Peter, James, and John, and the father and mother of the girl. Now all wept and mourned for her; but He said, "Do not weep; she is not dead, but sleeping." And they ridiculed Him, knowing that she was dead. But He put them all outside, took her by the hand and called, saying, "Little girl, arise." Then her spirit returned, and she arose immediately. And He commanded that she be given something to eat. And her parents were astonished, but He charged them to tell no one what had happened. (NKJV)

(Luke 7:11-15) Now it happened, the day after, that He went into a city called Nain; and many of His disciples went with Him, and a large crowd. And when He came near the gate of the city, behold, a dead man was being carried out, the only son of his mother; and she was a widow. And a large crowd from the city was with her. When the Lord saw her, He had compassion on her and said to her, "Do not weep." Then He came and touched the open coffin, and those who carried him stood still. And He said, "Young man, I say to you, arise." So he who was dead sat up and began to speak. And He presented him to his mother. (NKJV)

(John 11:37-44) And some of them said, "Could not this Man, who opened the eyes of the blind, also have kept this man from dying?" Then Jesus, again groaning in Himself, came to the tomb. It was a cave, and a stone lay against it. Jesus said, "Take away the stone." Martha, the sister of him who was dead, said to Him, "Lord, by this time there is a stench, for he has been dead four days." Jesus said to her, "Did I not say to you that if you would believe you would see the glory of God?" Then they took away the stone from the place where the dead man was lying. And Jesus lifted up His eyes and said, "Father, I thank You that You have heard Me. "And I know that You always hear Me, but because of the people who are standing by I said this, that they may

believe that You sent Me." Now when He had said these things, He cried with a loud voice, "Lazarus, come forth!" And he who had died came out bound hand and foot with graveclothes, and his face was wrapped with a cloth. Jesus said to them, "Loose him, and let him go." (NKJV)

In the New Testament we see Jesus as fullfilling and transforming the meaning of purity and defilement moving from a system of seperation to one of transformative inclusion through divine power.

Verse 14

(Numbers 5:14) 'if the spirit of jealousy comes upon him and he becomes jealous of his wife, who has defiled herself; or if the spirit of jealousy comes upon him and he becomes jealous of his wife, although she has not defiled herself- (NKJV)

Athough Jealousy is a manifestion of the flesh in referance to us humans

(Galatians 5:19-21) Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God. (NKJV)

It is also seen as a spirit here:

'if the spirit of jealousy comes upon him .....if the spirit of jealousy comes upon him .... The same we can see in the person of King Saul who a distressing spirit came upon him just as a spirit of jealousy comes upon a man to over power him in Numbers 5:14

(1 Samuel 16:15-16) And Saul's servants said to him, "Surely, a distressing spirit from God is troubling you. "Let our master now command your servants, who are before you, to seek out a man who is a skillful player on the harp; and it shall be that he will play it with his hand when the distressing spirit from God is upon you, and you shall be well." (NKJV)

(1 Samuel 18:10) And it happened on the next day that the distressing spirit from God came upon Saul, and he prophesied inside the house. So David played music with his hand, as at other times; but there was a spear in Saul's hand. (NKJV)

(1 Samuel 19:9) Now the distressing spirit from the LORD came upon Saul as he sat in his house with his spear in his hand. And David was playing music with his hand. (NKJV)

Chapter 06

Chapter 07

Chapter 08

Chapter 09

A) In the second month that is the month of Zif which falls on April / May

Chapter 10

A) Now it came to pass on the twentieth day of the second month of Zif which falls on April / May in the second year from the Exodus see Exodus 13 for the differant dates that the Exodus might of fallen on, that the cloud was taken up from above the tabernacle of the Testimony

Chapter 11

Chapter 12

Verses 6-8

All the other prophets after Moses when they recieved the word of God, it was by a vision or dream but not with Moses it was by Face to Face. God spoke to him as one who speak to a friend.

(Numbers 12:6-8) Then He said, "Hear now My words: If there is a prophet among you, I, the LORD, make Myself known to him in a vision; I speak to him in a dream. Not so with My servant Moses; He is faithful in all My house. I speak with him face to face, Even plainly, and not in dark sayings; And he sees the form of the LORD. Why then were you not afraid To speak against My servant Moses?" (NKJV)

The Story behind this passage which we just looked at was when Aaron and Miriam started to speak against Moses for marrying a Black women, Cushite, Ethiopian woman. God rebuked them and told them if I was to reveal somthing to someone esle it would be through visions and dreams but not with Moses I will speak to him face to face, not in enigma or figures .

Moses didn't seen the face of God but what was ment was that God spoke to Moses clearly.

(Exodus 33:18-20) And he (Moses) said, "Please, show me Your glory." Then He said, "I will make all My goodness pass before you, and I will proclaim the name of the LORD before you. I will be gracious to whom I will be gracious, and I will have compassion on whom I will have compassion." But He said, "You cannot see My face; for no man shall see Me, and live." (NKJV)

But yet there is a prophet who did get to see the face of God and that was Jesus who is also God this is why John starts his Gospel by saying the following

(John 1:1) In the beginning was the Word, and the Word was with God, and the Word was God. (NKJV)

The word which is "with" in the Greek is Pros and it means face to face. So the Word was face to face with God. And that Word was and is Jesus Christ who became man.

(John 1:14) And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. (NKJV)

Like Moses was with God , So was Jesus with God, but the only differance Jesus was truely face to face with God, Moses was not able to look at the face of God. Jesus being the Son of God has more prevange that a person like Moses who was only a slave of God.

(Hebrews 3:1-6) Therefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Christ Jesus, who was faithful to Him who appointed Him, as Moses also was faithful in all His house. For this One has been counted worthy of more glory than Moses, inasmuch as He who built the house has more honor than the house. For every house is built by someone, but He who built all things is God. And Moses indeed was faithful in all His house as a servant, for a testimony of those things which would be spoken afterward, but Christ as a Son over His own house, whose house we are if we hold fast the confidence and the rejoicing of the hope firm to the end. (NKJV)

Verse 15

Mishna states in Sotah 1:9 {" And so is it on the good side: `Miriam waited a while for Moses, since it is said, And his sister stood afar off Ex. 2:4, therefore, Israel waited on her seven days in the wilderness, since it is said, And the people did not travel on until Miriam was brought in again Num. 12:15....."}

Chapter 13

Verse 8, 16

(Numbers 13:8) from the tribe of Ephraim, Hoshea the son of Nun; (NKJV)

(Numbers 13:16) These are the names of the men whom Moses sent to spy out the land. And Moses called Hoshea the son of Nun, Joshua (Jehoshua). (NKJV)

Moses changing of the name of Hoshea who was to Lead Israel to the promise land to is a Joshua aka (Jehoshua) was not accidental but in doing so Moses was looking to the future to Jesus who in hebrew is named Jehoshua and telling Israel by this name the Messiah is to come who will take you to your real rest.

What does it mean when the Bible refers to Canaan land flowing with milk and honey?

This phrase is used 20 times in the Old Testament 19 times it is in reference to Israel and once a reference to Egypt meaning fruitfulness , vegetation , a land that has produce .

When the 12 spies came back to Moses and all Israel they said this phrase and brought some produce of the Land.

Numbers 13 (NKJV)[26] Now they departed and came back to Moses and Aaron and all the congregation of the children of Israel in the Wilderness of Paran, at Kadesh; they brought back word to them and to all the congregation, and showed them the fruit of the land.[27] Then they told him, and said: "We went to the land where you sent us. It truly flows with milk and honey, and this is its fruit.

Dathan and Abiram called Egypt a land flowing with Milk and Honey and mocked Moses for not bringing them to the promise land which they mentioned is flowing with Milk and Honey in the time frame they expected.

Numbers 16 (NKJV)[12] And Moses sent to call Dathan and Abiram the sons of Eliab, but they said, "We will not come up!

[13] Is it a small thing that you have brought us up out of a land flowing with milk and honey, to kill us in the wilderness, that you should keep acting like a prince over us?

[14] Moreover you have not brought us into a land flowing with milk and honey, nor given us inheritance of fields and vineyards. Will you put out the eyes of these men? We will not come up!"

Ezekiel after mentioning the phrase adds the glory of all the lands.

“On that day I raised My hand in an oath to them, to bring them out of the land of Egypt into a land that I had searched out for them, 'flowing with milk and honey,' the glory of all lands.”— Ezekiel 20:6 (NKJV)

“So I also raised My hand in an oath to them in the wilderness, that I would not bring them into the land which I had given them, 'flowing with milk and honey,' the glory of all lands,” Ezekiel 20:15 (NKJV)

Though the Phrase stands mostly for the promise land Israel, we as Christians are promised a promised Land flowing with milk and Honey which our Savior purchase for us by his sacrifice on the cross , Heaven at the moment of death . And the New Heavens and New Earth which vegetation would be sweet when that times comes. Most importantly to be with our savior who has gone there before us and waits for us to come unlike Moses who did not enter , our Savior did entered and was the first to eat of the fruit of a glorified body and everlasting life.

Chapter 14

The Sinfulness Of Sin by Ralph Venning {"The sum of Gospel doctrine preached by Christ himself, and confirmed to us by them that heard him, was and is repentance and faith (Mark 1.15); under these, the Apostle comprises the whole counsel of God (Acts 20.21,27). Now both these doctrines speak loudly against sin as being exceedingly sinful. Repent, says the Apostle, for the remission of sins. What an evil then is the thing which man must repent of, and which none but the God of all grace who is rich in mercy can remit and forgive! This forgiveness proves him to be a God of great love and rich mercy, or else sin could not be forgiven. For as our Saviour tells us, it is easier to heal diseases than to forgive sins

(Matthew 9.5,6). To forgive sins is a manifestation of power, as Moses said in his prayer: 'Let the power of my Lord be great to pardon' (Numbers 14.17-20). Repentance takes in many things. It is made up of sorrow and shame, confession and reformation, all of which speak of sin's sinfulness. Repent, that your sins may be blotted out' (Acts 3.19); if sin is not blotted out then man is undone, and his name will be blotted out of the book of life."}

The Sinfulness Of Sin by Ralph Venning {" Now if we consider what a sinful thing sin is against God, how displeasing to him, it is a wonderful thing that God should pardon any man's sin. God does more than man can do for himself or expect that God should do for him. Indeed, it costs God more--witness the blood of Christ--and requires more of his power than to heal all our diseases and bestow all the good of this world upon us. Our Saviour tells us that it is easier to say to an impotent man, Arise, take up thy bed and walk, than to say, Thy sins are forgiven thee. The latter is a declaration of his power (Matthew 9.5). When Moses prays that Israel might be pardoned their sin, he says, Let the power of the Lord be great (Numbers 14.17-I9). It is called riches of mercy and great love (Ephesians 2.4). It is such power as that by which Christ was and we are raised from the dead (Colossians 2.13; Ephesians 1.19-20). 'Who is a God like unto thee, that pardoneth iniquity?' (Micah 7.18). This is the mystery into which angels pry and at which they wonder (1 Peter 1.12). "}

[Mishna] Arakhin 3:5 In the case of the one who brings forth an evil name [the possibility] to rule leniently and to rule stringently: How so? `All the same are the one who brings forth an evil name concerning the greatest woman in the priesthood and the least among Israelites. He pays a hundred selas [Dt. 22:19]. `It turns out that the one who says something with his mouth [suffers] more than the one who actually does a deed. `For so we find that the decree against our forefathers in the wilderness was sealed only on account of evil speech [Num. 13:32], `as it is said, And they tempted me these ten times and have not hearkened to my voice Num. 14:22

Chapter 15

What is the Tzitzit used for?

Tzitit purpose or meaning was and is to remember the Law of Moses every time they would look at it.

Num 15:38-40 Tanakh-1917 38 'Speak unto the children of Israel, and bid them that they make them throughout their generations fringes in the corners of their garments, and that they put with the fringe of each corner a thread of blue. 39 And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray; 40 that ye may remember and do all My commandments, and be holy unto your God.

According to the Jewish tradition there are 613 commandments in a sermon from Rabbi Simlai in Talmud Makkot 23b states

"R'Simlai when preaching said: Six hundred and thirteen precepts were communicated to Moses, three hundred and sixty-five negative precepts, corresponding to the number of solar days [in the year], and two hundred and forty-eight positive precepts, corresponding to the number of the members of man's body."

In the New Testament a woman who had a issue of blood was healed when she touched Tzitzit of Jesus.

Luk 8 (NKJV)[43] Now a woman, having a flow of blood for twelve years, who had spent all her livelihood on physicians and could not be healed by any,[44] came from behind and touched the (border of His garment). And immediately her flow of blood stopped.[45] And Jesus said, "Who touched Me?" When all denied it, Peter and those with him said, "Master, the multitudes throng and press You, and You say, 'Who touched Me?' "[46] But Jesus said, "Somebody touched Me, for I perceived power going out from Me."[47] Now when the woman saw that she was not hidden, she came trembling; and falling down before Him, she declared to Him in the presence of all the people the reason she had touched Him and how she was healed immediately.[48] And He said to her, "Daughter, be of good cheer; your faith has made you well. Go in peace."

The word for border in the Greek is **κράσπεδον**

Thayer Definition of the Greek states

(“ the extremity or prominent part of a thing, edge, skirt, margin the fringe of a garment in the NT a little appendage hanging down from the edge of the mantle or cloak, made of twisted wool a tassel, tuft: the Jews had such appendages attached to their mantles to remind them of the law”)

Chapter 16

Clement 30-100 AD **First Epistle of Clement to the Corinthians** {"Chap. IV. — Many Evils Have Already Flowed from This Source in Ancient Times.

For thus it is written: “And it came to pass after certain days, that Cain brought of the fruits of the earth a sacrifice unto God; and Abel also brought of the firstlings of his sheep, and of the fat thereof. And God had respect to Abel and to his offerings, but Cain and his sacrifices He did not regard. And Cain was deeply grieved, and his countenance fell. And God said to Cain, Why art thou grieved, and why is try countenance fallen? If thou offerest rightly, but dost not divide rightly, hast thou not sinned? Be at peace: thine offering returns to thyself, and thou shalt again possess it. And Cain said to Abel his brother, Let us go into the field. And it came to pass, while they were in the field, that Cain rose up against Abel his brother, and slew him.” Ye see, brethren, how envy and jealousy led to the murder of a brother. Through envy, also, our father Jacob fled from the face of Esau his brother. (Gen_27:41, etc.) Envy made Joseph be persecuted unto death, and to come into bondage. (Gen_37:1-36) Envy compelled Moses to flee from the face of Pharaoh king of Egypt, when he heard these words from his fellow-countryman, “Who made thee a judge or a ruler over us? wilt thou kill me, as thou didst kill the Egyptian yesterday?” (Exo_2:14) On account of envy, Aaron and Miriam had to make their abode without the camp. Envy brought down Dathan and Abiram alive to Hades, through the sedition which they excited against God’s servant Moses. (Numbers_16:33) Through envy, David underwent the hatred not only of foreigners, but was also persecuted by Saul king of Israel. (1 Sam_18:8, etc.)"}

Josephus in Antiquities Of The Jews Book 4 Chapter 2 {"1. THAT which is usually the case of great armies, and especially upon ill success, to be hard to be pleased, and governed with difficulty, did now befall the Jews; for they being in number six hundred thousand, and by reason of their great multitude not readily subject to their governors, even in prosperity, they at this time were more than usually angry, both against one another and against their leader, because of the distress they were in, and the calamities they then endured. Such a sedition overtook them, as we have not the like example either among the Greeks or the Barbarians, by which they were in danger of being all destroyed, but were notwithstanding saved by Moses, who would not remember that he had been almost stoned to death by them. Nor did God neglect to prevent their ruin; but, notwithstanding the indignities they had offered their legislator and the laws, and disobedience to the commandments which he had sent them by Moses, he delivered them from those terrible calamities which, without his providential care, had been brought upon them by this sedition. So I will first explain the cause whence this sedition arose, and then will give an account of the sedition itself; as also of what settlements made for their government after it was over.

2. Corah, a Hebrew of principal account, both by his family and by his wealth, one that was also able to speak well, and one that could easily persuade the people by his speeches, saw that Moses was in an exceeding great dignity, and was at it, and envied him on that account, (he of the same tribe with Moses, and of kin to him,) was particularly grieved, because he thought he better deserved that honorable post on account of great riches, and not inferior to him in his birth. So he raised a clamor against him among the Levites, who were of the same tribe, and among his kindred, saying, "That it was a very sad thing that they should overlook Moses, while hunted after and paved the way to glory for himself, and by ill arts should obtain it, under the pretense of God’s command, while, contrary to laws, he had given the priesthood to Aaron, the common suffrage of the multitude, but by his own vote, as bestowing dignities in a way on whom he pleased." He added, "That this concealed way of imposing on them was harder to be borne than if it had been done by an open force upon them, because he did now not only their power without their consent, but even they were unapprised of his contrivances against them; for whosoever is conscious to himself that he deserves any dignity, aims to get it by persuasion, and not by an arrogant method of violence; those that believe it impossible to obtain honors justly, make a show of goodness, and do not introduce force, but by cunning tricks grow wickedly powerful. That it was proper for the multitude to punish such men, even while they think themselves concealed in their designs, and not suffer them to gain strength till they have them for their open enemies. For what account," added he, "is Moses able to give, why he has bestowed the priesthood on Aaron and his sons? for if God had determined to bestow that honor on one of the tribe of Levi, I am more worthy of it than he is; I myself being equal to Moses by my family, and superior to him both in riches and in age: but if God had determined to bestow it on the eldest be, that of Reuben might have it most justly; and then Dathan, and Abiram, and [On, the son of] Peleth, would have it; for these are the oldest men of that tribe, and potent on account of their great wealth also."

3. Now Corah, when he said this, had a mind to appear to take care of the public welfare, but in reality he was endeavoring to procure to have that dignity transferred by the multitude to himself. Thus did he, out of a malignant design, but with discourse to those of his own tribe; when these words did gradually spread to more people, and when the hearers still added to what tended to the scandals that were cast upon the whole army was full of them. Now of those that conspired with Corah, there were two hundred and fifty, and those of the principal men also, who were eager to have the priesthood taken away from Moses's brother, and to bring him into disgrace: nay, the multitude themselves were provoked to be seditious, and attempted to stone Moses, wad gathered themselves together after an indecent manner, with confusion and disorder. And now all were, in a tumultuous manner, raising a before the tabernacle of God, to prosecute the tyrant, and to relieve the multitude from their slavery under him who, under color of the Divine laid violent injunctions upon them; for had it been God who chose one that was to the office of a priest, he would have raised person to that dignity, and would not produced such a one as was inferior to many others nor have given him that office; and that in he had judged it fit to bestow it on Aaron, he would have permitted it to the multitude to bestow it, and not have left it to be bestowed by his own brother.

4. Now although Moses had a great while ago foreseen this calumny of Corah, and had seen the people were irritated, yet was he not affrighted at it; but being of good courage, because given them right advice about their affairs, and knowing that his brother had been made partaker of the priesthood at the command of God, and not by his own favor to him, he came to the assembly; and as for the multitude, he said not a word to them, but spake as loud to Corah as he could; and being very skillful in making speeches, and having this natural talent, among others, that he could greatly move the multitude with his discourses, he said, "O Corah, both thou and all these with thee (pointing to the two hundred and fifty men) seem to be worthy of this honor; nor do I pretend but that this whole company may be worthy of the like dignity, although they may not be so rich or so great as you are: nor have I taken and given this office to my brother because he excelled others in riches, for thou exceedest us both in the greatness of thy wealth; nor indeed because he was of an eminent family, for God, by giving us the same common ancestor, has made our families equal: nay, nor was it out of brotherly affection, which another might yet have justly done; for certainly, unless I had bestowed this honor out of regard to God, and to his laws, I had not passed by myself, and given it to another, as being nearer of kin to myself than to my brother, and having a closer intimacy with myself than I have with him; for surely it would not be a wise thing for me to expose myself to the dangers of offending, and to bestow the happy employment on this account upon another. But I am above such base practices: nor would God have overlooked this matter, and seen himself thus despised; nor would he have suffered you to be ignorant of what you were to do, in order to please him; but he hath himself chosen one that is to perform that sacred office to him, and thereby freed us from that care. So that it was not a thing that I pretend to give, but only according to the determination of God; I therefore propose it still to be contended for by such as please to put in for it, only desiring that he who has been already preferred, and has already obtained it, may be allowed now also to offer himself for a candidate. He prefers your peace, and your living without sedition, to this honorable employment, although in truth it was with your approbation that he obtained it; for though God were the donor, yet do we not offend when we think fit to accept it with your good-will; yet would it have been an instance of impiety not to have taken that honorable employment when he offered it; nay, it had been exceedingly unreasonable, when God had thought fit any one should have it for all time to come, and had made it secure and firm to him, to have refused it. However, he himself will judge again who it shall be whom he would have to offer sacrifices to him, and to have the direction of matters of religion; for it is absurd that Corah, who is ambitious of this honor, should deprive God of the power of giving it to whom he pleases. Put an end, therefore, to your sedition and disturbance on this account; and tomorrow morning do every one of you that desire the priesthood bring a censer from home, and come hither with incense and fire: and do thou, O Corah, leave the judgment to God, and await to see on which side he will give his determination upon this occasion, but do not thou make thyself greater than God. Do thou also come, that this contest about this honorable employment may receive determination. And I suppose we may admit Aaron without offense, to offer himself to this scrutiny, since he is of the same lineage with thyself, and has done nothing in his priesthood that can be liable to exception. Come ye therefore together, and offer your incense in public before all the people; and when you offer it, he whose sacrifice God shall accept shall be ordained to the priesthood, and shall be clear of the present calumny on Aaron, as if I had granted him that favor because he was my brother.""}

Chapter 17

Chapter 18

Tithings was given to the Levites so they could use it to help other levites , the Poor , the widows and orphans .

(Numbers 18:21) "**Behold, I have given the children of Levi all the tithes in Israel as an inheritance** in return for the work which they perform, the work of the tabernacle of meeting. (NKJV)

(Numbers 18:24) "**For the tithes of the children of Israel, which they offer up as a heave offering to the LORD, I have given to the Levites as an inheritance**; therefore I have said to them, 'Among the children of Israel they shall have no inheritance.'" (NKJV)

(Numbers 18:26) "**Speak thus to the Levites, and say to them: 'When you take from the children of Israel the tithes** which I have given you from them as your inheritance, then you shall offer up a heave offering of it to the LORD, a tenth of the tithe. (NKJV)

(Deuteronomy 14:22-29) "You shall truly tithe all the increase of your grain that the field produces year by year. "And you shall eat before the LORD your God, in the place where He chooses to make His name abide, the tithe of your grain and your new wine and your oil, of the firstborn of your herds and your flocks, that you may learn to fear the LORD your God always. "But if the journey is too long for you, so that you are not able to carry the tithe, or if the place where the LORD your God chooses to put His name is too far from you, when the LORD your God has blessed you, "then you shall exchange it for money, take the money in your hand, and go to the place which the LORD your God chooses. "And you shall spend that money for whatever your heart desires: for oxen or sheep, for wine or similar drink, for whatever your heart desires; you shall eat there before the LORD your God, and you shall rejoice, you and your household. "You shall not forsake the Levite who is within your gates, for he has no part nor inheritance with you. "At the end of every third year you shall bring out the tithe of your produce of that year and store it up within your gates. "**And the Levite, because he has no portion nor inheritance with you, and the stranger and the fatherless and the widow who are within your gates, may come and eat and be satisfied,** that the LORD your God may bless you in all the work of your hand which you do. (NKJV)

Notice when it was given every third year , not weakly , monthy or yearly. Also notice what was given not money but produce and animals.

(Leviticus 27:30) 'And all the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the LORD'S. It is holy to the LORD. (NKJV)

(2 Chronicles 31:5-6) As soon as the commandment was circulated, the children of Israel **brought in abundance the firstfruits of grain and wine, oil and honey, and of all the produce of the field; and they brought in abundantly the tithe of everything. And the children of Israel and Judah, who dwelt in the cities of Judah, brought the tithe of oxen and sheep; also the tithe of holy things which were consecrated** to the LORD their God they laid in heaps. (NKJV)

(Amos 4:4) Enter ye Beth-El, and transgress, At Gilgal multiply transgression, And bring in every morning your sacrifices, **Every third year your tithes**. (YLT)

(Deuteronomy 14:28) "**At the end of every third year you shall bring out the tithe of your produce of that year** and store it up within your gates. (NKJV)

This why Jesus when condeming the Pharisees he states "For you pay tithe of mint and anise and cummin..." He makes no mention of them tithing money but produce.

(Matthew 23:23) "Woe to you, scribes and Pharisees, hypocrites! **For you pay tithe of mint and anise and cummin**, and have neglected the weightier matters of the law: justice and mercy and faith. These you ought to have done, without leaving the others undone. (NKJV)

Why the family of Levi will not inherit a part of the land?

God was their inheritance

Num 18:20 NKJV Then the LORD said to Aaron: “You shall have no inheritance in their land, nor shall you have any portion among them; I am your portion and your inheritance among the children of Israel.

They did receive the tithes and offerings

Num 18:24 NKJV For the tithes of the children of Israel, which they offer up as a heave offering to the LORD, I have given to the Levites as an inheritance; therefore I have said to them, ‘Among the children of Israel they shall have no inheritance.’ ”

They are a picture of the Christian in New Testament for we as-well have no inheritance in this world for we seek the New one which is to come.

Heb 11:13-16 NKJV 13 These all died in faith, not having received the promises, but having seen them afar off were assured of them, embraced them and confessed that they were strangers and pilgrims on the earth. 14 For those who say such things declare plainly that they seek a homeland. 15 And truly if they had called to mind that country from which they had come out, they would have had opportunity to return. 16 But now they desire a better, that is, a heavenly country. Therefore God is not ashamed to be called their God, for He has prepared a city for them.

Chapter 19

Chapter 20

Saudi Arabia is the Real Sinai

Galatians 4:25 for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children--
(NKJV)

Numbers 20:8-11 ASV 8 Take the rod, and assemble the congregation, thou, and Aaron thy brother, and speak ye unto the rock before their eyes, that it give forth its water; and thou shalt bring forth to them water out of the rock; so thou shalt give the congregation and their cattle drink. 9 And Moses took the rod from before Jehovah, as he commanded him. 10 And Moses and Aaron gathered the assembly together before the rock, and he said unto them, Hear now, ye rebels; shall we bring you forth water out of this rock? 11 And Moses lifted up his hand, and smote the rock with his rod twice: and water came forth abundantly, and the congregation drank, and their cattle.

Psalms 78:15-16 ASV 15 He clave rocks in the wilderness, And gave them drink abundantly as out of the depths. 16 He brought streams also out of the rock, And caused waters to run down like rivers.

A) Then the children of Israel, the whole congregation, came into the Wilderness of Zin in the first month, Abib (later called Nisan) that is between March/April and the people stayed in Kadesh; and Miriam died there and was buried there.

What was the rock which followed the children of Israel in their journey to Canaan?

Jesus Christ

"and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ." 1Cor

10:4 (NKJV)

This the reason Moses couldn't enter the promise Land because he hit the Rock instead of speaking to it for that Rock represented Jesus . Probably Jesus as a spirit was in the rock.

Numbers 20 (NKJV)[7] Then the Lord spoke to Moses, saying,[8] "Take the rod; you and your brother Aaron gather the congregation together. Speak to the rock before their eyes, and it will yield its water; thus you shall bring water for them out of the rock, and give drink to the congregation and their animals."[9] So Moses took the rod from before the Lord as He commanded him.[10] And Moses and Aaron gathered the assembly together before the rock; and he said to them, "Hear now, you rebels! Must we bring water for you out of this rock?"[11] Then Moses lifted his hand and struck the rock twice with his rod; and water came out abundantly, and the congregation and their animals drank.[12] Then the Lord spoke to Moses and Aaron, "Because you did not believe Me, to hallow Me in the eyes of the children of Israel, therefore you shall not bring this assembly into the land which I have given them."

Was it fair for Moses to be stopped from entering the promised land just because of one sin?

Yes for the rock which he was to speak to but hit was Symbolic of Christ or a Christophany of Christ.

Numbers 20 (NKJV)[8] "Take the rod; you and your brother Aaron gather the congregation together. **Speak to the rock before their eyes**, **and it will yield its water; thus you shall bring water for them out of the rock, and give drink to the congregation and their animals.**"[9] So Moses took the rod from before the Lord as He commanded him.[10] And Moses and Aaron gathered the assembly together before the rock; and he said to them, "**Hear now, you rebels! Must we bring water for you out of this rock?"[11] Then Moses lifted his hand and struck the rock twice with his rod;** and water came out abundantly, and the congregation and their animals drank.[12] Then the Lord spoke to Moses and Aaron, "Because you did not believe Me, to hallow Me in the eyes of the children of Israel, therefore you shall not bring this assembly into the land which I have given them."

Compared to

1Cor 10 (NKJV)[1] Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea,[2] all were baptized into Moses in the cloud and in the sea,[3] all ate the same spiritual food,[4] and all drank the same spiritual drink. **For they drank of that spiritual Rock that followed them, and that Rock was Christ.**

Now God was still merciful to Moses and years latter he got to enter part of the promise land after he died. And you might ask me how and when ? In the mount of transfiguration.

Mat 17 (NKJV)[1] Now after six days Jesus took Peter, James, and John his brother, led them up on a high mountain by themselves;[2] and He was transfigured before them. His face shone like the sun, and His clothes became as white as the light.[3] And behold, Moses and Elijah appeared to them, talking with Him.

Chapter 21

A) And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the towns thereof. For Heshbon was the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto the Arnon in the year 1406 B.C

Who does Moses' serpent on a pole represent?

Moses' Bronze Serpent Pole was a type of Jesus:

Numbers 21 (NKJV)[6] So the Lord sent fiery serpents among the people, and they bit the people; and many of the people of Israel died.[7] Therefore the people came to Moses, and said, "We have sinned, for we have spoken against the Lord and against you; pray to the Lord that He take away the serpents from us." So Moses prayed for the people.[8] Then the Lord said to Moses, "Make a fiery serpent, and set it on a pole; and it shall be that everyone who is bitten, when he looks at it, shall live."[9] So Moses made a bronze serpent, and put it on a pole; and so it was, if a serpent had bitten anyone, when he looked at the bronze serpent, he lived.

John 3 (NKJV)[14] And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up,[15] that whoever

believes in Him should not perish but have eternal life.

But unlike Jesus the Israelites where forbidden to worship it and it was destroyed:

“He removed the high places and broke the sacred pillars, cut down the wooden image and broke in pieces the bronze serpent that Moses had made; for until those days the children of Israel burned incense to it, and called it Nehushtan.” 2Kings 18:4 (NKJV)

But we are not withheld from giving Jesus worship and calling him our Lord and God:

“And Thomas answered and said to Him, "My Lord and my God!""John 20:28 (NKJV)

“And as they went to tell His disciples, behold, Jesus met them, saying, "Rejoice!" So they came and held Him by the feet and worshiped Him.” Mat 28:9 (NKJV)

John Wycliffe 1353?-1428 AD{"Moses lifted up the brazen serpent in the wilderness, and all who had been stung by the serpents were healed upon looking up to that serpent, as it is said in Num. 21.9. So too, Jesus — our living serpent, having the likeness of sin upon him, though he could not possibly sin — was suspended on the cross, that those who are stung by the poison of the old serpent, sin, may become spiritually whole. Christ therefore approves of signs, both under the new law and in the old, but he is opposed to their abuse. You must mark, then, that the mystical body of Christ, during the time of the old law, was like a child, to be instructed in many ways by such sensible signs. But as the church grew in age under the law of grace, signs of this nature are not to be regarded so much. Accordingly I think there is in the present day a threefold abuse of these signs."}

Verses 21-23

(Numbers 21:21-23) Then Israel sent messengers to Sihon king of the Amorites, saying, "Let me pass through your land. We will not turn aside into fields or vineyards; we will not drink water from wells. We will go by the King's Highway until we have passed through your territory." But Sihon would not allow Israel to pass through his territory. So Sihon gathered all his people together and went out against Israel in the wilderness, and he came to Jahaz and fought against Israel. (NKJV)

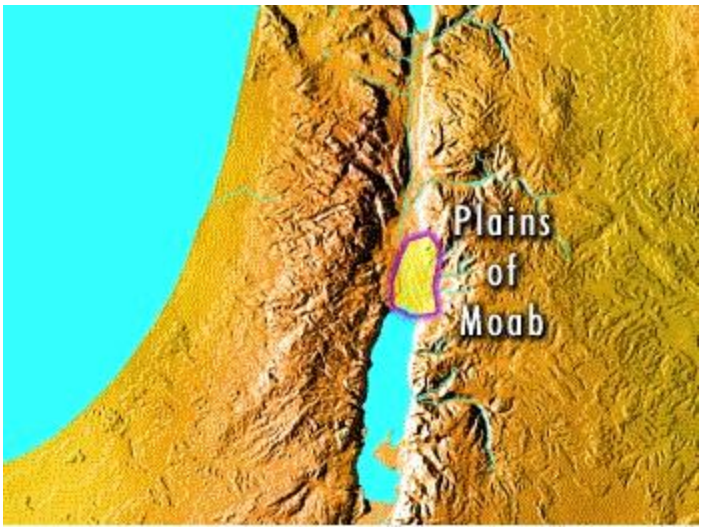
Sihon king of Heshbon was not going to let Israel go through his land for the Lord harden his heart.

(Deuteronomy 2:30) "But Sihon king of Heshbon would not let us pass through, for the LORD your God hardened his spirit and made his heart obstinate, that He might deliver him into your hand, as it is this day. (NKJV)

Chapter 22

Verse 1

And the children of Israel set forward, and pitched in the plains of Moab on this side Jordan by Jericho. (Numbers 22:1 KJV)



Why are there talking animals in the Bible?

We have two occasions in the Bible where animals spoke :

1.1.Snake who was Satan : Genesis 3:1Now the serpent was more cunning than any beast of the field which the Lord God had made. And he said to the woman, “Has God indeed said, ‘You shall not eat of every tree of the garden’?”

2.2.Balaam's donkey : Numbers 22:28 Then the Lord opened the mouth of the donkey, and she said to Balaam, “What have I done to you, that you have struck me these three times?”

3.3.There are other occasions where there are angels who look like animals which speak in worship to God : Revelation 4:8 The four living creatures, each having six wings, were full of eyes around and within. And they do not rest day or night, saying: “Holy, holy, holy, Lord God Almighty, Who was and is and is to come!”

4.4.In these cases in the Bible is more than anthropomorphic because these events actually occurred at least in the mind of the writer in the two occasions Moses was the writer.

5.5.Other religions also have animals that speak in their stories say for example : For example in Buddhism we can read of people being reincarnated into other animals .The koan tells the story of a monk who, after denying that an enlightened person falls into cause and effect, was turned into a wild fox for five hundred lifetimes. Islam speaks of Solomon being able to speak to animals. Surah 27:18 {At length, when they came to a valley of ants, one of the ants said: “O ye ants, get into your habitations, lest Solomon and his hosts crush you (under foot) without knowing it.*}* In Greek mythology Melampus a seer was gifted with the ability to speak to animals. In Egyptian mythology Ra is seen as a falcon.

6.6.If the Bible said it I believe it happened as it said. Just because animals are not able to speak now doesn't mean there wasn't a time when they didn't, especially in the time of Adam and Eve because a talking snake wasn't strange in the mind of Eve. If a snake would speak to me I would run away or be scared or find it odd but she didn't she spoke back to it was if it was something normal.

7.7.Now when it came to Balaam Peter tells us why God had the donkey to speak back at Balaam . It was to restrain and rebuked the prophet.
2 Peter 2:15-16 They have forsaken the right way and gone astray, following the way of Balaam the son of Beor, who loved the wages of unrighteousness; but he was rebuked for his iniquity: a dumb donkey speaking with a man’s voice restrained the madness of the prophet.

8. Anyone who has a pet can understand that animals are at times very understanding , is like they could sense when we are sad and grieve when someone dies. And even speak to us not in a audible voice but in their own tongue whether is barking or squealing or meowing. There is a old saying that goes all they need is there speach. Which every animals have there own language which we can't understand but there are some people who have been given in the study of animal communications which is called zoosemiotics.

Josephus Antiquities Of The Jews Book 4 Chapter 6 {"NOW Moses, when he had brought his army to Jordan; pitched his camp in the great plain over against Jericho. This city is a very happy situation, and very fit for producing palm-trees and balsam. And now the Israelites began to be very proud of themselves, and were very eager for fighting. Moses then, after he had offered for a few days sacrifices of thanksgiving to God, and feasted the people, sent a party of armed men to lay waste the country of the Midianites, and to take their cities. Now the occasion which he took for making war upon them was this that follows :--

2. When Balak, the king of the Moabites, who had from his ancestors a friendship and league with the Midianites, saw how great the Israelites were grown, he was much affrighted on account of his own and his kingdom's danger; for he was not acquainted with this, that the Hebrews would not meddle with any other country, but were to be contented with the possession of the land of Canaan, God having forbidden them to go any farther So he, with more haste than wisdom, resolved to make an attempt upon them by words; but he did not judge it prudent to fight against them, after they had such prosperous successes, and even became out of ill successes more happy than before, but he thought to hinder them, if he could, from growing greater, and so he resolved to send ambassadors to the Midianites about them. Now these Midianites knowing there was one Balaam, who lived by Euphrates, and was the greatest of the prophets at that time, and one that was in friendship with them, sent some of their honorable princes along with the ambassadors of Balak, to entreat the prophet to come to them, that he might imprecate curses to the destruction of the Israelites. So Balsam received the ambassadors, and treated them very kindly; and when he had supped, he inquired what was God's will, and what this matter was for which the Midianites entreated him to come to them. But when God opposed his going, he came to the ambassadors, and told them that he was himself very willing and desirous to comply with their request, but informed them that God was opposite to his intentions, even that God who had raised him to great reputation on account of the truth of his predictions; for that this army, which they entreated him to come and curse, was in the favor of God; on which account he advised them to go home again, and not to persist in their enmity against the Israelites; and when he had given them that answer, he dismissed the ambassadors.

3. Now the Midianites, at the earnest request and fervent entreaties of Balak, sent other ambassadors to Balaam, who, desiring to gratify the men, inquired again of God; but he was displeased at [second] trial and bid him by no means to contradict the ambassadors. Now Balaam did not imagine that God gave this injunction in order to deceive him, so he went along with the ambassadors; but when the divine angel met him in the way, when he was in a narrow passage, and hedged in with a wall on both sides, the ass on which Balaam rode understood that it was a divine spirit that met him, and thrust Balaam to one of the walls, without regard to the stripes which Balaam, when he was hurt by the wall, gave her; but when the ass, upon the angel's continuing to distress her, and upon the stripes which were given her, fell down, by the will of God, she made use of the voice of a man, and complained of Balaam as acting unjustly to her; that whereas he had no fault find with her in her former service to him, he now inflicted stripes upon her, as not understanding that she was hindered from serving him in what he was now going about, by the providence of God. And when he was disturbed by reason of the voice of the ass, which was that of a man, the angel plainly appeared to him, and blamed him for the stripes he had given his ass; and informed him that the brute creature was not in fault, but that he was himself come to obstruct his journey, as being contrary to the will of God. Upon which Balaam was afraid, and was preparing to return back again: yet did God excite him to go on his intended journey, but added this injunction, that he should declare nothing but what he himself should suggest to his mind.

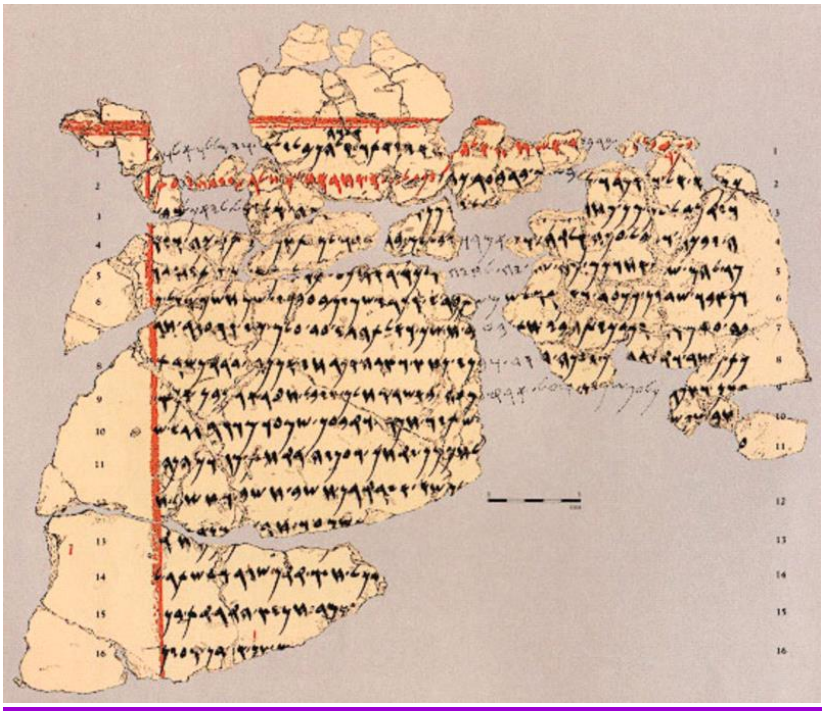
4. When God had given him this charge, he came to Balak; and when the king had entertained him in a magnificent manner, he desired him to go to one of the mountains to take a view of the state of the camp of the Hebrews. "}

Chapter 23

Evidence for Balaam

The Deir' Alla inscription is a painted script dating around 800 B.C discovered in 1967 in Deir' Alla Jordan . Written in Aramaic/ Canaanite language It states " The misfortunes of the book of Balaam , son of Beor . A divine seer was he. The gods came to him at night..."

Portion of the Deir Alla inscription that mentions Balaam



Josephus Antiquities Of The Jews Book 4 Chapter 6 {"This mountain lay over their heads, and was distant sixty furlongs from the camp. Now when he saw them, he desired the king to build him seven altars, and to bring him as many bulls and rams; to which desire the king did presently conform. He then slew the sacrifices, and offered them as burnt-offerings, that he might observe some signal of the flight of the Hebrews. Then said he, "Happy is this people, on whom God bestows the possession of innumerable good things, and grants them his own providence to be their assistant and their guide; so that there is not any nation among mankind but you will be esteemed superior to them in virtue, and in the earnest prosecution of the best rules of life, and of such as are pure from wickedness, and will leave those rules to your excellent children; and this out of the regard that God bears to you, and the provision of such things for you as may render you happier than any other people under the sun. You shall retain that land to which he hath sent you, and it shall ever be under the command of your children; and both all the earth, as well as the seas, shall be filled with your glory: and you shall be sufficiently numerous to supply the world in general, and every region of it in particular, with inhabitants out of your stock. However, O blessed army! wonder that you are become so many from one father: and truly, the land of Canaan can now hold you, as being yet comparatively few; but know ye that the whole world is proposed to be your place of habitation for ever. The multitude of your posterity also shall live as well in the islands as on the continent, and that more in number than are the stars of heaven. And when you are become so many, God will not relinquish the care of you, but will afford you an abundance of all good things in times of peace, with victory and dominion in times of war. May the children of your enemies have an inclination to fight against you; and may they be so hardy as to come to arms, and to assault you in battle, for they will not return with victory, nor will their return be agreeable to their

children and wives. To so great a degree of valor will you be raised by the providence of God, who is able to diminish the affluence of some, and to supply the wants of others."

5. Thus did Balaam speak by inspiration, as not being in his own power, but moved to say what he did by the Divine Spirit. But then Balak was displeased, and said he had broken the contract he had made, whereby he was to come, as he and his confederates had invited him, by the promise of great presents: for whereas he came to curse their enemies, he had made an encomium upon them, and had declared that they were the happiest of men. To which Balaam replied, "O Balak, if thou rightly considerest this whole matter, canst thou suppose that it is in our power to be silent, or to say any thing, when the Spirit of God seizes upon us? - for he puts such words as he pleases in our mouths, and such discourses as we are not ourselves conscious of. I well remember by what entreaties both you and the Midianites so joyfully brought me hither, and on that account I took this journey. It was my prayer, that I might not put any affront upon you, as to what you desired of me; but God is more powerful than the purposes I had made to serve you; for those that take upon them to foretell the affairs of mankind, as from their own abilities, are entirely unable to do it, or to forbear to utter what God suggests to them, or to offer violence to his will; for when he prevents us and enters into us, nothing that we say is our own. I then did not intend to praise this army, nor to go over the several good things which God intended to do to their race; but since he was so favorable to them, and so ready to bestow upon them a happy life and eternal glory, he suggested the declaration of those things to me: but now, because it is my desire to oblige thee thyself, as well as the Midianites, whose entreaties it is not decent for me to reject, go to, let us again rear other altars, and offer the like sacrifices that we did before, that I may see whether I can persuade God to permit me to bind these men with curses.""}

Chapter 24

El Elyon means Most High God: This name is mentioned in various verses in the Bible, including Genesis 14:18-20, Psalm 78:35, and Daniel 7:18. It signifies God's supreme and exalted position above all. Numbers 24:16, Deuteronomy 32:8

Josephus Antiquities Of The Jews Book 4 Chapter 6 {" Which, when Balak had agreed to, God would not, even upon second sacrifices, consent to his cursing the Israelites. Then fell Balaam upon his face, and foretold what calamities would befall the several kings of the nations, and the most eminent cities, some of which of old were not so much as inhabited; which events have come to pass among the several people concerned, both in the foregoing ages, and in this, till my own memory, both by sea and by land. From which completion of all these predictions that he made, one may easily guess that the rest will have their completion in time to come.

6. But Balak being very angry that the Israelites were not cursed, sent away Balaam without thinking him worthy of any honor. Whereupon, when he was just upon his journey, in order to pass the Euphrates, he sent for Balak, and for the princes of the Midianites, and spake thus to them: - "O Balak, and you Midianites that are here present, (for I am obliged even without the will of God to gratify you,) it is true no entire destruction can seize upon the nation of the Hebrews, neither by war, nor by plague, nor by scarcity of the fruits of the earth, nor can any other unexpected accident be their entire ruin; for the providence of God is concerned to preserve them from such a misfortune; nor will it permit any such calamity to come upon them whereby they may all perish; but some small misfortunes, and those for a short time, whereby they may appear to be brought low, may still befall them; but after that they will flourish again, to the terror of those that brought those mischiefs upon them. So that if you have a mind to gain a victory over them for a short space of time, you will obtain it by following my directions: - Do you therefore set out the handsomest of such of your daughters as are most eminent for beauty, and proper to force and conquer the modesty of those that behold them, and these decked and trimmed to the highest degree able. Then do you send them to be near camp, and give them in charge, that the young men of the Hebrews desire their allow it them; and when they see they are enamored of them, let them take leaves; and if they entreat them to stay, let give their consent till they have persuaded leave off their obedience to their own laws, the worship of that God who established them to worship the gods of the Midianites and for by this means God will be angry at them . Accordingly, when Balaam had suggested counsel to them, he went his way."}

Chapter 25

Josephus Antiquities Of The Jews Book 4 Chapter 6 {" 7. So when the Midianites had sent their daughters,as Balaam had exhorted them, the Hebrew men were allured by their beauty, and came with them, and besought them not to grudge them the enjoyment of their beauty, nor to deny them their conversation. These daughters of Midianites received their words gladly, and consented to it, and staid with them; but when they brought them to be enamored of them, and their inclinations to them were

grown to ripeness, they began to think of departing from them: then it was that these men became greatly disconsolate at the women's departure, and they were urgent with them not to leave them, but begged they would continue there, and become their wives; and they promised them they should be owned as mistresses all they had. This they said with an oath, and called God for the arbitrator of what they promised; and this with tears in their eyes, and all such marks of concern, as might shew how miserable they thought themselves without them, and so might move their compassion for them. So the women, as soon as they perceived they had made their slaves, and had caught them with their conservation began to speak thus to them: -

8. "O you illustrious young men! we have of our own at home, and great plenty of good things there, together with the natural, affectionate parents and friends; nor is it out of our want of any such things that we came to discourse with you; nor did we admit of your invitation with design to prostitute the beauty of our bodies for gain; but taking you for brave and worthy men, we agreed to your request, that we might treat you with such honors as hospitality required: and now seeing you say that you have a great affection for us, and are troubled when you think we are departing, we are not averse to your entreaties; and if we may receive such assurance of your good-will as we think can be alone sufficient, we will be glad to lead our lives with you as your wives; but we are afraid that you will in time be weary of our company, and will then abuse us, and send us back to our parents, after an ignominious manner." And they desired that they would excuse them in their guarding against that danger. But the young men professed they would give them any assurance they should desire; nor did they at all contradict what they requested, so great was the passion they had for them. "If then," said they, "this be your resolution, since you make use of such customs and conduct of life as are entirely different from all other men, insomuch that your kinds of food are peculiar to yourselves, and your kinds of drink not common to others, it will be absolutely necessary, if you would have us for your wives, that you do withal worship our gods. Nor can there be any other demonstration of the kindness which you say you already have, and promise to have hereafter to us, than this, that you worship the same gods that we do. For has any one reason to complain, that now you are come into this country, you should worship the proper gods of the same country? especially while our gods are common to all men, and yours such as belong to nobody else but yourselves." So they said they must either come into such methods of divine worship as all others came into, or else they must look out for another world, wherein they may live by themselves, according to their own laws.

9. Now the young men were induced by the fondness they had for these women to think they spake very well; so they gave themselves up to what they persuaded them, and transgressed their own laws, and supposing there were many gods, and resolving that they would sacrifice to them according to the laws of that country which ordained them, they both were delighted with their strange food, and went on to do every thing that the women would have them do, though in contradiction to their own laws; so far indeed that this transgression was already gone through the whole army of the young men, and they fell into a sedition that was much worse than the former, and into danger of the entire abolition of their own institutions; for when once the youth had tasted of these strange customs, they went with insatiable inclinations into them; and even where some of the principal men were illustrious on account of the virtues of their fathers, they also were corrupted together with the rest.

10. Even Zimri, the head of the tribe of Simeon accompanied with Cozbi, a Midianitish women, who was the daughter of Sur, a man of authority in that country; and being desired by his wife to disregard the laws of Moses, and to follow those she was used to, he complied with her, and this both by sacrificing after a manner different from his own, and by taking a stranger to wife. When things were thus, Moses was afraid that matters should grow worse, and called the people to a congregation, but then accused nobody by name, as unwilling to drive those into despair who, by lying concealed, might come to repentance; but he said that they did not do what was either worthy of themselves, or of their fathers, by preferring pleasure to God, and to the living according to his will; that it was fit they should change their courses while their affairs were still in a good state, and think that to be true fortitude which offers not violence to their laws, but that which resists their lusts. And besides that, he said it was not a reasonable thing, when they had lived soberly in the wilderness, to act madly now when they were in prosperity; and that they ought not to lose, now they have abundance, what they had gained when they had little: - and so did he endeavor, by saying this, to correct the young inert, and to bring them to repentance for what they had done.

11. But Zimri arose up after him, and said, "Yes, indeed, Moses, thou art at liberty to make use of such laws as thou art so fond of, and hast, by accustoming thyself to them, made them firm; otherwise, if things had not been thus, thou hadst often been punished before now, and hadst known that the Hebrews are not easily put upon; but thou shalt not have me one of thy followers in thy tyrannical commands, for thou dost nothing else hitherto, but, under pretense of laws, and of God, wickedly impose on us slavery, and gain dominion to thyself, while thou deprivest us of the sweetness of life, which consists in acting according to our own wills, and is the right of free-men, and of those that have no lord over them. Nay, indeed, this man is harder upon the Hebrews then were the Egyptians themselves, as pretending to punish, according to his laws, every one's acting what is most agreeable to himself; but thou thyself better deservest to suffer punishment, who presumest to abolish what every one acknowledges to be what is good for him, and aimest to make thy single opinion to have more force than that of all the rest; and what I now do, and think to be right, I shall not hereafter deny to be according to my own sentiments. I have married, as thou sayest rightly, a strange woman, and thou hearest what I do from myself as from one that is free, for truly I did not intend to conceal myself. I also own that I sacrificed to those gods to whom you do not think it fit to sacrifice; and I think it right to come at truth by inquiring of many people, and not like one that lives under tyranny, to suffer the whole hope of my

life to depend upon one man; nor shall any one find cause to rejoice who declares himself to have more authority over my actions than myself."

12. Now when Zimri had said these things, about what he and some others had wickedly done, the people held their peace, both out of fear of what might come upon them, and because they saw that their legislator was not willing to bring his insolence before the public any further, or openly to contend with him; for he avoided that, lest many should imitate the impudence of his language, and thereby disturb the multitude. Upon this the assembly was dissolved. However, the mischievous attempt had proceeded further, if Zimri had not been first slain, which came to pass on the following occasion: - Phineas, a man in other respects better than the rest of the young men, and also one that surpassed his contemporaries in the dignity of his father, (for he was the son of Eleazar the high priest, and the grandson of [Aaron] Moses's brother,) who was greatly troubled at what was done by Zimri, he resolved in earnest to inflict punishment on him, before his unworthy behavior should grow stronger by impunity, and in order to prevent this transgression from proceeding further, which would happen if the ringleaders were not punished. He was of so great magnanimity, both in strength of mind and body, that when he undertook any very dangerous attempt, he did not leave it off till he overcame it, and got an entire victory. So he came into Zimri's tent, and slew him with his javelin, and with it he slew Cozbi also, Upon which all those young men that had a regard to virtue, and aimed to do a glorious action, imitated Phineas's boldness, and slew those that were found to be guilty of the same crime with Zimri. Accordingly many of those that had transgressed perished by the magnanimous valor of these young men; and the rest all perished by a plague, which distemper God himself inflicted upon them; so that all those their kindred, who, instead of hindering them from such wicked actions, as they ought to have done, had persuaded them to go on, were esteemed by God as partners in their wickedness, and died. Accordingly there perished out of the army no fewer than fourteen [twenty-four] thousand at this time.

13. This was the cause why Moses was provoked to send an army to destroy the Midianites, concerning which expedition we shall speak presently, when we have first related what we have omitted; for it is but just not to pass over our legislator's due encomium, on account of his conduct here, because, although this Balaam, who was sent for by the Midianites to curse the Hebrews, and when he was hindered from doing it by Divine Providence, did still suggest that advice to them, by making use of which our enemies had well nigh corrupted the whole multitude of the Hebrews with their wiles, till some of them were deeply infected with their opinions; yet did he do him great honor, by setting down his prophecies in writing. And while it was in his power to claim this glory to himself, and make men believe they were his own predictions, there being no one that could be a witness against him, and accuse him for so doing, he still gave his attestation to him, and did him the honor to make mention of him on this account. But let every one think of these matters as he pleases. "}

Chapter 26

What is a zephthite in the Bible?

Zephonite

Pronounce: zeff-on-ights

A family of the tribe of Gad that came from Zephon (Ziphion)

Numbers 26:15 The sons of Gad according to their families were: of Zephon, the family of the Zephonites; of Haggi, the family of the Haggites; of Shuni, the family of the Shunites;

Genesis 46:16 The sons of Gad were Ziphion, Haggi, Shuni, Ezbon, Eri, Arodi, and Areli.

Chapter 27

The LORD, the God of the Spirits of All Flesh (Num_27:16)

Chapter 28

Verse 9

On the Sabbath day two male lambs a year old without blemish, and two tenth parts of an ephah of fine flour for a meal offering,

mixed with oil, and the drink offering of it: (Numbers 28:9 WEB)

The priest had to work on the Sabbath preforming sacrifices and in circumcising

Moses has given you circumcision (not that it is of Moses, but of the fathers), and on the Sabbath you circumcise a boy. (John 7:22 WEB)

Chapter 29

Chapter 30

Chapter 31

Chapter 32

Chapter 33

A) Then Aaron the priest went up to Mount Hor at the command of the LORD, and died there in the fortieth year after the children of Israel had come out of the land of Egypt, on the first day of the 5th month, which is the month of Ab which falls on July/ August

Chapter 34

Chapter 35

Is there a quarantine in the Bible?

There was quarantine for those who murder a person by accident or was unclean or a leper under the Law of Moses they was told to leave the camp of the Israelites

Murder by accident

Num 35:22-25 NKJV 22 'However, if he pushes him suddenly without enmity, or throws anything at him without lying in wait, 23 or uses a stone, by which a man could die, throwing it at him without seeing him, so that he dies, while he was not his enemy or seeking his harm, 24 then the congregation shall judge between the manslayer and the avenger of blood according to these judgments. 25 So the congregation shall deliver the manslayer from the hand of the avenger of blood, and the congregation shall return him to the city of refuge where he had fled, and he shall remain there until the death of the high priest who was anointed with the holy oil.

Who touched anything Unclean

Lev 11:31-32 NKJV 31 These are unclean to you among all that creep. Whoever touches them when they are dead shall be unclean until evening. 32 Anything on which any of them falls, when they are dead shall be unclean, whether it is any item of wood or clothing or skin or sack, whatever item it is, in which any work is done, it must be put in water. And it shall be unclean until evening; then it shall be clean.

Num 5:1-3 NKJV 1 And the LORD spoke to Moses, saying: 2 "Command the children of Israel that they put out of the camp every leper, everyone who has a discharge, and whoever becomes defiled by a corpse. 3 You shall put out both male and female; you shall put them outside the camp, that they may not defile their camps in the midst of which I dwell."

Lepers

Lev 13:38-46 NKJV 38 "If a man or a woman has bright spots on the skin of the body, specifically white bright spots, 39 then the priest shall look; and indeed if the bright spots on the skin of the body are dull white, it is a white spot that grows on the skin. He is clean. 40 "As for the man whose hair has fallen from his head, he is bald, but he is clean. 41 He whose hair has fallen from

his forehead, he is bald on the forehead, but he is clean. 42 And if there is on the bald head or bald forehead a reddish-white sore, it is leprosy breaking out on his bald head or his bald forehead. 43 Then the priest shall examine it; and indeed if the swelling of the sore is reddish-white on his bald head or on his bald forehead, as the appearance of leprosy on the skin of the body, 44 he is a leprous man. He is unclean. The priest shall surely pronounce him unclean; his sore is on his head. 45 “Now the leper on whom the sore is, his clothes shall be torn and his head bare; and he shall cover his mustache, and cry, ‘Unclean! Unclean!’ 46 He shall be unclean. All the days he has the sore he shall be unclean. He is unclean, and he shall dwell alone; his dwelling shall be outside the camp.

Num 12:10-14 NKJV 10 And when the cloud departed from above the tabernacle, suddenly Miriam became leprous, as white as snow. Then Aaron turned toward Miriam, and there she was, a leper. 11 So Aaron said to Moses, “Oh, my lord! Please do not lay this sin on us, in which we have done foolishly and in which we have sinned. 12 Please do not let her be as one dead, whose flesh is half consumed when he comes out of his mother’s womb!” 13 So Moses cried out to the LORD, saying, “Please heal her, O God, I pray!” 14 Then the LORD said to Moses, “If her father had but spit in her face, would she not be shamed seven days? Let her be shut out of the camp seven days, and afterward she may be received again.”

Chapter 36

05) Deuteronomy 1630–1523 ,1445-1405 , 1450-1410 , 1275-1235 B.C

Chapter 01

Verse 7

'Turn and take your journey, and go to the mountains of the Amorites, to all the neighboring places in the plain, in the mountains and in the lowland, in the South and on the seacoast, to the land of the Canaanites and to Lebanon, as far as the great river, the River Euphrates. (Deuteronomy 1:7 NKJV)

Verse 46

"So you remained in Kadesh many days, according to the days that you spent there. (Deuteronomy 1:46 NKJV)

Chapter 02

Verse 30

(Deuteronomy 2:30) "But Sihon king of Heshbon would not let us pass through, for the LORD your God hardened his spirit and made his heart obstinate, that He might deliver him into your hand, as it is this day. (NKJV)

Here we see the real reason why Sihon king of Heshbon did not let Israel go through his land for the Lord had harden his heart.

(Numbers 21:21-23) Then Israel sent messengers to Sihon king of the Amorites, saying, "Let me pass through your land. We will not turn aside into fields or vineyards; we will not drink water from wells. We will go by the King's Highway until we have passed through your territory." But Sihon would not allow Israel to pass through his territory. So Sihon gathered all his people together and went out against Israel in the wilderness, and he came to Jahaz and fought against Israel. (NKJV)

Chapter 03

Chapter 04

El Rachum (לֵא חוּחָּ ר) - God of Compassion: Deu_4:31 - "For the LORD your God is a merciful God. He will not leave you or destroy you or forget the covenant with your fathers that he swore to them."

El HaShamayim (לֵא שִׁיָּמָּשׁה) - God of the Heavens- Deu_4:39- Neh_9:6- Psa_136:26- Dan_2:18- Mat_6:9

Deutermony 4:11And ye came near and stood under the mountain; and **the mountain burned with fire** unto the heart of heaven, with darkness, cloud, and thick darkness. A Mountain can be seen in Arabia with a burt top, Paul said Sinia is in Arabia. Galatians 4:25 Now this Hagar is mount Sinai in Arabia ...

Chapter 05

Josephus in Book 3, Chapter 12 {" AS for adultery, Moses forbade it entirely, as esteeming it a happy thing that men should be wise in the affairs of wedlock; and that it was profitable both to cities and families that children should be known to be genuine."}

Chapter 06

El Echad (אֶחָד־לֵא (- God is One)

“"Hear, O Israel: The Lord our God, the Lord is one!”— Deu_6:4 (NKJV)

The one that is used is **echâd**

Strong's Definition: A numeral from H258; properly *united*, that is, *one* ; or (as an ordinal) *first:* - a, alike, alone, altogether, and, any (-thing), apiece, a certain [dai-] ly, each (one), + eleven, every, few, first, + highway, a man, once, one, only, other, some, together.

This word is used in the following to denote unity Evening and Morning is one unity “God called the light Day, and the darkness He called Night. So the evening and the morning were the first day.”Gen_1:5 (NKJV) Male and female couple one flesh“Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.” Gen_2:24 (NKJV)There is a word that use is used to mean just one and that word is yaked in the below it is use for solitary“God sets the solitary in families; He brings out those who are bound into prosperity; But the rebellious dwell in a dry land.” Psa_68:6 (NKJV)

Original: יחיד

Transliteration: **yâchîyd**

Phonetic: **yaw-kheed'**

BDB Definition: only, only one, solitary, one (adjective)only, unique, onesolitary(TWOT) only begotten son one (substantive) If one wanted to convey God as just one with no other members why wasn't yaked used instead of echad . For it would of driven the point more clearly.

(Deuteronomy 6:4-9) "Hear, O Israel: The LORD our God, the LORD is one! "You shall love the LORD your God with all your heart, with all your soul, and with all your strength. "And these words which I command you today shall be in your heart. "You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. "You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. "You shall write them on the doorposts of your house and on your gates. (NKJV)

Mishna states Berakhot 1:1-2 From what time may they recite the Shema Shema A section of the liturgy composed of Dt. 6:4-9, 11:13-21 and Num. 15:37-41. It is recited twice daily, morning and evening. in the evening? `From the hour that the priests enter [their homes] to eat their heave offering, `“until the end of the first watch”— `the words of R. Eliezer. `But sages say, “Until midnight.” `Rabban Gamaliel says, “Until the rise of dawn.” `M`H Š : His [Gamaliel`s] sons returned from a banquet hall [after midnight]. `They said to him, “We did not [yet] recite the Shema Shema A section of the liturgy composed of Dt. 6:4-9, 11:13-21 and Num. 15:37-41. It is recited twice daily, morning and evening.. `He said to them, “If the dawn has not yet risen, you are obligated to recite [the Shema Shema A section of the liturgy composed of Dt. 6:4-9, 11:13-21 and Num. 15:37-41. It is recited twice daily, morning and evening.]. ` “And [this applies] not only [in] this [case]. Rather, [as regards] all [commandments] which sages said [may be performed] `Until midnight,” the obligation [to perform them persists] until the rise of dawn.” `[For example,] the offering of the fats and entrails— their obligation [persists] until the rise of dawn [see Lev. 1:9, 3:3–5]. `And all [sacrifices] which must be eaten within one day, the obligation [to eat them persists] until the rise of dawn. `If so why did sages say [that these actions may be performed only] until midnight? `In order to protect man from sin.
2 From what time do they recite the Shema Shema A section of the liturgy composed of Dt. 6:4-9, 11:13-21 and Num. 15:37-41. It is recited twice daily, morning and evening. in the morning? `From the hour that one can distinguish between [the colors] blue and white. `R. Eliezer says, “Between blue and green.” `And one must complete it before sunrise. `R. Joshua says, “Before the third hour. `“For it is the practice of royalty to rise [at] the third hour. [Thus we deem the third hour still to be `morning.`]” `One who recites later than this [i.e., the third hour] has not transgressed [by reciting a blessing at the wrong time, for he is viewed simply] as one who recites from the Torah.

Chapter 07

El Emunah (נְהָואמֵ אלֵ (- God of Faithfulness)- Deu_7:9 - Psa_36:5 - Isa_49:7 - 1Co_1:9 - 1Th_5:24

The faithfulness of God

Many times we desire to put things in our own hands and let the consequences happen what may. But a inner voice tells us to wait on God , trust him , confine in his timing.

Time and time Again in scripture we read about the faithfulness of God.

He is called the faithful God

Deuteronomy 7:9 “Therefore know that the Lord your God, He is God, the faithful God who keeps covenant and mercy for a thousand generations with those who love Him and keep His commandments;

His Attribute is faithfulness

Isaiah 49:7 Thus says the Lord, The Redeemer of Israel, their Holy One, To Him whom man despises, To Him whom the nation abhors, To the Servant of rulers: “Kings shall see and arise, Princes also shall worship, Because of the Lord who is faithful, The Holy One of Israel; And He has chosen You.”

Hosea 11:12 ... Even with the Holy One who is faithful.

He is a faithful witness which we can trust when he states something to us. But as I said when he states something at times our carnality could pretend to be a voice of God and even make fake promises which God never promised to us .

Jeremiah 42:5 So they said to Jeremiah, “Let the Lord be a true and faithful witness between us...

Revelation 1:5 and from Jesus Christ, the faithful witness...

One thing which separates God from all the other Gods in this pagan world is that God can not lie.

Titus 1:2 in hope of eternal life which God, who cannot lie...

In this Pagan world the false gods are known to be liers in matter of fact in Islam the God of the Koran is known as a deceiver and the best of it.

Pickthall: Sura 3:54 And they (the disbelievers) schemed, and Allah schemed (against them): and Allah is the best of schemers.

When it comes to the Bible God doesn't deceive anyone but men deceive in many respect deceive her or himself. When he or she goes against the will of God or expects things from God he did not promised.

Jeremiah 37:9 Thus says the Lord: ‘Do not deceive yourselves, saying, “The Chaldeans will surely depart from us,” for they will not depart.

Yes God can send a lying spirit but it is only as judgment when a person is not accepting or is rebelling against the truth .

1 Kings 22:19-23Then Micaiah said, “Therefore hear the word of the Lord: I saw the Lord sitting on His throne, and all the host of heaven standing by, on His right hand and on His left. And the Lord said, ‘Who will persuade Ahab to go up, that he may fall at Ramoth Gilead?’ So one spoke in this manner, and another spoke in that manner. Then a spirit came forward and stood before the Lord, and said, ‘I will persuade him.’The Lord said to him, ‘In what way?’ So he said, ‘I will go out and be a lying spirit in the mouth of all his prophets.’ And the Lord said, ‘You shall persuade him, and also prevail. Go out and do so.’ Therefore look! The Lord has put a lying spirit in the mouth of all these prophets of yours, and the Lord has declared disaster against you.”

2 Thessalonians 2:11-12 And for this reason God will send them strong delusion, that they should believe the lie, that they all may be condemned who did not believe the truth but had pleasure in unrighteousness.

In one occasion Jeremiah deceived himself and he blamed God for it but one just has to look at what God promised Jeremiah and one could tell it wasn't God who deceived him but Jeremiah himself. Telling himself things was to be easy as a prophet of God. When God told him the opposite.

Jeremiah 20:7 NIV You deceived me, LORD, and I was deceived; you overpowered me and prevailed. I am ridiculed all day long; everyone mocks me.

Did God not promise Jeremiah this was to happen, yes he did , he said people was to rise against him and even nations.

Jeremiah 1:18-19 NKJV For behold, I have made you this day A fortified city and an iron pillar, And bronze walls against the whole land— Against the kings of Judah, Against its princes, Against its priests, And against the people of the land. They will fight against you, But they shall not prevail against you. For I am with you,” says the LORD, “to deliver you.”

Do we not do the same to ourselves at times. Oh I prophesy to myself a great ministry, fame , money , success, a beautiful wife , husband and so on. But did God said , no he did not . If it doesn't happen he is not to be blame but the prosperity Gospel mindset.

In his dealings and timing he is on track. God is faithful. When he told Sarah at this time you will have a son , it was fullfil at the exact time , no sooner or later.

Genesis 18:13-14 And the Lord said to Abraham, “Why did Sarah laugh, saying, ‘Shall I surely bear a child, since I am old?’ Is anything too hard for the Lord? At the appointed time I will return to you, according to the time of life, and Sarah shall have a son.”

Genesis 21:1-2 And the Lord visited Sarah as He had said, and the Lord did for Sarah as He had spoken.

For Sarah conceived and bore Abraham a son in his old age, at the set time of which God had spoken to him.

Yes it took a while, but it came at the Lord's timing and not before or later. God timing is exact to what it needs to be.

Also God by the mouth of Jeremiah told Judah she was to be in captivity in Babylon for 70 years did it not came to pass as God said.

Jeremiah 29:10 NKJV For thus says the LORD: After seventy years are completed at Babylon, I will visit you and perform My good word toward you, and cause you to return to this place.

Ezra 1:1-4 NKJV Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom, and also put it in writing, saying, Thus says Cyrus king of Persia: All the kingdoms of the earth the LORD God of heaven has given me. And He has commanded me to build Him a house at Jerusalem which is in Judah. Who is among you of all His people? May his God be with him, and let him go up to Jerusalem which is in Judah, and build the house of the LORD God of Israel (He is God), which is in Jerusalem. And whoever is left in any place where he dwells, let the men of his place help him with silver and gold, with goods and livestock, besides the freewill offerings for the house of God which is in Jerusalem.

God is faithful in all his dealings and he only does what is right. When God gave a dream to Joseph that his brothers was to bow down to him , did it not happen as it was dreamed about.

Genesis 37:5-10 Now Joseph had a dream, and he told it to his brothers; and they hated him even more.So he said to them, “Please hear this dream which I have dreamed:There we were, binding sheaves in the field. Then behold, my sheaf arose and also stood upright; and indeed your sheaves stood all around and bowed down to my sheaf.”And his brothers said to him, “Shall you indeed reign over us? Or shall you indeed have dominion over us?” So they hated him even more for his dreams and for his words.Then he dreamed still another dream and told it to his brothers, and said, “Look, I have dreamed another dream. And this time, the sun, the moon, and the eleven stars bowed down to me.” So he told it to his father and his brothers; and his father rebuked him and said to him, “What is this dream that you have dreamed? Shall your mother and I and your brothers indeed come to bow down to the earth before you?”

Genesis 42:8-9 So Joseph recognized his brothers, but they did not recognize him.Then Joseph remembered the dreams which he had dreamed about them, and said to them,...

God is faithful, and true to what he promises us , yes at times we have to wait , and it may not at time look as we want things to be . But we have great promises of his faithfulness in the scripture that if we love him all things would work for our good in the end.

Romans 8:28 And we know that all things work together for good to those who love God, to those who are the called according to His purpose.

Even in the Bad things people do to us , God is working it out for our good.

Genesis 50:20 But as for you, you meant evil against me; but God meant it for good, in order to bring it about as it is this day, to save many people alive.

There's an old saying that goes " Trust the process"Yes faith " trust" is what we need , for we are called to walk by it.

2 Corinthians 5:7 For we walk by faith, not by sight.

Chapter 08

Chapter 09

Chapter 10

El HaGadol (לֹא לוּדָּגה) - The Great God- Deu_10:17- Neh_9:32- Psa_95:3- Jer_32:18

Deuteronomy 10:17 NKJV 17 "For the LORD your God is God of gods and Lord of lords, **the great God**, mighty and awesome, who shows no partiality nor takes a bribe.

Apologetic Note : 3) You've brought up a verse from Deuteronomy (Deuteronomy 10:3-5) that indeed seems to present a direct statement from Moses: "I made an ark of acacia wood... and put the tablets in the ark that I had made." This is a

key verse for those who argue against Mosaic authorship or for multiple sources within the Pentateuch, as it appears to contradict the detailed account in Exodus where Bezalel is the craftsman. However, this is not a genuine contradiction but rather a difference in perspective and rhetorical emphasis, common in ancient literature and even in modern speech. Here's how to understand it: "I Made" as a Figure of Speech: The Language of Command and Responsibility In ancient Near Eastern cultures, and even in modern English, a leader or figure of authority would often say they "made" something when they initiated, commanded, or were ultimately responsible for its construction, even if they did not physically perform the labor themselves. Examples from everyday life: A CEO might say, "I built this company," even though thousands of employees did the actual work. A general might say, "I won the battle," even though thousands of soldiers fought. A homeowner might say, "I built an extension on my house," when they hired contractors to do all the physical labor. A king might say, "I built this temple," referring to the temple constructed under his authority and command. In the context of Deuteronomy, Moses is speaking with the full weight of his authority as the leader appointed by God. When he says "I made an ark," he is referring to his role in initiating, commanding, overseeing, and ensuring its construction according to God's precise instructions. He is taking responsibility for the ark's existence as part of the covenant process, a symbol of his leadership in establishing the Tabernacle and its sacred contents. Deuteronomy's Purpose: A Recapitulation and Exhortation Deuteronomy is structured as a series of farewell speeches by Moses to the new generation of Israelites on the plains of Moab, just before they enter the Promised Land. Its purpose is not to give a detailed, chronological account of every past event (as Exodus often does), but rather to: Recapitulate key events: Moses summarizes critical moments of their journey. Exhort the people: He emphasizes the importance of obeying God's laws. Remind them of the covenant: He highlights his own role as God's mediator in establishing the covenant. In this context, Moses is reiterating the significance of the Ark of the Covenant, particularly its role in holding the tablets of the Law, which he personally carried down from the mountain. His "I made" statement serves to reinforce his direct involvement and responsibility in bringing God's covenant and its symbols into being for the nation. No Contradiction, But Complementary Accounts: The accounts in Exodus (31, 35, 37) provide the detailed, technical perspective on who performed the physical labor (Bezalel, under divine inspiration). Deuteronomy 10 provides the leadership, rhetorical perspective on who was responsible for bringing it into existence (Moses). They are two different lenses through which to view the same event, both true within their respective contexts and purposes. The Bible often uses this literary technique, providing different angles or levels of detail for the same event depending on the narrative's immediate purpose. In short: Moses' statement in Deuteronomy 10 is an example of the ancient literary convention where a leader takes credit for accomplishments carried out under their authority and direction. It underscores his direct responsibility for the Ark's creation as part of God's covenant with Israel, without negating the specific craftsmanship performed by Bezalel under his command, as detailed in Exodus. While the "I made" statement from Moses in Deuteronomy 10:3-5 is not an example of the "royal we" or plural of majesty, it functions in a similar way by using the first-person singular to represent a broader collective effort or authority. Let's break down the "plural of majesty" and then contrast it with Moses' statement: The Plural of Majesty ("Royal We") Definition: The "plural of majesty" is a specific grammatical construction where a monarch or high dignitary refers to themselves using the first-person plural pronoun ("we," "us," "our") instead of the singular ("I," "me," "my"). Purpose: To denote sovereignty and authority: It emphasizes the speaker's exalted status and the weight of their office, as if they embody the entire state or institution. To imply a collective decision: It can also subtly suggest that the decision or action is not just personal but reflects the consensus or will of their advisors, government, or the people they rule. Example: A king might declare, "It is our royal decree that..." even though he is speaking as an individual. Or, "We are not amused." How Moses' "I" is Different (But Functionally Similar) Moses' statement "I made an ark" is not the plural of majesty because he uses "I," the singular pronoun. He is speaking as an individual. However, the effect of his "I" is similar to the plural of majesty in that it: Represents a broader authority: Moses, as the direct representative of God and leader of Israel, speaks with an authority that extends beyond his personal physical actions. His "I" encompasses his divinely appointed role. Encompasses delegated action: Just as the "royal we" might cover the actions of the monarch's subjects acting on their behalf, Moses' "I" covers the actions of those (like Bezalel) who acted under his direct command and supervision. So, while grammatically distinct (singular "I" vs. plural "we"), they both serve the rhetorical purpose of attributing a collective or delegated action to the primary figure of authority. Therefore, to answer your question directly: Can plural of majesty be an example of this but in a different sense? Yes, it's a parallel concept in that both use a leader's personal pronoun to encompass actions that involve others or are a result of the leader's broader authority. The "plural of majesty" uses "we" to represent the king and his realm, while Moses' "I" represents himself as the leader responsible for the action carried out by others under his command. But here we see I represents not just Moses but others, is that right? Exactly! In this specific context (Deuteronomy 10:3-5), Moses' "I" functions as a summary statement of responsibility and overall oversight. It implicitly includes the work of Bezalel and others who physically constructed the Ark under Moses' direct instruction and authority from God. It's an

example of synecdoche, a figure of speech where a part (Moses' personal action) is used to represent the whole (the entire process of the Ark's construction under his leadership). There is an excellent parallel, and it perfectly illustrates the point. The vision in Daniel chapter 2, where Daniel interprets Nebuchadnezzar's dream of the great statue, provides a direct biblical example of a king representing his entire kingdom, even with others before and after him. Daniel 2:37-38 states: "You, O king, are a king of kings. For the God of heaven has given you sovereignty, power, strength, and glory; and wherever the children of man dwell, or the beasts of the field and the birds of the heaven, He has given them into your hand, and has made you ruler over them all—you are this head of gold." Here's why this is a strong example: Nebuchadnezzar as the "Head of Gold" Represents the Babylonian Empire: Daniel explicitly tells Nebuchadnezzar that he, the king, is the "head of gold." However, the interpretation immediately extends beyond Nebuchadnezzar the individual to represent the entire Babylonian Empire. The subsequent parts of the statue (silver, bronze, iron, and iron/clay) symbolize successive empires that would follow Babylon. This clearly shows that Nebuchadnezzar, as the reigning monarch, personified or embodied the entire kingdom at its peak. Kings Before and After: I correctly note that there were kings in Babylon before Nebuchadnezzar (e.g., his father Nabopolassar, who founded the Neo-Babylonian Empire) and several kings who succeeded him before its fall (e.g., Amel-Marduk, Neriglissar, Labashi-Marduk, Nabonidus, and Belshazzar as co-regent). Yet, Daniel, in the divine interpretation, focuses solely on Nebuchadnezzar as the "head of gold" because he represents the apex, the glory, and the defining figure of that empire's dominance. He was the king under whom Babylon reached its greatest power and splendor. Figurative Language in Prophecy and Leadership: This use of "head of gold" is a powerful piece of figurative language (synecdoche) where the most prominent part (the king at the empire's height) stands for the whole (the entire Babylonian kingdom). It's not a literal historical limitation denying other rulers, but a symbolic representation emphasizing the most significant figure of that era. Just as Nebuchadnezzar was identified as the "head of gold" to represent the entire Babylonian Empire at its zenith, Moses' statement "I made the ark" emphasizes his supreme authority and responsibility for the Ark's construction, encompassing the work of those who labored under his command. Both are examples of how a prominent individual is presented as the embodiment or chief agent of a larger endeavor or entity within biblical narrative and prophecy. I hope this can change your mind but if you have any other disagreements with Moses authorship lets see some more of the 43 ones that you mention.

Chapter 11

Chapter 12

Chapter 13

Verse 13

(Deuteronomy 13:13) 'Corrupt men have gone out from among you and enticed the inhabitants of their city, saying, "Let us go and serve other gods"' -which you have not known- (NKJV)

Corrupt in Hebrew the "sons or men of Belial" Which also a way of saying Worthless , Perverted , Corrupt , Lawless & wicked. This name is first mention here in Deuteronmy.

In the New Testament Belial is clearly seen as a other name for Satan

(2 Corinthians 6:15) And what accord has Christ with Belial? Or what part has a believer with an unbeliever? (NKJV)

Chapter 14

Verses 22-23

Tithings was to be brought to the temple , or tabernacle not to a church Building once the temple was destroyed in 70 AD Jews stopped tithing.

(Deuteronomy 14:22-23) "You shall truly tithe all the increase of your grain that the field produces year by year. "**And you shall eat before the LORD your God, in the place where He chooses to make His name abide**, the tithe of your grain and your new wine and your oil, of the firstborn of your herds and your flocks, that you may learn to fear the LORD your God always. (NKJV)

(Malachi 3:8-10) "Will a man rob God? Yet you have robbed Me! But you say, 'In what way have we robbed You?' In tithes and offerings. You are cursed with a curse, For you have robbed Me, Even this whole nation. **Bring all the tithes into the storehouse, That there may be food in My house**, And try Me now in this," Says the LORD of hosts, "If I will not open for you the windows of heaven And pour out for you such blessing That there will not be room enough to receive it. (NKJV)

Notice that Levites was to bring the tithe to the House of God aka Temple that is where the storehouse was at.

(Nehemiah 10:38) And the priest, the descendant of Aaron, shall be with the Levites when the Levites receive tithes; and **the Levites shall bring up a tenth of the tithes to the house of our God, to the rooms of the storehouse.** (NKJV)

(Nehemiah 13:4-5) **Now before this, Eliashib the priest, having authority over the storerooms of the house of our God, was allied with Tobiah. And he had prepared for him a large room, where previously they had stored the grain offerings, the frankincense, the articles, the tithes of grain, the new wine and oil,** which were commanded to be given to the Levites and singers and gatekeepers, and the offerings for the priests. (NKJV)

What the Jews give now is a voluntarily tithe to charity (tzedakah) called Ma'aser Kesafim. Notice I said voluntarily tithe, which means they could choose not to give it and they are not force to give it to their synagogues.

Chapter 15

Chapter 16

A) Abib (later called Nisan) that is between March/April

The Gate of the city was the court house for the city , where important decisions where made.

(Deuteronomy 16:18) "You shall appoint judges and officers in all your gates, which the LORD your God gives you, according to your tribes, and they shall judge the people with just judgment. (NKJV)

(Deuteronomy 21:19) "then his father and his mother shall take hold of him and bring him out to the elders of his city, to the gate of his city. (NKJV)

(Deuteronomy 22:15) "then the father and mother of the young woman shall take and bring out the evidence of the young woman's virginity to the elders of the city at the gate. (NKJV)

Chapter 17

Chapter 18

Does the Bible hint at supporting witchcraft?

Pastor and Web Minister (2005–present)1y
The Bible does not support witchcraft in the Old Testament or New Testament but treats it as a sin .

Deuteromy 18 (NKJV)[10] There shall not be found among you anyone who makes his son or his daughter pass through the fire, or one who practices witchcraft, or a soothsayer, or one who interprets omens, or a sorcerer,[11] or one who conjures spells, or a medium, or a spiritist, or one who calls up the dead.

“Also he caused his sons to pass through the fire in the Valley of the Son of Hinnom; he practiced soothsaying, used witchcraft and sorcery, and consulted mediums and spiritists. He did much evil in the sight of the Lord, to provoke Him to anger.”2Chr 33:6 (NKJV)

“Also, many of those who had practiced magic brought their books together and burned them in the sight of all. And they counted up the value of them, and it totaled fifty thousand pieces of silver.” Acts 19:19 (NKJV)

Acts 16 (NKJV)[16] Now it happened, as we went to prayer, that a certain slave girl possessed with a spirit of divination met us, who brought her masters much profit by fortune-telling.[17] This girl followed Paul and us, and cried out, saying, "These men are the servants of the Most High God, who proclaim to us the way of salvation."[18] And this she did for many days. But Paul, greatly annoyed, turned and said to the spirit, "I command you in the name of Jesus Christ to come out of her." And he came out that very hour.

Revelation 9 (NKJV)[20] But the rest of mankind, who were not killed by these plagues, did not repent of the works of their hands, that they should not worship demons, and idols of gold, silver, brass, stone, and wood, which can neither see nor hear nor walk.[21] And they did not repent of their murders or their sorceries or their sexual immorality or their thefts.

Which by the way can be forgiven only through the cross of Jesus if one comes to him and is willing to forsake that way of life.

Chapter 19

Chapter 20

Chapter 21

Verse 1

Deuteronomy 24:1 NKJV 1 "When a man takes a wife and marries her, and it happens that she finds no favor in his eyes because he has found some uncleanness in her, and he writes her a certificate of divorce, puts it in her hand, and sends her out of his house,

compare to

Law code of Hammurabi 138, 141-143states {"138. If a free man wishes to divorce his wife who has had no children, he must pay her a settlement equal to the value of the gifts he gave her father when they were married plus the dowry she brought from her father's house; by paying this settlement he divorces her.
141. If a free man's wife wishes to divorce him, the man may divorce her and give her no settlement. If the man does not wish to divorce her, he may marry another woman and keep his first wife in his house as a slave.
142. If a woman wishes to divorce her husband and refuses him sexual rights, an inquiry shall be held. If she has not committed adultery but her husband has, she may take her dowry and return to her father's house.
143. If she has committed adultery, then she shall be executed by being thrown into the water."}

Rashi states {"[WHEN A MAN HATH TAKEN A WIFE, AND MARRIED HER, AND IT COMES TO PASS THAT SHE FINDS NO FAVOUR IN HIS EYES.] BECAUSE HE HATH FOUND SOME SCANDALOUS THING IN HER; [THEN LET HIM WRITE A BILL OF DIVORCEMENT … AND SEND HER AWAY …] — it is his duty to divorce her because she should not find favour in his eyes (cf. Gittin 90b)."}

[Mishna] Gittin 8:4 The House of Shammai say, “A man dismisses his wife with an old writ of divorce.” `And the House of Hillel prohibit it. `And what is an old writ of divorce? `It is any writ of divorce, after the writing of which, the man continued alone with her.

[Mishna] Gittin 9:10 The House of Shammai say, “A man should divorce his wife only because he has found grounds for it in unchastity, `“since it is said, Because he has found in her indecency in anything Dt. 24:.” `And the House of Hillel say, “Even if she spoiled his dish, `“since it is said, Because he has found in her indecency in anything. `R. Aqiba says, “Even if he found someone else prettier than she, `“since it is said, And it shall be if she find no favor in his eyes Dt. 24:1.”

[Mishna] Eduyyot 4:7 XII “A woman is betrohekel. worth,” according to the words of the House of Shammai. `And the House of Hillel say, “By a perutah perutah A copper coin of small denomination. or a perutah perutah A copper coin of small denomination.`s worth.” `And how much is a perutah perutah A copper coin of small denomination.? The eighth part of an Italian issar issar A coin, valued at 1/48 of a shekel.. `XIII The House of Shammai say, “A man may dismiss his wife with an old bill of

divorce." `And the House of Hillel forbid. `What is an old bill of divorce? [If] he continued alone with her after he had written it for her, [it becomes an old bill of divorce]. `XIV He who divorces his wife and she spent the night with him in an inn— `The House of Shammai say, "She does not need another bill of divorce from him." `And the House of Hillel say, "She needs another bill of divorce from him." `Under what circumstances? When she was divorced after wedlock. `But if she had been divorced from him after betrothal [only], she does not need another bill of divorce from him, `since he is not yet shameless before her.

Women in ancient times had very few rights when it came to divorcing her husband but the husband could of divorce her for any reason. This was something that Jesus spoke against.

Matthew 19:1-9 NKJV 1 Now it came to pass, when Jesus had finished these sayings, that He departed from Galilee and came to the region of Judea beyond the Jordan. 2 And great multitudes followed Him, and He healed them there. 3 The Pharisees also came to Him, testing Him, and saying to Him, "Is it lawful for a man to divorce his wife for just any reason?" 4 And He answered and said to them, "Have you not read that He who made them at the beginning 'made them male and female,' 5 "and said, 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'? 6 "So then, they are no longer two but one flesh. Therefore what God has joined together, let not man separate." 7 They said to Him, "Why then did Moses command to give a certificate of divorce, and to put her away?" 8 He said to them, "Moses, because of the hardness of your hearts, permitted you to divorce your wives, but from the beginning it was not so. 9 "And I say to you, whoever divorces his wife, except for sexual immorality, and marries another, commits adultery; and whoever marries her who is divorced commits adultery."

Chapter 22

Verse 5

(Deuteronomy 22:5) "A woman shall not wear anything that pertains to a man, nor shall a man put on a woman's garment, for all who do so are an abomination to the LORD your God. (NKJV)

The act of wearing the opposite sex clothing is forbidden inscripture.

Rashi states {"

לא יהיה כלי גבר על אשה THE APPAREL OF A MAN SHALL NOT BE ON A WOMAN — so that she look like a man, in order to consort with men, for this can only be for the purpose of adultery (unchastity) (cf. Sifrei Devarim 226:1; Nazir 59a).

ולא ילבש גבר שמלת אשה NEITHER SHALL A MAN PUT ON A WOMAN'S GARMENT in order to go and stay unnoticed amongst women. Another explanation of the second part of the text is: it implies that a man should not remove the hair of the genitals and the hair beneath the arm-pit (Nazir 59a).

כי תועבת FOR [ALL THAT DO SO ARE] AN ABOMINATION [UNTO THE LORD THY GOD] — This implies that the Torah forbids only the wearing of a garb that leads to abomination (unchastity) (cf. Sifrei Devarim 226:1)."}

Verse 10

(Deuteronomy 22:10) "You shall not plow with an ox and a donkey together. (NKJV)

According to The Talmud of Jerusalem the punishment for this was 40 lashes {"He who leads [a pair of animals of different kinds] incurs the forty lashes."}

In the New Testament Paul in thinking of this verse refers to Christians should not be equally yoked with a unbeliever.

(2 Corinthians 6:14-16) Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness? And what accord has Christ with Belial? Or what part has a believer with an unbeliever? And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said: "I will dwell in them And walk among them. I will be their God, And they shall be My people." (NKJV)

Mishna states Kilayim 8:2-3 A domesticated animal with a domesticated animal, ` and a wild animal with a wild animal, ` a domesticated animal with a wild animal, ` and a wild animal with a domesticated animal, ` an unclean [animal] with an unclean [animal], ` and a clean [animal] with a clean [animal], ` an unclean [animal] with a clean [animal], ` and a clean [animal] with an unclean [animal], `are [each prohibited [from being joined together] to plough, draw [a wagon], or be led. He who leads [a pair of animals of different kinds] incurs the forty lashes. `And he who sits in a wagon [drawn by a pair of animals of different kinds] incurs the forty [lashes]. `R. Meir exempts [one sitting in the wagon from the forty lashes]. `And a third [animal] which is tied to the harness [of a wagon drawn by a pair of animals of another kind] is prohibited.

Verse 19

(Deuteronomy 22:19) "and they shall fine him one hundred shekels of silver and give them to the father of the young woman, because he has brought a bad name on a virgin of Israel. And she shall be his wife; he cannot divorce her all his days. (NKJV)

[Mishna] Arakhin 3:5 In the case of the one who brings forth an evil name [the possibility] to rule leniently and to rule stringently: How so? `All the same are the one who brings forth an evil name concerning the greatest woman in the priesthood and the least among Israelites. He pays a hundred selas [Dt. 22:19]. `It turns out that the one who says something with his mouth [suffers] more than the one who actually does a deed. `For so we find that the decree against our forefathers in the wilderness was sealed only on account of evil speech [Num. 13:32], `as it is said, And they tempted me these ten times and have not hearkened to my voice Num. 14:22.

Chapter 23

Chapter 24

Verse 1

"When a man takes a wife and marries her, and it happens that she finds no favor in his eyes because he has found some uncleanness in her, and he writes her a certificate of divorce, puts it in her hand, and sends her out of his house, (Deuteronomy 24:1 NKJV)

Rashi states {"[WHEN A MAN HATH TAKEN A WIFE, AND MARRIED HER, AND IT COMES TO PASS THAT SHE FINDS NO FAVOUR IN HIS EYES.] BECAUSE HE HATH FOUND SOME SCANDALOUS THING IN HER; [THEN LET HIM WRITE A BILL OF DIVORCEMENT … AND SEND HER AWAY …] — it is his duty to divorce her because she should not find favour in his eyes (cf. Gittin 90b)."}

[Mishna] Gittin 8:4 The House of Shammai say, “A man dismisses his wife with an old writ of divorce.” `And the House of Hillel prohibit it. `And what is an old writ of divorce? `It is any writ of divorce, after the writing of which, the man continued alone with her.

[Mishna] Gittin 9:10 The House of Shammai say, “A man should divorce his wife only because he has found grounds for it in unchastity, `“since it is said, Because he has found in her indecency in anything Dt. 24:.” `And the House of Hillel say, “Even if she spoiled his dish, `“since it is said, Because he has found in her indecency in anything. `R. Aqiba says, “Even if he found someone else prettier than she, `“since it is said, And it shall be if she find no favor in his eyes Dt. 24:1.”

[Mishna] Eduyyot 4:7 XII “A woman is betrohekel. worth,” according to the words of the House of Shammai. `And the House of Hillel say, “By a perutah perutah A copper coin of small denomination. or a perutah perutah A copper coin of small denomination.`s worth.” `And how much is a perutah perutah A copper coin of small denomination.? The eighth part of an Italian issar issar A coin, valued at 1/48 of a shekel.. `XIII The House of Shammai say, “A man may dismiss his wife with an old bill of divorce.” `And the House of Hillel forbid. `What is an old bill of divorce? [If] he continued alone with her after he had written it for her, [it becomes an old bill of divorce]. `XIV He who divorces his wife and she spent the night with him in an inn— `The House of Shammai say, “She does not need another bill of divorce from him.” `And the House of Hillel say, “She needs another bill of divorce from him.” `Under what circumstances? When she was divorced after wedlock. `But if she had been divorced from him after betrothal [only], she does not need another bill of divorce from him, `since he is not yet shameless before her.

Chapter 25

Verses7-9

And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother. {brother's: or, next kinsman's} Then the elders of his city shall call him, and speak unto him: and if he stand to it, and say, I like not to take her; Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house. (Deuteronomy 25:7-9 KJV)

Mishna states Yebamot 12:3 [If] she removed the shoe and spit but did not pronounce the prescribed words, her performance of halisah halisah The ceremony which severs the bond between a man and the widow of his brother who has died childless Dt. 25:7-9. is valid. `[If] she pronounced the prescribed words and spit but did not remove the shoe, her performance of halisah halisah The ceremony which severs the bond between a man and the widow of his brother who has died childless Dt. 25:7-9. is invalid. `[If] she removed the she and pronounced the prescribed words but did not spit, `R. Eliezer says, "Her performance of halisah halisah The ceremony which severs the bond between a man and the widow of his brother who has died childless Dt. 25:7-9. is invalid." `R. Aqiba says, "Her performance of halisah halisah The ceremony which severs the bond between a man and the widow of his brother who has died childless Dt. 25:7-9. is valid." ` R. Eliezer says, "Thus will be done Dt. 25:9— anything which is an actual deed is essential [to the performance of the rite]." `Said to him R. Aqiba, "Is there proof from that Scripture? Thus will be done to the man— anything which is a deed done in regard to the man [is essential]."

Chapter 26

Chapter 27

Chapter 28

Chapter 29

God has two wills one that is hidden and the other that is revealed.

Deu 29:29 rsb The secret things belong to Yahweh our God; but the things that are revealed belong to us and to our children forever.....

We are commanded and we offend fail the reveal will of God

Now these are some the will of God....

To renew our minds (Romans 12:12)

Not to be men-pleasers (Ephesians 6:6)

Abstain from sexual sin (1 Thes 4:3)

Being grateful to God for everything (1Thes 5:18)

Now we can't fail , or prevent God's secret will and it is not even your business to worry about it even if it concerns you. Just know God will have his way.

"There are many plans in a man's heart, Nevertheless the Lord's counsel--that will stand." Prov 19:21 (NKJV)

“Declaring the end from the beginning, And from ancient times things that are not yet done, Saying, 'My counsel shall stand, And I will do all My pleasure,' Isa 46:10 (NKJV)

Look at the perfect example we find in Joseph who was sold as a slave by is brothers, imprisoned, and yet it was all in God's secret will to put him as second to Pharaoh.

Gen 50 (NKJV)[19] Joseph said to them, "Do not be afraid, for am I in the place of God?[20] But as for you, you meant evil against me; but God meant it for good, in order to bring it about as it is this day, to save many people alive.

We are offend scared that we may prevent a blessing from God from coming upon our lives but don't be what is yours from God will come to you. No one including the devil can prevent it from God.

In reality God only has one will but we say he has two wills. Just because we don't know his secret will. But that is not given to us to worry about. Now every event that occurs in our lives is moving to that one will which is unshakable. So do not be afraid for if you love God God's will is his best for you even if it doesn't feel at the moment.

Rom 8:28 rsb We know that all things work together for good for those who love God, to those who are called according to his purpose.

Chapter 30

Chapter 31

Did Moses write the whole book Deuteronomy?

Yes except the section where it mention his death that most likely was written by Joshua or some one after.

“Therefore Moses wrote this song the same day, and taught it to the children of Israel. Deuteronomy 31:22 (NKJV)

Jesus acknowledged Moses as the author.

John 5:45-47 (NKJV) Do not think that I shall accuse you to the Father; there is one who accuses you--Moses, in whom you trust. For if you believed Moses, you would believe Me; for he wrote about Me. But if you do not believe his writings, how will you believe My words?"

Chapter 32

A God of Truth (Deu_32:4) Right .....Upright (Deu_32:4)

Deuteronomy 32:4 NKJV 4 He is the Rock, His work is perfect; For all His ways are justice, A God of truth and without injustice; Righteous and upright is He.

Verse 31

(Deuteronomy 32:31) For their rock is not like our Rock, Even our enemies themselves being judges. (NKJV)

Archaic Vocabulary:

Words with different meanings: Some words appear in early poetic texts with meanings that align with cognates in older Semitic languages (like Ugaritic) but are different from their standard meanings in later Biblical Hebrew.

Example: The word "פְּלִילִים" (pelilim) in Deuteronomy 32:31 (Song of Moses) is often understood in Classical Hebrew to mean "judged" or "arbitrators." However, in other Semitic languages, the root can mean "dry" or "parched," which

could metaphorically apply to Israel's enemies in that context, suggesting an older usage.

Unique or rarely used words: The presence of hapax legomena (words appearing only once) or words that are very rare in later Hebrew but present in older Semitic languages can point to an archaic layer.

The Sinfulness Of Sin by Ralph Venning {" Man is so ungrateful to God, who has put him under an infinite obligation. No matter how many courtesies you do a fool, it is like throwing pearls before swine, who return evil for all the good turns which are done to them. Moses upbraids Israel with this: 'Do ye thus requite the Lord, O foolish people and unwise?' (Deuteronomy 32.6). None but fools would do so. And men are like swine in this, that they gather up the fruit that falls and never look up. 'Were there not ten cleansed? where are the nine?' said our saviour. Scarcely one of ten proves thankful! Men take God's corn and wine and oil to make a feast for Baal, for their Bel and the Dragon, for their belly and lusts. Instead of giving God thanks and glory, they return him sins. They kick with the heel when fat and full, and say, Who is the Lord? as if they were not beholden to him and did not owe him any acknowledgements. What fools!"}

Verse 50

This Phrase is only used in the first five books of Moses {"gathered to his people."} It is only refer to the male but one can also think that female would be the same which describes the after life as a family reunion , a gathering with those from our pass.

Ge 25:8 Then Abraham breathed his last and died in a good old age, an old man and full of years, and was **gathered to his people.**

Ge 25:17 These were the years of the life of Ishmael: one hundred and thirty-seven years; and he breathed his last and died, and **was gathered to his people**.

Ge 35:29 So Isaac breathed his last and died, and was **gathered to his people**, being old and full of days. And his sons Esau and Jacob buried him.

Ge 49:29 Then he charged them and said to them: "I am to be **gathered to my people**; bury me with my fathers in the cave that is in the field of Ephron the Hittite,

Ge 49:33 And when Jacob had finished commanding his sons, he drew his feet up into the bed and breathed his last, and was **gathered to his people**.

Nu 20:24 "**Aaron shall be gathered to his people,** for he shall not enter the land which I have given to the children of Israel, because you rebelled against My word at the water of Meribah.

Nu 20:26 "and strip Aaron of his garments and put them on Eleazar his son; for Aaron shall be **gathered to his people** and die there."

Nu 31:2 "Take vengeance on the Midianites for the children of Israel. Afterward you shall be **gathered to your people**."

De 32:50 "and die on the mountain which you ascend, and be **gathered to your people**, just as Aaron your brother died on Mount Hor and was **gathered to his people**;

Chapter 33

The Eternal God (Deu_33:27)

The ends of the Earth

If the world was round it would be hard to say the ends ofthe earth. For roundness has no ending points . If something is round it can't end but yet we read the ends of the earth. Only something flat can be said of having a ending. 34 times the scriptures states The earth has a end.

(Deuteronomy 33:17) His glory is like a firstborn bull, And his horns like the horns of the wild ox; Together with them He shall push the peoples **To the ends of the earth**; They are the ten thousands of Ephraim, And they are the thousands of Manasseh." (NKJV)

(1 Samuel 2:10) The adversaries of the LORD shall be broken in pieces; From heaven He will thunder against them. The LORD will judge **the ends of the earth**. "He will give strength to His king, And exalt the horn of His anointed." (NKJV)

(Job 28:24) For He looks to the **ends of the earth**, And sees under the whole heavens, (NKJV)

(Job 37:3) He sends it forth under the whole heaven, His lightning to the **ends of the earth**. (NKJV)

(Job 38:13) That it might take hold of the **ends of the earth**, And the wicked be shaken out of it? (NKJV)

(Psalms 2:8) Ask of Me, and I will give You The nations for Your inheritance, And **the ends of the earth** for Your possession. (NKJV)

(Psalms 48:10) According to Your name, O God, So is Your praise to **the ends of the earth**; Your right hand is full of righteousness. (NKJV)

(Psalms 59:13) Consume them in wrath, consume them, That they may not be; And let them know that God rules in Jacob **To the ends of the earth.** Selah (NKJV)

(Psalms 65:5) By awesome deeds in righteousness You will answer us, O God of our salvation, You who are the confidence of all **the ends of the earth**, And of the far-off seas; (NKJV)

(Psalms 67:7) God shall bless us, And all the ends of the earth shall fear Him. (NKJV)

(Psalms 72:8) He shall have dominion also from sea to sea, And from the River to **the ends of the earth.** (NKJV)

(Psalms 98:3) He has remembered His mercy and His faithfulness to the house of Israel; All **the ends of the earth** have seen the salvation of our God. (NKJV)

(Psalms 135:7) He causes the vapors to ascend **from the ends of the earth**; He makes lightning for the rain; He brings the wind out of His treasuries. (NKJV)

(Proverbs 17:24) Wisdom is in the sight of him who has understanding, But the eyes of a fool are on **the ends of the earth.** (NKJV)

(Proverbs 30:4) Who has ascended into heaven, or descended? Who has gathered the wind in His fists? Who has bound the waters in a garment? Who has established all **the ends of the earth**? What is His name, and what is His Son's name, If you know? (NKJV)

(Isaiah 24:16) From **the ends of the earth** we have heard songs: "Glory to the righteous!" But I said, "I am ruined, ruined! Woe to me! The treacherous dealers have dealt treacherously, Indeed, the treacherous dealers have dealt very treacherously." (NKJV)

(Isaiah 40:28) Have you not known? Have you not heard? The everlasting God, the LORD, The Creator of the **ends of the earth,** Neither faints nor is weary. His understanding is unsearchable. (NKJV)

(Isaiah 41:5) The coastlands saw it and feared, **The ends of the earth** were afraid; They drew near and came. (NKJV)

(Isaiah 41:9) You whom I have taken from **the ends of the earth**, And called from its farthest regions, And said to you, 'You are My servant, I have chosen you and have not cast you away: (NKJV)

(Isaiah 42:10) Sing to the LORD a new song, And His praise from **the ends of the earth**, You who go down to the sea, and all that is in it, You coastlands and you inhabitants of them! (NKJV)

(Isaiah 49:6) Indeed He says, 'It is too small a thing that You should be My Servant To raise up the tribes of Jacob, And to restore the preserved ones of Israel; I will also give You as a light to the Gentiles, That You should be My salvation to **the ends of the earth**.'" (NKJV)

(Isaiah 52:10) The LORD has made bare His holy arm In the eyes of all the nations; And all **the ends of the earth** shall see The salvation of our God. (NKJV)

(Jeremiah 10:13) When He utters His voice, There is a multitude of waters in the heavens: "And He causes the vapors to ascend from **the ends of the earth.** He makes lightning for the rain, He brings the wind out of His treasuries." (NKJV)

(Jeremiah 16:19) O LORD, my strength and my fortress, My refuge in the day of affliction, The Gentiles shall come to You From **the ends of the earth** and say, "Surely our fathers have inherited lies, Worthlessness and unprofitable things." (NKJV)

(Jeremiah 31:8) Behold, I will bring them from the north country, And gather them from **the ends of the earth**, Among them the blind and the lame, The woman with child And the one who labors with child, together; A great throng shall return there. (NKJV)

(Jeremiah 50:41) "Behold, a people shall come from the north, And a great nation and many kings Shall be raised up from **the ends of the earth**. (NKJV)

(Jeremiah 51:16) When He utters His voice-There is a multitude of waters in the heavens: "He causes the vapors to ascend from **the ends of the earth**; He makes lightnings for the rain; He brings the wind out of His treasuries." (NKJV)

(Micah 5:4) And He shall stand and feed His flock In the strength of the LORD, In the majesty of the name of the LORD His God; And they shall abide, For now He shall be great To **the ends of the earth**; (NKJV)

(Zechariah 9:10) I will cut off the chariot from Ephraim And the horse from Jerusalem; The battle bow shall be cut off. He shall speak peace to the nations; His dominion shall be 'from sea to sea, And from the River to **the ends of the earth**.' (NKJV)

(Matthew 12:42) "The queen of the South will rise up in the judgment with this generation and condemn it, for she came from **the ends of the earth** to hear the wisdom of Solomon; and indeed a greater than Solomon is here. (NKJV)

(Luke 11:31) "The queen of the South will rise up in the judgment with the men of this generation and condemn them, for she came from **the ends of the earth** to hear the wisdom of Solomon; and indeed a greater than Solomon is here. (NKJV)

(Acts 13:47) "For so the Lord has commanded us: 'I have set you as a light to the Gentiles, That you should be for salvation to **the ends of the earth**.'" (NKJV)

Chapter 34

A) So Moses the servant of the LORD died there in the land of Moab possible date of death 1410, 1405, 1235 B.C

How did Moses die?

Pastor and Web Minister (2005–present)1y
Moses went up to the Mountain of Nebo seen What God wanted him to see and breathed his last. According to the Bible he was in good health when he died.

Deut 34 [1] Then Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah, which is across from Jericho. And the Lord showed him all the land of Gilead as far as Dan,[2] all Naphtali and the land of Ephraim and Manasseh, all the land of Judah as far as the Western Sea,[3] the South, and the plain of the Valley of Jericho, the city of palm trees, as far as Zoar.[4] Then the Lord said to him, "This is the land of which I swore to give Abraham, Isaac, and Jacob, saying, 'I will give it to your descendants.' I have caused you to see it with your eyes, but you shall not cross over there."[5] So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord.[6] And He buried him in a valley in the land of Moab, opposite

Beth Peor; but no one knows his grave to this day.[7] Moses was one hundred and twenty years old when he died. His eyes were not dim nor his natural vigor diminished.

This is the only record we have according to the Bible.

Josephus states that he disappeared in a cloud.

Josephus the Jewish Historian states the following how he died and last moments in Antiquities.4.8.48 {“(320) When Moses had spoken thus at the end of his life, and had foretold what would befall to every one of their tribes afterward, with the addition of a blessing to them, the multitude fell into tears, insomuch that even the women, by beating their breasts, made manifest the deep concern they had when he was about to die. The children also lamented still more, as not able to contain their grief; and thereby declared, that even at their age they were sensible of his virtue and mighty deeds; (321) and truly there seemed to be a strife betwixt the young and the old, who should most grieve for him. The old grieved, because they knew what a careful protector they were to be deprived of, and so lamented their future state; but the young grieved, not only for that, but also because it so happened that they were to be left by him before they had well tasted of his virtue. (322) Now one may make a guess at the excess of this sorrow and lamentation of the multitude, from what happened to the legislator himself; for although he was always persuaded that he ought not to be cast down at the approach of death, since the undergoing it was agreeable to the will of God and the law of nature, yet what the people did so overbore him, that he wept himself. (323) Now as he went thence to the place where he was to vanish out of their sight, they all followed after him weeping; but Moses beckoned with his hand to those that were remote from him, and bade them stay behind in quiet, while he exhorted those that were near to him that they would not render his departure so lamentable. (324) Whereupon they thought they ought to grant him that favor, to let him depart, according as he himself desired: so they restrained themselves, though weeping still towards one another. All those who accompanied him were the senate, and Eleazar the high priest, and Joshua their commander. (325) Now as soon as they were come to the mountain called Abarim (which is a very high mountain, situated over against Jericho and one that affords, to such as are upon it, a prospect of the greatest part of the excellent land of Canaan), he dismissed the senate; (326) and as he was going to embrace Eleazar and Joshua , and was still discoursing with them, a cloud stood over him on the sudden, and he disappeared in a certain valley, although he wrote in the holy books that he died, which was done out of fear, lest they should venture to say that, because of his extraordinary virtue, he went to God.”}

Mishna states in Sotah 1:9 {"`We have none so great as Moses, for only the Holy One blessed be He took care of his [bones], since it is said, And he buried him in the valley Dt. 34:6. `And not of Moses alone have they stated [this rule], but of all righteous people, since it is said, And your righteousness shall go before you. The glory of the Lord shall gather you [in death] Is. 58:8.**"}**

06 Joshua

Chapter 01

The Sun & Moon rises and goes down over the earth

Instead of the world going around the sun and moon.The sun and moon rises and goes down. That is the way the bible describes it.

(Joshua 1:4) "From the wilderness and this Lebanon as far as the great river, the River Euphrates, all the land of the Hittites, and to the Great Sea toward the **going down of the sun**, shall be your territory. (NKJV)

(Joshua 8:29) And the king of Ai he hanged on a tree until evening. And as soon as **the sun was down**, Joshua commanded that they should take his corpse down from the tree, cast it at the entrance of the gate of the city, and raise over it a great heap of stones that remains to this day. (NKJV)

(Joshua 10:12-14) Then Joshua spoke to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel: "Sun, stand still over Gibeon; And Moon, in the Valley of Aijalon." So the sun stood still, And the moon stopped, Till the people had revenge Upon their enemies. Is this not written in the Book of Jasher? **So the sun stood still in the midst of heaven, and did not hasten to go down** for about a whole day. And there has been no day like that, before it or after it, that the LORD heeded the voice of a man; for the LORD fought for Israel. (NKJV)

(Joshua 10:27) So it was at the time of the **going down of the sun** that Joshua commanded, and they took them down from the trees, cast them into the cave where they had been hidden, and laid large stones against the cave's mouth, which remain until this very day. (NKJV)

(Joshua 12:1) These are the kings of the land whom the children of Israel defeated, and whose land they possessed on the other side of the Jordan toward **the rising of the sun**, from the River Arnon to Mount Hermon, and all the eastern Jordan plain: (NKJV)

(Psalms 19:4-6) Their line has gone out through all the earth, And their words to the end of the world. In them He has set a **tabernacle for the sun, Which is like a bridegroom coming out of his chamber, And rejoices like a strong man to run its race. Its rising is from one end of heaven**, And its circuit to the other end; And there is nothing hidden from its heat. (NKJV)

(Ecclesiastes 1:5) **The sun also rises, and the sun goes down**, And hastens to the place where it arose. (NKJV)

Josephus in Antiquities Of The Jews Book 5 Chapter 1 {".1. WHEN Moses was taken away from among men, in the manner already described, and when all the solemnities belonging to the mourning for him were finished, and the sorrow for him was over, Joshua commanded the multitude to get themselves ready for an expedition. He also sent spies to Jericho to discover what forces they had, and what were their intentions; but he put his camp in order, as intending soon to pass over Jordan at a proper season. And calling to him the rulers of the tribe of Reuben, and the governors of the tribe of Gad, and [the half tribe of] Manasseh, for half of this tribe had been permitted to have their habitation in the country of the Amorites, which was the seventh part of the land of Canaan, he put them in mind what they had promised Moses; and he exhorted them that, for the sake of the care that Moses had taken of them who had never been weary of taking pains for them no, not when he was dying, and for the sake of the public welfare, they would prepare themselves, and readily perform what they had promised; so he took fifty thousand of them who followed him, and he marched from Abila to Jordan, sixty furlongs. "}

Chapter 02

Elohim Bashamayim - God in Heaven (Joshua 2:11)

Josephus in Antiquities Of The Jews Book 5 Chapter 1 {"Joshua also sent spies to Jericho to discover what forces they had, and what were their intentions; but he put his camp in order, as intending soon to pass over Jordan at a proper season..... 2. Now when he had pitched his camp, the spies came to him immediately, well acquainted with the whole state of the Canaanites; for at first, before they were at all discovered, they took a full view of the city of Jericho without disturbance, and saw which parts of the walls were strong, and which parts were otherwise, and indeed insecure, and which of the gates were so weak as might afford an entrance to their army. Now those that met them took no notice of them when they saw them, and supposed they were only strangers, who used to be very curious in observing everything in the city, and did not take them for enemies; but at even they retired to a certain inn that was near to the wall, whither they went to eat their supper; which supper when they had done, and were considering how to get away, information was given to the king as he was at supper, that there were some persons come from the Hebrews' camp to view the city as spies, and that they were in the inn kept by Rahab, and were very solicitous that they might not be discovered. So he sent immediately some to them, and commanded to catch them, and bring them to him, that he might examine them by torture, and learn what their business was there. As soon as Rahab understood that these messengers were coming, she hid the spies under stalks of flax, which were laid to dry on the top of her house; and said to the messengers that were sent by the king, that certain unknown strangers had supped with her a little before sun-setting, and were gone away, who might easily be taken, if they were any terror to the city, or likely to bring any danger to the king. So these messengers being thus deluded by the woman, and suspecting no imposition, went their ways, without so much as searching the inn; but they immediately pursued them along those roads which they most probably supposed them to have gone, and those particularly which led to the river, but could hear no tidings of them; so they left off the pains of any further pursuit. But when the tumult was over, Rahab brought the men down, and desired them as soon as they should have obtained possession of the land of Canaan, when it would be in their power to make her amends for her preservation of them, to remember what danger she had undergone for their sakes; for that if she had been caught concealing them, she could not have escaped a terrible destruction, she and all her family with her, and so bid them go home; and desired them to swear to her to preserve her and her family when they should take

the city, and destroy all its inhabitants, as they had decreed to do; for so far she said she had been assured by those Divine miracles of which she had been informed. So these spies acknowledged that they owed her thanks for what she had done already, and withal swore to requite her kindness, not only in words, but in deeds. But they gave her this advice, That when she should perceive that the city was about to be taken, she should put her goods, and all her family, by way of security, in her inn, and to hang out scarlet threads before her doors, [or windows,] that the commander of the Hebrews might know her house, and take care to do her no harm; for, said they, we will inform him of this matter, because of the concern thou hast had to preserve us: but if any one of thy family fall in the battle, do not thou blame us; and we beseech that God, by whom we have sworn, not then to be displeased with us, as though we had broken our oaths. So these men, when they had made this agreement, went away, letting themselves down by a rope from the wall, and escaped, and came and told their own people whatsoever they had done in their journey to this city. Joshua also told Eleazar the high priest, and the senate, what the spies had sworn to Rahab, who continued what had been sworn."}

Clement 30-100 AD **First Epistle of Clement to the Corinthians** {" Chap. XII.{" —

The Rewards of Faith and Hospitality. Rahab. On account of her faith and hospitality, Rahab the harlot was saved. For when spies were sent by Joshua, the son of Nun, to Jericho, the king of the country ascertained that they were come to spy out their land, and sent men to seize them, in order that, when taken, they might be put to death. But the hospitable Rahab receiving them, concealed them on the roof of her house under some stalks of flax. And when the men sent by the king arrived and said “There came men unto thee who are to spy out our land; bring them forth, for so the king commands,” she answered them, “The two men whom ye seek came unto me, but quickly departed again and are gone,” thus not discovering the spies to them. Then she said to the men, “I know assuredly that the Lord your God hath given you this city, for the fear and dread of you have fallen on its inhabitants. When therefore ye shall have taken it, keep ye me and the house of my father in safety.” And they said to her, “It shall be as thou hast spoken to us. As soon, therefore, as thou knowest that we are at hand, thou shall gather all thy family under thy roof, and they shall be preserved, but all that. are found outside of thy dwelling shall perish.” Moreover, they gave her a sign to this effect, that she should hang forth from her house a scarlet thread. And thus they made it manifest that redemption should flow through the blood of the Lord to all them that believe and hope in God. Ye see, beloved, that there was not only faith, but prophecy, in this woman."}

Rahab's Wall Still Stands, below is the wall

Joshua 2:15 Then she let them down by a rope through the window, for her house was on the city wall; she dwelt on the wall.

Chapter 03

El He - The Living God -Joshua 3:10

YHWH Adon Kal Ha arets - The Lord, the Lord of All the Earth- Joshua 3:13

Chapter 04

Josephus in Antiquities Of The Jews Book 5 Chapter 1 {"3. Now while Joshua, the commander, was in fear about their passing over Jordan, for the river ran with a strong current, and could not be passed over with bridges, for there never had been bridges laid over it hitherto; and while he suspected, that if he should attempt to make a bridge, that their enemies would not afford him thee to perfect it, and for ferry-boats they had none, - God promised so to dispose of the river, that they might pass over it, and that by taking away the main part of its waters. So Joshua, after two days, caused the army and the whole multitude to pass over in the manner following: - The priests went first of all, having the ark with them; then went the Levites bearing the tabernacle and the vessels which belonged to the sacrifices; after which the entire multitude followed, according to their tribes, having their children and their wives in the midst of them, as being afraid for them, lest they should be borne away by the stream. But as soon as the priests had entered the river first, it appeared fordable, the depth of the water being restrained and the sand appearing at the bottom, because the current was neither so strong nor so swift as to carry it away by its force; so they all passed over the river without fear, finding it to be in the very same state as God had foretold he would put it in; but the priests stood still in the midst of the river till the multitude should be passed over, and should get to the shore in safety; and when all were gone over, the priests came out also, and permitted the current to run freely as it used to do before. Accordingly the river, as soon as the Hebrews were come out of it, arose again presently, and carne to its own proper magnitude as before."}

Chapter 05

Josephus in Antiquities Of The Jews Book 5 Chapter 1 {"4. So the Hebrews went on farther fifty furlongs, and pitched their camp at the distance of ten furlongs from Jericho; but Joshua built an altar of those stones which all the heads of the tribes, at the command of the prophets, had taken out of the deep, to be afterwards a memorial of the division of the stream of this river, and upon it offered sacrifice to God; and in that place celebrated the passover, and had great plenty of all the things which they wanted hitherto; for they reaped the corn of the Canaanites, which was now ripe, and took other things as prey; for then it was that their former food, which was manna, and of which they had eaten forty years, failed them."}

(Joshua 5:4-7) And this is the reason why Joshua circumcised them: All the people who came out of Egypt who were males, all the men of war, had died in the wilderness on the way, after they had come out of Egypt. For all the people who came out had been circumcised, but all the people born in the wilderness, on the way as they came out of Egypt, had not been circumcised. For the children of Israel walked forty years in the wilderness, till all the people who were men of war, who came out of Egypt, were consumed, because they did not obey the voice of the LORD-to whom the LORD swore that He would not show them the land which the LORD had sworn to their fathers that He would give us, "a land flowing with milk and honey." Then Joshua circumcised their sons whom He raised up in their place; for they were uncircumcised, because they had not been circumcised on the way. (NKJV)

Joshua 5:4-7 Brenton LXX And this is the way in which Joshua purified the children of Israel; as many as were born in the way, and as many as were uncircumcised of them that came out of Egypt, all these Joshua circumcised; for forty and two years Israel wondered in the wilderness of Mabdaris— Wherefore most of the fighting men that came out of the land of Egypt, were uncircumcised, who disobeyed the commands of God; concerning whom also he determined that they should not see the land, which the Lord sware to give to their fathers, even a land flowing with milk and honey. And in their place he raised up their sons, whom Joshua circumcised, because they were uncircumcised, having been born by the way.

John Of Damascus 675-749 AD Exposition Of The Orthodox Faith Book 4 Chapter 25 states {"And again for the second time God gave the law of Circumcision to Joshua, after the crossing of Jordan, according as it is written in the book of Joshua, the son of Nun: At that time the Lord said unto Joshua, Make thee knives of stone from the sharp rock, and assemble and circumcise the sons of Israel a second time; and a little later: For the children of Israel walked forty and two years in the wilderness of Battaris, till all the people that were men of war, which came out of Egypt, were uncircumcised, because they obeyed not the voice of the Lord: unto whom the Lord sware that He would not shew them the goad land, which the Lord swore unto their fathers that He would give them, a land that floweth with milk and honey. And their children, whom He raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way. So that the circumcision was a sign, dividing Israel from the Gentiles with whom they dwelt.

It was, moreover, a figure of baptism. For just as the circumcision does not cut off a useful member of the body but only a useless superfluity, so by the holy baptism we are circumcised from sin, and sin clearly is, so to speak, the superfluous part of desire and not useful desire. For it is quite impossible that any one should have no desire at all nor ever experience the taste of pleasure. But the useless part of pleasure, that is to say, useless desire and pleasure, it is this that is sin from which holy baptism circumcises us, giving us as a token the precious cross on the brow, not to divide us from the Gentiles (for all the nations received baptism and were sealed with the sign of the Cross), but to distinguish in each nation the faithful from the Faithless. Wherefore, when the truth is revealed, circumcision is a senseless figure and shade. So circumcision is now superfluous and contrary to holy baptism. For he who is circumcised is a debtor to do the whale law. Further, the Lord was circumcised that He might fulfill the law: and He fulfilled the whole law and observed the Sabbath that He might fulfill and establish the law. Moreover after He was baptized and the Holy Spirit had appeared to men, descending on Him in the form of a dove, from that time the spiritual service and conduct of life and the Kingdom of

Heaven was preached."}

Chapter 06

Dating Methods:- Radiocarbon dating has provided reliable dates for artifacts and remains related to Old Testament events, such as the destruction of Jericho, dating back to around 1400 BCE.

How thick was the walls of Jericho?

According to archaeology the walls were

11 feet 9.732 inches high

And

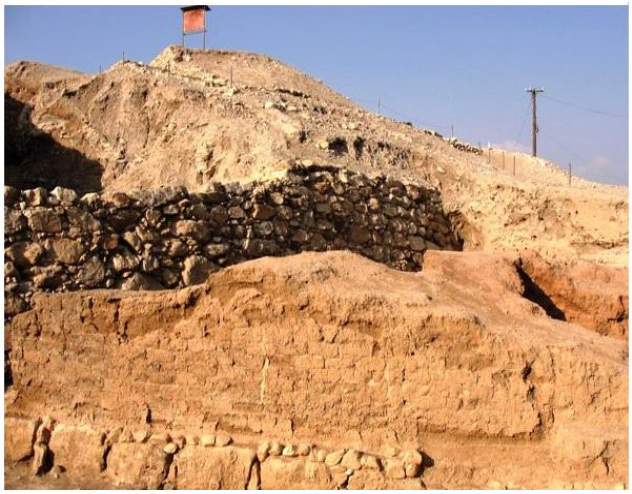
5 feet 10 .866 inches thick

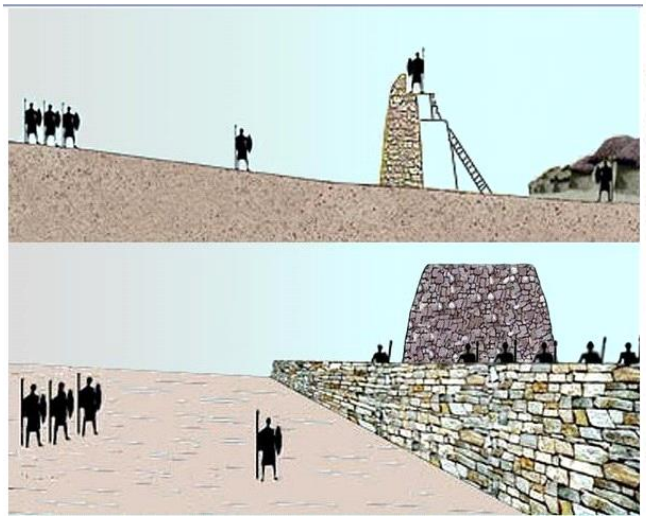
By 8,000 BC

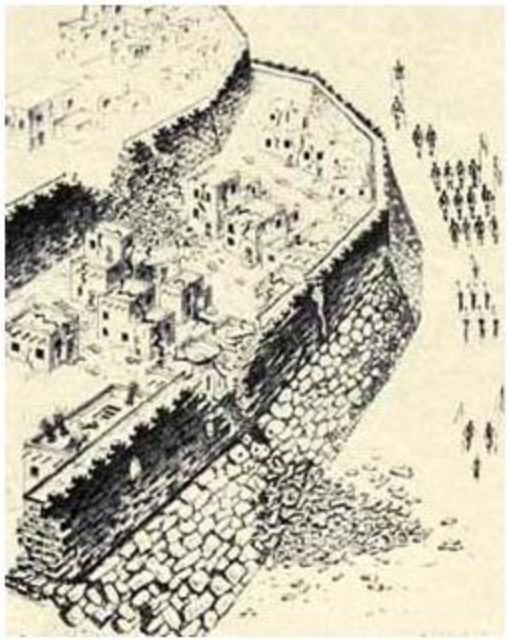
By the time of Joshua around 1400 BC they were at least 13 feet high and with a watch tower of 28 feet tall.

There is evidence that the walls did tumble down just as the Bible states

“So the people shouted when the priests blew the trumpets. And it happened when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat. Then the people went up into the city, every man straight before him, and they took the city.” Josh 6:20 (NKJV)







Verse 26

Who rebuilt the city of Jericho?

Hiel

“In his days Hiel of Bethel built Jericho. He laid its foundation with Abiram his firstborn, and with his youngest son Segub he set up its gates, according to the word of the Lord, which He had spoken through Joshua the son of Nun.— 1Kings 16:34 (NKJV)

Joshua had pronounced a curse on it and it was fulfilled on Hiel.

“Then Joshua charged them at that time, saying, "Cursed be the man before the Lord who rises up and builds this city Jericho; he shall lay its foundation with his firstborn, and with his youngest he shall set up its gates.""Joshua 6:26 (NKJV)

Josephus in Antiquities Of The Jews Book 5 Chapter 1 {"5. Now while the Israelites did this, and the Canaanites did not attack them, but kept themselves quiet within their own walls, Joshua resolved to besiege them; so on the first day of the feast [of the passover], the priests carried the ark round about, with some part of the armed men to be a guard to it. These priests went forward, blowing with their seven trumpets; and exhorted the army to be of good courage, and went round about the city, with the senate following them; and when the priests had only blown with the trumpets, for they did nothing more at all, they returned to the camp. And when they had done this for six days, on the seventh Joshua gathered the armed men and all the people together, and told them these good tidings, That the city should now be taken, since God would on that day give it them, by the falling down of the walls, and this of their own accord, and without their labor. However, he charged them to kill every one they should take, and not to abstain from the slaughter of their enemies, either for weariness or for pity, and not to fall on the spoil, and be thereby diverted from pursuing their enemies as they ran away; but to destroy all the animals, and to take nothing for their own peculiar advantage. He commanded them also to bring together all the silver and gold, that it might be set apart as first-fruits unto God out of this glorious exploit, as having gotten them from the city they first took; only that they should save Rahab and her kindred alive, because of the oath which the spies had sworn to her.

6. When he had said this, and had set his army in order, be brought it against the city: so they went round the city again, the ark going before them, and the priests encouraging the people to be zealous in the work; and when they had gone round it seven times, and had stood still a little, the wall fell down, while no instruments of war, nor any other force, was applied to it by the Hebrews.

7. So they entered into Jericho, and slew all the men that were therein, while they were aftrighted at the surprising overthrow of the walls, and their courage was become useless, and they were not able to defend themselves; so they were slain, and their throats cut, some in the ways, and others as caught in their houses; nothing afforded them assistance, but they all perished, even to the women and the children; and the city was filled with dead bodies, and not one person escaped. They also burnt the whole

city, and the country about it; but they saved alive Rahab, with her family, who had fled to her inn. And when she was brought to him, Joshua owned to her that they owed her thanks for her preservation of the spies: so he said he would not appear to be behind her in his benefaction to her; whereupon he gave her certain lands immediately, and had her in great esteem ever afterwards.

8. And if any part of the city escaped the fire, he overthrew it from the foundation; and he denounced a curse against its inhabitants, if any should desire to rebuild it; how, upon his laying the foundation of the walls, he should be deprived of his eldest son; and upon finishing it, he should lose his youngest son. But what happened hereupon we shall speak of hereafter.

9. Now there was an immense quantity of silver and gold, and besides those of brass also, that was heaped together out of the city when it was taken, no one transgressing the decree, nor purloining for their own peculiar advantage; which spoils Joshua delivered to the priests, to be laid up among their treasures. And thus did Jericho perish."}

Chapter 07

Josephus in Antiquities Of The Jews Book 5 Chapter 1 {"10. But there was one Achar, the son [of Charmi, the son] of Zebedias, of the tribe of Judah, who finding a royal garment woven entirely of gold, and a piece of gold that weighed two hundred shekels; and thinking it a very hard case, that what spoils he, by running some hazard, had found, he must give away, and offer it to God, who stood in no need of it, while he that wanted it must go without it, - made a deep ditch in his own tent, and laid them up therein, as supposing he should not only be concealed from his fellow soldiers, but from God himself also.

11. Now the place where Joshua pitched his camp was called Gilgal, which denotes *liberty*; for since now they had passed over Jordan, they looked on themselves as freed from the miseries which they had undergone from the Egyptians, and in the wilderness.

12. Now, a few days after the calamity that befell Jericho, Joshua sent three thousand armed men to take Ai, a city situate above Jericho; but, upon the sight of the people of Ai, with them they were driven back, and lost thirty-six of their men. When this was told the Israelites, it made them very sad, and exceeding disconsolate, not so much because of the relation the men that were destroyed bare to them, though those that were destroyed were all good men, and deserved their esteem, as by the despair it occasioned; for while they believed that they were already, in effect, in possession of the land, and should bring back the army out of the battles without loss, as God had promised beforehand, they now saw unexpectedly their enemies bold with success; so they put sackcloth over their garments, and continued in tears and lamentation all the day, without the least inquiry after food, but laid what had happened greatly to heart.

13. When Joshua saw the army so much afflicted, and possessed with forebodings of evil as to their whole expedition, he used freedom with God, and said, "We are not come thus far out of any rashness of our own, as though we thought ourselves able to subdue this land with our own weapons, but at the instigation of Moses thy servant for this purpose, because thou hast promised us, by many signs, that thou wouldst give us this land for a possession, and that thou wouldst make our army always superior in war to our enemies, and accordingly some success has already attended upon us agreeably to thy promises; but because we have now unexpectedly been foiled, and have lost some men out of our army, we are grieved at it, as fearing what thou hast promised us, and what Moses foretold us, cannot be depended on by us; and our future expectation troubles us the more, because we have met with such a disaster in this our first attempt. But do thou, O Lord, free us from these suspicions, for thou art able to find a cure for these disorders, by giving us victory, which will both take away the grief we are in at present, and prevent our distrust as to what is to come."

14. These intercessions Joshua put up to God, as he lay prostrate on his face: whereupon God answered him, That he should rise up, and purify his host from the pollution that had got into it; that "things consecrated to me have been impudently stolen from me," and that "this has been the occasion why this defeat had happened to them;" and that when they should search out and punish the offender, he would ever take care they should have the victory over their enemies. This Joshua told the people; and calling for Eleazar the high priest, and the men in authority, he cast lots, tribe by tribe; and when the lot showed that this wicked action was done by one of the tribe of Judah, he then again proposed the lot to the several families thereto belonging; so the truth of this wicked action was found to belong to the family of Zachar; and when the inquiry was made man by man, they took Achar, who, upon God's reducing him to a terrible extremity, could not deny the fact: so he confessed the theft, and produced what he had taken in the midst of them, whereupon he was immediately put to death; and attained no more than to be buried in the night in a disgraceful manner, and such as was suitable to a condemned malefactor."}

Chapter 08

Josephus in Antiquities Of The Jews Book 5 Chapter 1 {"15. When Joshua had thus purified the host, he led them against Ai: and

having by night laid an ambush round about the city, he attacked the enemies as soon as it was day; but as they advanced boldly against the Israelites, because of their former victory, he made them believe he retired, and by that means drew them a great way from the city, they still supposing that they were pursuing their enemies, and despised them, as though the case had been the same with that in the former battle; after which Joshua ordered his forces to turn about, and placed them against their front. He then made the signals agreed upon to those that lay in ambush, and so excited them to fight; so they ran suddenly into the city, the inhabitants being upon the walls, nay, others of them being in perplexity, and coming to see those that were without the gates. Accordingly, these men took the city, and slew all that they met with; but Joshua forced those that came against him to come to a close fight, and discomfited them, and made them run away; and when they were driven towards the city, and thought it had not been touched, as soon as they saw it was taken, and perceived it was burnt, with their wives and children, they wandered about in the fields in a scattered condition, and were no way able to defend themselves, because they had none to support them. Now when this calamity was come upon the men of Ai, there were a great number of children, and women, and servants, and an immense quantity of other furniture. The Hebrews also took herds of cattle, and a great deal of money, for this was a rich country. So when Joshua came to Gilgal, he divided all these spoils among the soldiers."}

Chapter 09

Josephus in Antiquities Of The Jews Book 5 Chapter 1 {"16. But the Gibeonites, who inhabited very near to Jerusalem, when they saw what miseries had happened to the inhabitants of Jericho; and to those of Ai, and suspected that the like sore calamity would come as far as themselves, they did not think fit to ask for mercy of Joshua; for they supposed they should find little mercy from him, who made war that he might entirely destroy the nation of the Canaanites; but they invited the people of Cephirah and Kiriathjearim, who were their neighbors, to join in league with them; and told them that neither could they themselves avoid the danger they were all in, if the Israelites should prevent them, and seize upon them: so when they had persuaded them, they resolved to endeavor to escape the forces of the Israelites. Accordingly, upon their agreement to what they proposed, they sent ambassadors to Joshua to make a league of friendship with him, and those such of the citizens as were best approved of, and most capable of doing what was most advantageous to the multitude. Now these ambassadors thought it dangerous to confess themselves to be Canaanites, but thought they might by this contrivance avoid the danger, namely, by saying that they bare no relation to the Canaanites at all, but dwelt at a very great distance from them: and they said further, that they came a long way, on account of the reputation he had gained for his virtue; and as a mark of the truth of what they said, they showed him the habit they were in, for that their clothes were new when they came out, but were greatly worn by the length of thee they had been on their journey; for indeed they took torn garments, on purpose that they might make him believe so. So they stood in the midst of the people, and said that they were sent by the people of Gibeon, and of the circumjacent cities, which were very remote from the land where they now were, to make such a league of friendship with them, and this on such conditions as were customary among their forefathers; for when they understood that, by the favor of God, and his gift to them, they were to have the possession of the land of Canaan bestowed upon them, they said that they were very glad to hear it, and desired to be admitted into the number of their citizens. Thus did these ambassadors speak; and showing them the marks of their long journey, they entreated the Hebrews to make a league of friendship with them. Accordingly Joshua, believing what they said, that they were not of the nation of the Canaanites, entered into friendship with them; and Eleazar the high priest, with the senate, sware to them that they would esteem them their friends and associates, and would attempt nothing that should be unfair against them, the multitude also assenting to the oaths that were made to them. So these men, having obtained what they desired, by deceiving the Israelites, went home: but when Joshua led his army to the country at the bottom of the mountains of this part of Canaan, he understood that the Gibeonites dwelt not far from Jerusalem, and that they were of the stock of the Canaanites; so he sent for their governors, and reproached them with the cheat they had put upon him; but they alleged, on their own behalf, that they had no other way to save themselves but that, and were therefore forced to have recourse to it. So he called for Eleazar the high priest, and for the senate, who thought it right to make them public servants, that they might not break the oath they had made to them; and they ordained them to be so. And this was the method by which these men found. safety and security under the calamity that was ready to overtake them. "}

Chapter 10

Josephus in Antiquities Of The Jews Book 5 Chapter 1 {"17. But the king of Jerusalem took it to heart that the Gibeonites had gone over to Joshua; so he called upon the kings of the neighboring nations to join together, and make war against them. Now when the Gibeonites saw these kings, which were four, besides the king of Jerusalem, and perceived that they had pitched their camp at a certain fountain not far from their city, and were getting ready for the siege of it, they called upon Joshua to assist them; for such was their case, as to expect to be destroyed by these Canaanites, but to suppose they should be saved by those that came for the destruction of the Canaanites, because of the league of friendship that was between them. Accordingly, Joshua made

haste with his whole army to assist them, and marching day and night, in the morning he fell upon the enemies as they were going up to the siege; and when he had discomfited them, he followed them, and pursued them down the descent of the hills. The place is called Bethhoron; where he also understood that God assisted him, which he declared by thunder and thunderbolts, as also by the falling of hail larger than usual. Moreover, it happened that the day was lengthened that the night might not come on too soon, and be an obstruction to the zeal of the Hebrews in pursuing their enemies; insomuch that Joshua took the kings, who were hidden in a certain cave at Makkedah, and put them to death. Now, that the day was lengthened at this thee, and was longer than ordinary, is expressed in the books laid up in the temple. "}

Chapter 11

Josephus in Antiquities Of The Jews Book 5 Chapter 1 {"18. These kings which made war with, and were ready to fight the Gibeonites, being thus overthrown, Joshua returned again to the mountainous parts of Canaan; and when he had made a great slaughter of the people there, and took their prey, he came to the camp at Gilgal. And now there went a great fame abroad among the neighboring people of the courage of the Hebrews; and those that heard what a number of men were destroyed, were greatly aftrighted at it: so the kings that lived about Mount Libanus, who were Canaanites, and those Canaanites that dwelt in the plain country, with auxiliaries out of the land of the Philistines, pitched their camp at Beroth, a city of the Upper Galilee, not far from Cadesh, which is itself also a place in Galilee. Now the number of the whole army was three hundred thousand armed footmen, and ten thousand horsemen, and twenty thousand chariots; so that the multitude of the enemies aftrighted both Joshua himself and the Israelites; and they, instead of being full of hopes of good success, were superstitiously timorous, with the great terror with which they were stricken. Whereupon God upbraided them with the fear they were in, and asked them whether they desired a greater help than he could afford them; and promised them that they should overcome their enemies; and withal charged them to make their enemies' horses useless, and to burn their chariots. So Joshua became full of courage upon these promises of God, and went out suddenly against the enemies; and after five days' march he came upon them, and joined battle with them, and there was a terrible fight, and such a number were slain as could not be believed by those that heard it. He also went on in the pursuit a great way, and destroyed the entire army of the enemies, few only excepted, and all the kings fell in the battle; insomuch, that when there wanted men to be killed, Joshua slew their horses, and burnt their chariots and passed all over their country without opposition, no one daring to meet him in battle; but he still went on, taking their cities by siege, and again killing whatever he took."}

Chapter 12

Chapter 13

Josephus in Antiquities Of The Jews Book 5 Chapter 1 {"19. The fifth year was now past, and there was not one of the Canaanites remained any longer, excepting some that had retired to places of great strength. So Joshua removed his camp to the mountainous country, and placed the tabernacle in the city of Shiloh, for that seemed a fit place for it, because of the beauty of its situation, until such thee as their affairs would permit them to build a temple; and from thence he went to Shechem, together with all the people, and raised an altar where Moses had beforehand directed; then did he divide the army, and placed one half of them on Mount Gerizzim, and the other half on Mount Ebal, on which mountain the altar was; he also placed there the tribe of Levi, and the priests. And when they had sacrificed, and denounced the [blessings and the] curses, and had left them engraven upon the altar, they returned to Shiloh.

20. And now Joshua was old, and saw that the cities of the Canaanites were not easily to be taken, not only because they were situate in such strong places, but because of the strength of the walls themselves, which being built round about, the natural strength of the places on which the cities stood, seemed capable of repelling their enemies from besieging them, and of making those enemies despair of taking them; for when the Canaanites had learned that the Israelites came out of Egypt in order to destroy them, they were busy all that time in making their cities strong. So he gathered the people together to a congregation at Shiloh; and when they, with great zeal and haste, were come thither, he observed to them what prosperous successes they had already had, and what glorious things had been done, and those such as were worthy of that God who enabled them to do those things, and worthy of the virtue of those laws which they followed. He took notice also, that thirty-one of those kings that ventured to give them battle were overcome, and every army, how great soever it were, that confided in their own power, and fought with them, was utterly destroyed; so that not so much as any of their posterity remained. And as for the cities, since some of them were taken, but the others must be taken in length of thee, by long sieges, both on account of the strength of their walls, and of the confidence the inhabitants had in them thereby, he thought it reasonable that those tribes that came along with them from beyond Jordan, and had partaken of the dangers they had undergone, being their own kindred, should now be

dismissed and sent home, and should have thanks for the pains they had taken together with them. As also, he thought it reasonable that they should send one man out of every tribe, and he such as had the testimony of extraordinary virtue, who should measure the land faithfully, and without any fallacy or deceit should inform them of its real magnitude.

21. Now Joshua, when he had thus spoken to them, found that the multitude approved of his proposal. So he sent men to measure their country, and sent with them some geometricians, who could not easily fail of knowing the truth, on account of their skill in that art. He also gave them a charge to estimate the measure of that part of the land that was most fruitful, and what was not so good: for such is the nature of the land of Canaan, that one may see large plains, and such as are exceeding fit to produce fruit, which yet, if they were compared to other parts of the country, might be reckoned exceedingly fruitful; yet, if it be compared with the fields about Jericho, and to those that belong to Jerusalem, will appear to be of no account at all; and although it so falls out that these people have but a very little of this sort of land, and that it is, for the main, mountainous also, yet does it not come behind other parts, on account of its exceeding goodness and beauty; for which reason Joshua thought the land for the tribes should be divided by estimation of its goodness, rather than the largeness of its measure, it often happening that one acre of some sort of land was equivalent to a thousand other acres. Now the men that were sent, which were in number ten, traveled all about, and made an estimation of the land, and in the seventh month came to him to the city of Shiloh, where they had set up the tabernacle."}

Chapter 14

Chapter 15

Chapter 16

Chapter 17

Verse 11

And in Issachar and in Asher, Manasseh had Beth Shean and its towns, Ibleam and its towns, the inhabitants of Dor and its towns, the inhabitants of En Dor and its towns, the inhabitants of Taanach and its towns, and the inhabitants of Megiddo and its towns-three hilly regions. (Joshua 17:11 NKJV)

Chapter 18

YHWH Elohe 'Abothekem - The Lord God of Your Fathers- Joshua 18:3

Chapter 19

Josephus in Antiquities Of The Jews Book 5 Chapter 1 {"22. So Joshua took both Eleazar and the senate, and with them the heads of the tribes, and distributed the land to the nine tribes, and to the half-tribe of Manasseh, appointing the dimensions to be according to the largeness of each tribe. So when he had cast lots, Judah had assigned him by lot the upper part of Judea, reaching as far as Jerusalem, and its breadth extended to the Lake of Sodom. Now in the lot of this tribe there were the cities of Askelon and Gaza. The lot of Simeon, which was the second, included that part of Idumea which bordered upon Egypt and Arabia. As to the Benjamites, their lot fell so, that its length reached from the river Jordan to the sea, but in breadth it was bounded by Jerusalem and Bethel; and this lot was the narrowest of all, by reason of the goodness of the land, for it included Jericho and the city of Jerusalem. The tribe of Ephraim had by lot the land that extended in length from the river Jordan to Gezer; but in breadth as far as from Bethel, till it ended at the Great Plain. The half-tribe of Manasseh had the land from Jordan to the city of Dora; but its breadth was at Bethsham, which is now called Scythopolis. And after these was Issachar, which had its limits in length, Mount Carmel and the river, but its limit in breadth was Mount Tabor. The tribe of Zebulon's lot included the land which lay as far as the Lake of Genesareth, and that which belonged to Carmel and the sea. The tribe of Aser had that part which was called the *Valley*, for such it was, and all that part which lay over-against Sidon. The city Arce belonged to their share, which is also named Actipus. The Naphthalites received the eastern parts, as far as the city of Damascus and the Upper Galilee, unto Mount Libanus, and the Fountains of Jordan, which rise out of that mountain; that is, out of that part of it whose limits belong to the neighboring city of Arce. The Danites' lot included all that part of the valley which respects the sun-setting, and were bounded by Azotus and Dora; as also they had all Jamnia and Gath, from Ekron to that mountain where the tribe of Judah begins.

23. After this manner did Joshua divide the six nations that bear the name of the sons of Canaan, with their land, to be possessed by the nine tribes and a half; for Moses had prevented him, and had already distributed the land of the Amorites, which itself was so called also from one of the sons of Canaan, to the two tribes and a half, as we have shown already. But the parts about Sidon, as also those that belonged to the Arkites, and the Amathites, and the Aradians, were not yet regularly disposed of.

24. But now was Joshua hindered by his age from executing what he intended to do (as did those that succeeded him in the government, take little care of what was for the advantage of the public); so he gave it in charge to every tribe to leave no remainder of the race of the Canaanites in the land that had been divided to them by lot; that Moses had assured them beforehand, and they might rest fully satisfied about it, that their own security and their observation of their own laws depended wholly upon it. Moreover, he enjoined them to give thirty-eight cities to the Levites, for they had already received ten in the country of the Amorites; and three of these he assigned to those that fled from the man-slayers, who were to inhabit there; for he was very solicitous that nothing should be neglected which Moses had ordained. These cities were, of the tribe of Judah, Hebron; of that of Ephraim, Shechem; and of that of Naphthali, Cadesh, which is a place of the Upper Galilee. He also distributed among them the rest of the prey not yet distributed, which was very great; whereby they had an affluence of great riches, both all in general, and every one in particular; and this of gold and of vestments, and of other furniture, besides a multitude of cattle, whose number could not be told."}

Chapter 20

Chapter 21

Chapter 22

The LORD God of Gods (El Elohim YHWH; Joshua 22:22

Josephus in Antiquities Of The Jews Book 5 Chapter 1 {"26. Now when the tribe of Reuben, and that of Gad, and as many of the Manassites as followed them, were passed over the river, they built an altar on the banks of Jordan, as a monument to posterity, and a sign of their relation to those that should inhabit on the other side. But when those on the other side heard that those who had been dismissed had built an altar, but did not hear with what intention they built it, but supposed it to be by way of innovation, and for the introduction of strange gods, they did not incline to disbelieve it; but thinking this defamatory report, as if it were built for divine worship, was credible, they appeared in arms, as though they would avenge themselves on those that built the altar; and they were about to pass over the river, and to punish them for their subversion of the laws of their country; for they did not think it fit to regard them on account of their kindred or the dignity of those that had given the occasion, but to regard the will of God, and the manner wherein he desired to be worshipped; so these men put themselves in array for war. But Joshua, and Eleazar the high priest, and the senate, restrained them; and persuaded them first to make trial by words of their intention, and afterwards, if they found that their intention was evil, then only to proceed to make war upon

them. Accordingly, they sent as ambassadors to them Phineas the son of Eleazar, and ten more persons that were in esteem among the Hebrews, to learn of them what was in their mind, when, upon passing over the river, they had built an altar upon its banks. And as soon as these ambassadors were passed over, and were come to them, and a congregation was assembled, Phineas stood up and said, That the offense they had been guilty of was of too heinous a nature to be punished by words alone, or by them only to be amended for the future; yet that they did not so look at the heinousness of their transgression as to have recourse to arms, and to a battle for their punishment immediately, but that, on account of their kindred, and the probability there was that they might be reclaimed, they took this method of sending an ambassage to them: "That when we have learned the true reasons by which you have been moved to build this altar, we may neither seem to have been too rash in assaulting you by our weapons of war, if it prove that you made the altar for justifiable reasons, and may then justly punish you if the accusation prove true; for we can hardly

hardly suppose that you, have been acquainted with the will of God and have been hearers of those laws which he himself hath given us, now you are separated from us, and gone to that patrimony of yours, which you, through the grace of God, and that providence which he exercises over you, have obtained by lot, can forget him, and can leave that ark and that altar which is peculiar to us, and can introduce strange gods, and imitate the wicked practices of the Canaanites. Now this will appear to have been a small crime if you repent now, and proceed no further in your madness, but pay a due reverence to, and keep in mind the laws of your country; but if you persist in your sins, we will not grudge our pains to preserve our laws; but we will pass over Jordan and defend them, and defend God also, and shall esteem of you as of men no way differing from the Canaanites, but shall destroy you in the like manner as we destroyed them; for do not you imagine that, because you are got over the river, you are got out of the reach of God's power; you are every where in places that belong to him, and impossible it is to overrun his power, and the punishment he will bring on men thereby: but if you think that your settlement here will be any obstruction to your conversion to what is good, nothing need hinder us from dividing the land anew, and leaving this old land to be for the feeding of sheep; but you will do well to return to your duty, and to leave off these new crimes; and we beseech you, by your children and wives, not to force us to punish you. Take therefore such measures in this assembly, as supposing that your own safety, and the safety of those that are dearest to you, is therein concerned, and believe that it is better for you to be conquered by words, than to continue in your purpose, and to experience deeds and war therefore."

27. When Phineas had discoursed thus, the governors of the assembly, and the whole multitude, began to make an apology for themselves, concerning what they were accused of; and they said, That they neither would depart from the relation they bare to them, nor had they built the altar by way of innovation; that they owned one and the same common God with all the Hebrews, and that brazen altar which was before the tabernacle, on which they would offer their sacrifices; that as to the altar they had raised, on account of which they were thus suspected, it was not built for worship, "but that it might be a sign and a monument of our relation to you for ever, and a necessary caution to us to act wisely, and to continue in the laws of our country, but not a handle for transgressing them, as you suspect: and let God be our authentic witness, that this was the occasion of our building this altar: whence we beg you will have a better opinion of us, and do not impute such a thing to us as would render any of the posterity of Abraham well worthy of perdition, in case they attempt to bring in new rites, and such as are different from our usual practices."

28. When they had made this answer, and Phineas had commended them for it, he came to Joshua, and explained before the people what answer they had received. Now Joshua was glad that he was under no necessity of setting them in array, or of leading them to shed blood, and make war against men of their own kindred; and accordingly he offered sacrifices of thanksgiving to God for the same. So Joshua after that dissolved this great assembly of the people, and sent them to their own inheritances, while he himself lived in Shechem. But in the twentieth year after this, when he was very old, he sent for those of the greatest dignity in the several cities, with those in authority, and the senate, and as many of the common people as could be present; and when they were come, he put them in mind of all the benefits God had bestowed on them, which could not but be a great many, since from a low estate they were advanced to so great a degree of glory and plenty; and exhorted them to take notice of the intentions of God, which had been so gracious towards them; and told them that the Deity would continue their friend by nothing else but their piety; and that it was proper for him, now that he was about to depart out of this life, to leave such an admonition to them; and he desired that they would keep in memory this his exhortation to them."}

Chapter 23

Chapter 24

He Who Brought Us Up - Joshua 24:17

Elohim Kedoshim - A Holy God Joshua 24:17

Elohim Kedoshim - A Holy God -Joshua 24:19

El Kenno' - A Jealous God -Joshua 24:19

Josephus in Antiquities Of The Jews Book 5 Chapter 1 {"29. So Joshua, when he had thus discoursed to them, died, having lived a hundred and ten years; forty of which he lived with Moses, in order to learn what might be for his advantage afterwards. He also became their commander after his death for twenty-five years. He was a man that wanted not wisdom nor eloquence to declare his intentions to the people, but very eminent on both accounts. He was of great courage and magnanimity in action and in dangers, and very sagacious in procuring the peace of the people, and of great virtue at all proper seasons. He was buried in the city of Timnab, of the tribe of Ephraim About the same time died Eleazar the high priest, leaving the high priesthood to his son Phineas. His monument also, and sepulcher, are in the city of Gabatha."}

07 Judges

Chapter 01

Chapter 02

Verse 6

(Judges 2:6) And when Joshua had dismissed the people, the children of Israel went each to his own inheritance to possess the land. (NKJV)

Evidence for Israel in the land of Canaan way before 12 Century BC can be seen in the Merneptah Stele which when speaking of the land of Canaan it states "Israel is laid waste - It seed is no more" The Merneptah Stele dates 1208 BC

The Merneptah Stele states

1. Year 5, 3rd Month of Summer

2. under the Majesty of Horus: Mighty Bull, Rejoicing in Maat;

3. The King of upper and lower Egypt :Banere-Meramun;

4.the son of Re : Merneptah , Content with Maat,

5.magnified by the power , exalted by the strength of Horus

6.strong bulls who smites the Nine Bows, whose name is given to

7. Recital of his victories in all the lands , to let all lands together know,

8. to let the glory of his deeds be seen:

9. the king of upper and lower Egypt: Banere- meramun;

10. the son of Re: Merneptah , Content with Maat,

11. the Bull, lord of strength who slays his foes

12. splendid on the field of valour when his attack is made.

13. Shu who dispelled the cloud the cloud that was over Egypt,

14. letting Egypt see the rays of the sun disk.

15. Who remove the mountain of copper from the people's neck,

16. that he might give breath to the imprisoned folk.

17. Who let Hut-ka-Ptah exult over its foes,

18. letting Tjenen triumph over his opponents.

19. Opener of Memphis ' gates that were barred,

20. who allowed the temples to recieve their foods.

21.The King of upper and lower Egypt: Banere- meramun;

22. The Son of Re: Merneptah , Content with Maat,

23. The Sole one who steadied the hearts of hundred thousands,

24. breath entered their nostrils at the sight of him.

25. the total number of the fallen of their land , who were slain by sword of the king....**(description of the Libyan war)**

26. was 9,000 men , and 6,000 were taken captive , the remainder being put to flight....

27. The princes are prostrate , saying :"peace"

28. Not one raises his head among the nine Bows.

29. Desolation is for Tjehenu ; Hatti is pacified

30. Plundered is the Canaan with every evil;

31. Carried off is Asqaluni; Seized upon is Gezer

32. Yanoam is made non-existent

33. Israel is laid waste -its seed is no more ;

34. Kharru has become a widow because of Egypt.

35. All the lands together are pacified ;

36. Everyone who was restless has been bound.

Chapter 03

A) Othniel the son of Kenaz 1420-1380 B.C

B) Ehud the son of Gera, the Benjamite 1380-1372 B.C

C) Shamgar the son of Anath 1372 B.C

Archeology's Solution of Old Testament Puzzles: Amswering the Destructive Criticism of the Bible.

BY THE Rev. John Urquhart

BEING THE ESSAY FOR WHICH "THE GUNNING PRIZE" WAS AWARDED BY THE VICTORIA INSTITUTE OF GREAT BRITAIN

Philadelphia The Sunday School Times Company 1906 COPYRIGHT, {"**JUDGES**

THE earlier critics were inclined to attach a higher historical value to the book of Judges than is accorded to it by their successors. Dr. Driver, while admitting that it contains a large basis of fact, finds “embellishments,” “exaggerations,” and “expansions” in the book; and adds, "The original narrative has been combined with the additions in such a manner that it cannot be disengaged with certainty, and is now, in all probability, as Kuenen observes, not recoverable.” The writer oi Judges in Hastings? Bible Dictionary says, “Many details have been referred, with more or less probability, to myth or misunderstanding, and not to history. Cushan Rishathaim of Mesopotamia is a shadowy and uncertain figure.” The latter reference is unfortunate. “Mesopotamia” is {34} in original Hebrew, “Aram-Naharaim” or "Syria of the two rivers.” This king is said to have pushed his conquest westward into Palestine, and to have held the Israelites in subjection for eight years (Judges 3:8). The ancient history of those lands is being slowly discovered through the references to them in the inscriptions of Assyria and.Egypt; but enough is now known to show how dangerous it is to trust to a merely literary analysis in historical matters. Aram-Naharaim appears on the £g3qptian monuments as Naharina. The district was situated in the north of Syria, between the river Orontes and the river Balikh. The Euphrates flowed through the midst of the country. On the northeast of Naharina lay the kingdom of Mitanni. Just at this time Mitanni had been combined in some way with Naharina. “The Mitanni” says Maspero, "exercised a sort of hegemony over the whole of Naharaim.”

Naharaim was a populous country. It was conquered by Thothmes III. His monument at Thebes records the names of two hundred and thirty towns, and about a hundred other names have been effaced.

Some reigns later, the references on the monuments show that Tushratta, the King of the Mitanni, who is named by the Egyptians King of Naharina, is a valuedally of Egypt. The letters sent from Palestine to Kings Amenophis III and IV, which were discovered at Tel-el-Amama, show that a quarrel arose between the two kingdoms. The last contains what seems to be Tushratta'‘s ultimatum. This rupture apparently led to an invasion of Palestine, {35} whose coast tribes acknowledged the Eg3rptian supremacy, and in this campaign the Israelites were evidently conquered. In any case, the

kingdom of Naharina was then in existence. It had, as Carl Niebuhr says, a wide dominion, "extending from southeastern Cappadoda to beyond the later Assyrian capital, Nineveh." And Naharina was, at this very time, on the eve of an invasion of the West.

Between these facts and the statements in Judges the agreement is so striking that comment is needless.

The letters discovered at Tel-el- Amama have a further and still more important bearing upon the questions now raised concerning this book. They make frequent mention of a people named the KhaHri, or Habiri. These people are all over the land, and are daily extending their ravages. They spare none. They are called "men of blood," and are regarded as enemies of the gods. The suggestion that these were the Hebrews was at first set aside by Assyriologists, but is now being received into favor. "By the Habiri," says Carl Niebuhr, "we must here understand no other than the Hebrews." This finally disposes of the widely-accepted recognition of Rameses II (of the nineteenth dynasty) as the Pharaoh of the oppression, and of Minephtah, his son, as the Pharaoh of the Exodus — an opinion retained in spite of the references of Rameses and of his father Seti I to the tribe of Asher as resident in Palestine, and to Minephtah''s own reference to the Israelites as already settled in Canaan. Viewed {36} in this light, these contemporaneous letters show us the Israelites extending their conquests just as they are represented to have done in Judges."}

Chapter 04

A) Deborah, a prophetess, the wife of Lapidoth, was judging Israel 1300-1250 B.C

Should women lead men in spiritaul matters? What about Deborah in the Book of Judges which is mention being a judge of Israel?

First of all a female judge is only mention once. The Bible tells us the reason she was a Judge and that reason is because God had sold Israel because of their sins. Even the Hero of the story was a women because the captain of Israel army didn't trust in God alone to help him in battle.

(Judges 4:2) So the LORD sold them into the hand of Jabin king of Canaan, who reigned in Hazor. The commander of his army was Sisera, who dwelt in Harosheth Hagoyim. (NKJV)

(Deuteronomy 32:30) How could one chase a thousand, And two put ten thousand to flight, Unless their Rock had sold them, And the LORD had surrendered them? (NKJV)

(Judges 4:6-9) Then she sent and called for Barak the son of Abinoam from Kedesh in Naphtali, and said to him, "Has not the LORD God of Israel commanded, 'Go and deploy troops at Mount Tabor; take with you ten thousand men of the sons of Naphtali and of the sons of Zebulun; 'and against you I will deploy Sisera, the commander of Jabin's army, with his chariots and his multitude at the River Kishon; and I will deliver him into your hand'?" And Barak said to her, "If you will go with me, then I will go; but if you will not go with me, I will not go!" So she said, "I will surely go with you; nevertheless there will be no glory for you in the journey you are taking, for the LORD will sell Sisera into the hand of a woman." Then Deborah arose and went with Barak to Kedesh. (NKJV)

It was to humiliate them and cause them to repent .God shows what he feels about woman leading men in

Isaiah 3:12 O My people! Their oppressors are children, And women rule over them. O My people! Those who guide you lead you astray And confuse the direction of your paths.

Josephus in Antiquities Of The Jews Book 5 Chapter 5{"1. AND now it was that the Israelites, taking no warning by their former misfortunes to amend their manners, and neither worshipping God nor submitting to the laws, were brought under slavery by Jabin, the king of the Canaanites, and that before they had a short breathing time after the slavery under the Moabites; for this Jabin out of Hazor, a city that was situate over the Semechonitis, and had in pay three hundred footmen, and ten thousand horsemen, with fewer than three thousand chariots. Sisera was commander of all his army, and was the principal person in the king's favor. He so sorely beat the Israelites when they fought with him, that he ordered them to pay tribute.

2. So they continued to that hardship for twenty years, as not good enough of themselves to grow wise by their misfortunes. God was willing also hereby the more to subdue their obstinacy and ingratitude towards himself: so when at length they were become penitent, and were so wise as to learn that their calamities arose from their contempt of the laws, they besought Deborah, a certain prophetess among them, (which name in the Hebrew tongue signifies a *Bee,)* to pray to God to take pity on them, and not to overlook them, now they were ruined by the Canaanites. So God granted them deliverance, and chose them a general, Barak, one that was of the tribe of Naphtali. Now Barak, in the Hebrew tongue, signifies *Lightning.*

3. So Deborah sent for Barak, and bade him choose out ten thousand young men to go against the enemy, because God had said that that number was sufficient, and promised them victory. But when Barak said that he would not be the general unless she would also go as a general with him, she had indignation at what he said 'Thou, O Barak, deliverest up meanly that authority which God hath given thee into the hand of a woman, and I do not reject it!" So they collected ten thousand men, and pitched their camp at Mount Tabor, where, at the king's command, Sisera met them, and pitched his camp not far from the enemy; whereupon the Israelites, and Barak himself, were so aftrighted at the multitude of those enemies, that they were resolved to march off, had not Deborah retained them, and commanded them to fight the enemy that very day, for that they should conquer them, and God would be their assistance.

4. So the battle began; and when they were come to a close fight, there came down from heaven a great storm, with a vast quantity of rain and hail, and the wind blew the rain in the face of the Canaanites, and so darkened their eyes, that their arrows and slings were of no advantage to them, nor would the coldness of the air permit the soldiers to make use of their swords; while this storm did not so much incommode the Israelites, because it came in their backs. They also took such courage, upon the apprehension that God was assisting them, that they fell upon the very midst of their enemies, and slew a great number of them; so that some of them fell by the Israelites, some fell by their own horses, which were put into disorder, and not a few were killed by their own chariots. At last Sisera, as soon as he saw himself beaten, fled away, and came to a woman whose name was Jael, a Kenite, who received him, when he desired to be concealed; and when he asked for somewhat to drink, she gave him sour milk, of which he drank so unmeasurably that he fell asleep; but when he was asleep, Jael took an iron nail, and with a hammer drove it through his temples into the floor; and when Barak came a little afterward, she showed Sisera nailed to the ground: and thus was this victory gained by a woman, as Deborah had foretold. Barak also fought with Jabin at Hazor; and when he met with him, he slew him: and when the general was fallen, Barak overthrew the city to the foundation, and was the commander of the Israelites for forty years."}

Chapter 05

Chapter 06

A) Gideon 1250-1200 B.C

YHWH 'Immeku - The Lord Is with you- Judges 6:12

YHWH Shalom (יְהוָה שָׁלוֹם) - The LORD Is Peace - Judge 6:24

YHWH Hashopet - The Lord the Judge -Judges 6:27

Josephus in Antiquities Of The Jews Book 5 Chapter 6 {1. NOW when Barak and Deborah were dead, whose deaths happened about the same time, afterwards the Midianites called the Amalekites and Arabians to their assistance, and made war against the Israelites, and were too hard for those that fought against them; and when they had burnt the fruits of the earth, they carried off the prey. Now when they had done this for three years, the multitude of the Israelites retired to the mountains, and forsook the plain country. They also made themselves hollows under ground, and caverns, and preserved therein whatsoever had escaped their enemies; for the Midianites made expeditions in harvest-time, but permitted them to plough the land in winter, that so, when the others had taken the pains, they might have fruits for them to carry away. Indeed, there ensued a famine and a scarcity of food; upon which they betook themselves to their supplications to God, and besought him to save them.

2. Gideon also, the son of Joash, one of the principal persons of the tribe of Manasseh, brought his sheaves of corn privately, and thrashed them at the wine-press; for he was too fearful of their enemies to thrash them openly in the thrashing-floor. At this time somewhat appeared to him in the shape of a young man, and told him that he was a happy man, and beloved of God. To which he immediately replied, "A mighty indication of God's favor to me, that I am forced to use this wine-press instead of a thrashing-floor!" But the appearance exhorted him to be of good courage, and to make an attempt for the recovery of their liberty. He answered, that it was impossible for him to recover it, because the tribe to which he belonged was by no means numerous; and because he was but young himself, and too inconsiderable to think of such great actions. But the other promised him, that God would supply what he was defective in, and would afford the Israelites victory under his conduct.""}

Chapter 07

Josephus in Antiquities Of The Jews Book 5 Chapter 6 {"3. Now, therefore, as Gideon was relating this to some young men, they believed him, and immediately there was an army of ten thousand men got ready for fighting. But God stood by Gideon in his sleep, and told him that mankind were too fond of themselves, and were enemies to such as excelled in virtue. Now that they might not pass God over, but ascribe the victory to him, and might not fancy it obtained by their own power, because they were a great many, and able of themselves to fight their enemies, but might confess that it was owing to his assistance, he advised him to bring his army about noon, in the violence of the heat, to the river, and to esteem those that bent down on their knees, and so drank, to be men of courage; but for all those that drank tumultuously, that he should esteem them to do it out of fear, and as in dread of their enemies. And when Gideon had done as God had suggested to him, there were found three hundred men that took water with their hands tumultuously; so God bid him take these men, and attack the enemy. Accordingly they pitched their camp at the river Jordan, as ready the next day to pass over it.

4. But Gideon was in great fear, for God had told him beforehand that he should set upon his enemies in the night-time; but God, being willing to free him from his fear, bid him take one of his soldiers, and go near to the Midianites' tents, for that he should from that very place have his courage raised, and grow bold. So he obeyed, and went and took his servant Phurah with him; and as he came near to one of the tents, he discovered that those that were in it were awake, and that one of them was telling to his fellow soldier a dream of his own, and that so plainly that Gideon could hear him. The dream was this: - He thought he saw a barley-cake, such a one as could hardly be eaten by men, it was so vile, rolling through the camp, and overthrowing the royal tent, and the tents of all the soldiers. Now the other soldier explained this vision to mean the destruction of the army; and told them what his reason was which made him so conjecture, viz. That the seed called *barley* was all of it allowed to be of the vilest sort of seed, and that the Israelites were known to be the vilest of all the people of Asia, agreeably to the seed of barley, and that what seemed to look big among the Israelites was this Gideon and the army that was with him; "and since thou sayest thou didst see the cake overturning our tents, I am afraid lest God hath granted the victory over us to Gideon."

5. When Gideon had heard this dream, good hope and courage came upon him; and he commanded his soldiers to arm themselves, and told them of this vision of their enemies. They also took courage at what was told them, and were ready to perform what he should enjoin them. So Gideon divided his army into three parts, and brought it out about the fourth watch of the night, each part containing a hundred men: they all bare empty pitchers and lighted lamps in their hands, that their onset might not be discovered by their enemies. They had also each of them a ram's horn in his right hand, which he used instead of a trumpet. The enemy's camp took up a large space of ground, for it happened that they had a great many camels; and as they were divided into different nations, so they were all contained in one circle. Now when the Hebrews did as they were ordered beforehand, upon their approach to their enemies, and, on the signal given, sounded with their rams' horns, and brake their pitchers, and set upon their enemies with their lamps, and a great shout, and cried, "Victory to Gideon, by God's assistance," a disorder and a fright seized upon the other men while they were half asleep, for it was night-time, as God would have it; so that a few of them were slain by their enemies, but the greatest part by their own soldiers, on account of the diversity of their language; and when they were once put into disorder, they killed all that they met with, as thinking them to be enemies also. Thus there was a great slaughter made. And as the report of Gideon's victory came to the Israelites, they took their weapons and pursued their enemies, and overtook them in a certain valley encompassed with torrents, a place which these could not get over; so they encompassed them, and slew them all, with their kings, Oreb and Zeeb. But the remaining captains led those soldiers that were left, which were about eighteen thousand, and pitched their camp a great way off the Israelites. However, Gideon did not grudge his pains, but pursued them with all his army, and joining battle with them, cut off the whole enemies' army, and took the other leaders, Zeba and Zalmuna, and made them captives. Now there were slain in this battle of the Midianites, and of their auxiliaries the Arabians, about a hundred and twenty thousand; and the Hebrews took a great prey, gold, and silver, and garments, and camels, and asses. And when Gideon was come to his own country of Ophrah, he slew the kings of the Midianites."}

Chapter 08

Josephus in Antiquities Of The Jews Book 5 Chapter 6 {"6. However, the tribe of Ephraim was so displeased at the good success of Gideon, that they resolved to make war against him, accusing him because he did not tell them of his expedition against their enemies. But Gideon, as a man of temper, and that excelled in every virtue, pleaded, that it was not the result of his own authority or reasoning, that made him attack the enemy without them; but that it was the command of God, and still the victory belonged to them as well as those in the army. And by this method of cooling their passions, he brought more advantage to the Hebrews, than by the success he had against these enemies, for he thereby delivered them from a sedition which was arising among them; yet did this tribe afterwards suffer the punishment of this their injurious treatment of Gideon, of which we will give an account in due time.

7. Hereupon Gideon would have laid down the government, but was over-persuaded to take it, which he enjoyed forty years, and distributed justice to them, as the people came to him in their differences; and what he determined was esteemed valid by all. And when he died, he was buried in his own country of Ophrah."}

Chapter 09

A) Abimelech the son of Jerubbaal 1200 B.C

El Berith God of the Covenant:
This name is mentioned in
Judges 9:46, where it refers to a pagan god. However, the concept of God being the God of the Covenant is found throughout the Bible, particularly in relation to the covenant made with the Israelites. Verses that highlight this aspect of God include Exodus 6:4, Deuteronomy 7:9, and Hebrews 13:20

Josephus in Antiquities Of The Jews Book 5 Chapter 7 {"1. NOW Gideon had seventy sons that were legitimate, for he had many wives; but he had also one that was spurious, by his concubine Drumah, whose name was Abimelech, who, after his father's death, retired to Shecbem to his mother's relations, for they were of that place: and when he had got money of such of them as were eminent for many instances of injustice, he came with them to his father's house, and slew all his brethren, except Jotham, for he had the good fortune to escape and be preserved; but Abimelech made the government tyrannical, and constituted himself a lord, to do what he pleased, instead of obeying the laws; and he acted most rigidly against those that were the patrons of justice.

2. Now when, on a certain time, there was a public festival at Shechem, and all the multitude was there gathered together, Jotham his brother, whose escape we before related, went up to Mount Gerizzim, which hangs over the city Shechem, and cried out so as to be heard by the multitude, who were attentive to him. He desired they would consider what he was going to say to them: so when silence was made, he said, That when the trees had a human voice, and there was an assembly of them gathered together, they desired that the fig-tree would rule over them; but when that tree refused so to do, because it was contented to enjoy that honor which belonged peculiarly to the fruit it bare, and not that which should be derived to it from abroad, the trees did not leave off their intentions to have a ruler, so they thought proper to make the offer of that honor to the vine; but when the vine was chosen, it made use of the same words which the fig-tree had used before, and excused itself from accepting the government: and when the olive-tree had done the same, the brier, whom the trees had desired to take the kingdom, (it is a sort of wood good for firing,) it promised to take the government, and to be zealous in the exercise of it; but that then they must sit down under its shadow, and if they should plot against it to destroy it, the principle of fire that was in it should destroy them. He told them, that what he had said was no laughing matter; for that when they had experienced many blessings from Gideon, they overlooked Abimelech, when he overruled all, and had joined with him in slaying his brethren; and that he was no better than a fire himself. So when he had said this, he went away, and lived privately in the mountains for three years, out of fear of Abimelech.

3. A little while after this festival, the Shechemites, who had now repented themselves of having slain the sons of Gideon, drove Abimelech away, both from their city and their tribe; whereupon he contrived how he might distress their city. Now at the season of vintage, the people were afraid to go out and gather their fruits, for fear Abimelech should do them some mischief. Now it happened that there had come to them a man of authority, one Gaal, that sojourned with them, having his armed men and his kinsmen with him; so the Shechemites desired that he would allow them a guard during their vintage; whereupon he accepted of their desires, and so the people went out, and Gaal with them at the head of his soldiery. So they gathered their fruit with safety; and when they were at supper in several companies, they then ventured to curse Abimelech openly; and the magistrates laid ambushes in places about the city, and caught many of Abimelech's followers, and destroyed them.

4. Now there was one Zebul, a magistrate of the Shechemites, that had entertained Abimelech. He sent messengers, and informed him how much Gaal had irritated the people against him, and excited him to lay ambushes before the city, for that he would persuade Gaal to go out against him, which would leave it in his power to be revenged on him; and when that was once done, he would bring him to be reconciled to the city. So Abimelech laid ambushes, and himself lay with them. Now Gaal abode in the suburbs, taking little care of himself; and Zebul was with him. Now as Gaal saw the armed men coming on, he said to Zebul, That some armed men were coming; but the other replied, They were only shadows of huge stones: and when they were come nearer, Gaal perceived what was the reality, and said, They were not shadows, but men lying in ambush. Then said Zebul, "Didst not thou reproach Abimelech for cowardice? why dost thou not then show how very courageous thou art thyself, and go and fight him?" So Gaal, being in disorder, joined battle with Abimelech, and some of his men fell; whereupon he fled into the city, and took his men with him. But Zebul managed his matters so in the city, that he procured them to expel Gaal out of the city, and this by accusing him of cowardice in this action with the soldiers of Ahimelech. But Abimelech, when he had learned that the Shechemites were again coming out to gather their grapes, placed ambushes before the city, and when

they were coming out, the third part of his army took possession of the gates, to hinder the citizens from returning in again, while the rest pursued those that were scattered abroad, and so there was slaughter every where; and when he had overthrown the city to the very foundations, for it was not able to bear a siege, and had sown its ruins with salt, he proceeded on with his army till all the Shechemites were slain. As for those that were scattered about the country, and so escaped the danger, they were gathered together unto a certain strong rock, and settled themselves upon it, and prepared to build a wall about it: and when Abimelech knew their intentions, he prevented them, and came upon them with his forces, and laid faggots of dry wood round the place, he himself bringing some of them, and by his example encouraging the soldiers to do the same. And when the rock was encompassed round about with these faggots, they set them on fire, and threw in whatsoever by nature caught fire the most easily: so a mighty flame was raised, and nobody could fly away from the rock, but every man perished, with their wives and children, in all about fifteen hundred men, and the rest were a great number also. And such was the calamity which fell upon the Shechemites; and men's grief on their account had been greater than it was, had they not brought so much mischief on a person who had so well deserved of them, and had they not themselves esteemed this as a punishment for the same.

5. Now Abimelech, when he had aftrighted the Israelites with the miseries he had brought upon the Shechemites, seemed openly to affect greater authority than he now had, and appeared to set no bounds to his violence, unless it were with the destruction of all. Accordingly he marched to Thebes, and took the city on the sudden; and there being a great tower therein, whereunto the whole multitude fled, he made preparation to besiege it. Now as he was rushing with violence near the gates, a woman threw a piece of a millstone upon his head, upon which Abimelech fell down, and desired his armor-bearer to kill him lest his death should be thought to be the work of a woman: - who did what he was bid to do. So he underwent this death as a punishment for the wickedness he had perpetrated against his brethren, and his insolent barbarity to the Shechemites. Now the calamity that happened to those Shechemites was according to the prediction of Jotham, However, the army that was with Abimelech, upon his fall, was scattered abroad, and went to their own homes."}

Chapter 10

A) Tola the son of Puah 1200-1185 B.C

B) Jair, a Gileadite 1185-1162 B.C

Josephus in Antiquities Of The Jews Book 5 Chapter 7 {"6. Now it was that Jair the Gileadite, of the tribe of Manasseh, took the government. He was a man happy in other respects also, but particularly in his children, who were of a good character. They were thirty in number, and very skillful in riding on horses, and were intrusted with the government of the cities of Gilead. He kept the government twenty-two years, and died an old man; and he was buried in Camon, a city of Gilead."}

Chapter 11

A) Jephthah the Gileadite 1162-1152 B.C

Witness- Judges 11:10

Did Jephthah sacrifice his daughter in a burnt offering?

I believe the scripture is clear on that for it states he did. That was what he promised and that was what he preformed even if he was wrong in doing it.

(Judges 11:30-31) And Jephthah made a vow to the LORD, and said, "If You will indeed deliver the people of Ammon into my hands, "then it will be that whatever comes out of the doors of my house to meet me, when I return in peace from the people of Ammon, shall surely be the LORD'S, and I will offer it up as a burnt offering." (NKJV)

(Judges 11:34-40) When Jephthah came to his house at Mizpah, there was his daughter, coming out to meet him with timbrels and dancing; and she was his only child. Besides her he had neither son nor daughter. And it came to pass, when he saw her, that he tore his clothes, and said, "Alas, my daughter! You have brought me very low! You are among those who trouble me! For I have given my word to the LORD, and I cannot go back on it." So she said to him, "My father, if you have given your word to the LORD, do to me according to what has gone out of your mouth, because the LORD has avenged you of your enemies, the people of Ammon." Then she said to her father, "Let this thing be done for me: let me alone for two months, that I may go and

wander on the mountains and bewail my virginity, my friends and I." So he said, "Go." And he sent her away for two months; and she went with her friends, and bewailed her virginity on the mountains. And it was so at the end of two months that she returned to her father, and he carried out his vow with her which he had vowed. She knew no man. And it became a custom in Israel that the daughters of Israel went four days each year to lament the daughter of Jephthah the Gileadite. (NKJV)

But also the early Jews sources thought the same aswell.

Josephus states in Antiquities Of The Jews Book 5, Chapter 7{"10. And when he had given them this answer, he sent the ambassadors away. And when he had prayed for victory, and had vowed to perform sacred offices, and if he came home in safety, to offer in sacrifice what living creature soever should first meet him, he joined battle with the enemy, and gained a great victory, and in his pursuit slew the enemies all along as far as the city of Minnith. He then passed over to the land of the Ammonites, and overthrew many of their cities, and took their prey, and freed his own people from that slavery which they had undergone for eighteen years. But as he came back, he fell into a calamity no way correspondent to the great actions he had done; for it was his daughter that came to meet him; she was also an only child and a virgin: upon this Jephtha heavily lamented the greatness of his affliction, and blamed his daughter for being so forward in meeting him, for he had vowed to sacrifice her to God. However, this action that was to befall her was not ungrateful to her, since she should die upon occasion of her father's victory, and the liberty of her fellow citizens: she only desired her father to give her leave, for two months, to bewail her youth with her fellow citizens; and then she agreed, that at the forementioned thee he might do with her according to his vow. Accordingly, when that time was over, he sacrificed his daughter as a burnt-offering, offering such an oblation as was neither conformable to the law nor acceptable to God, not weighing with himself what opinion the hearers would have of such a practice."}

Even the early Church Fathers shared in the same opinion.

Ambrose 340-397 AD Three Books on The Duties Of The Clergy Book 1 Chapter 50 {" It is also sometimes contrary to duty to fulfill a promise, or to keep an oath. As was the case with Herod, who swore that whatever was asked he would give to the daughter of Herodies, and so allowed the death of John, that he might not break his word. And what shall I say of Jephthah, who offered up his daughter in sacrifice, she having been the first to meet him as he returned home victorious; whereby he fulfilled the vow which he had made that he would offer to God whatever should meet him first. It would have been better to make no promise at all, than to fulfill it in the death of his daughter.

Josephus states in Antiquities Of The Jews Book 5, Chapter 7 {"7. And now all the affairs of the Hebrews were managed uncertainly, and tended to disorder, and to the contempt of God and of the laws. So the Ammonites and Philistines had them in contempt, and laid waste the country with a great army; and when they had taken all Perea, they were so insolent as to attempt to gain the possession of all the rest. But the Hebrews, being now amended by the calamities they had undergone, betook themselves to supplications to God; and brought sacrifices to him, beseeching him not to be too severe upon them, but to be moved by their prayers to leave off his anger against them. So God became more merciful to them, and was ready to assist them.

8. When the Ammonites had made an expedition into the land of Gilead, the inhabitants of the country met them at a certain mountain, but wanted a commander. Now there was one whose name was Jephtha, who, both on account of his father's virtue, and on account of that army which he maintained at his own expenses, was a potent man: the Israelites therefore sent to him, and entreated him to come to their assistance, and promised him the dominion over them all his lifetime. But he did not admit of their entreaty; and accused them, that they did not come to his assistance when he was unjustly treated, and this in an open manner by his brethren; for they cast him off, as not having the same mother with the rest, but born of a strange mother, that was introduced among them by his father's fondness; and this they did out of a contempt of his inability [to vindicate himself]. So he dwelt in the country of Gilead, as it is called, and received all that came to him, let them come from what place soever, and paid them wages. However, when they pressed him to accept the dominion, and sware they would grant him the government over them all his life, he led them to the war.

9. And when Jephtha had taken immediate care of their affairs, he placed his army at the city Mizpeh, and sent a message to the Ammonite [king], complaining of his unjust possession of their land. But that king sent a contrary message; and complained of the exodus of the Israelites out of Egypt, and desired him to go out of the land of the Amorites, and yield it up to him, as at first his paternal inheritance. But Jephtha returned this answer: That he did not justly complain of his ancestors about the land of the Amorites, and ought rather to thank them that they left the land of the Ammonites to them, since Moses could have taken it

also; and that neither would he recede from that land of their own, which God had obtained for them, and they had now inhabited [above] three hundred years, but would fight with them about it.

10. And when he had given them this answer, he sent the ambassadors away. And when he had prayed for victory, and had vowed to perform sacred offices, and if he came home in safety, to offer in sacrifice what living creature soever should first meet him, he joined battle with the enemy, and gained a great victory, and in his pursuit slew the enemies all along as far as the city of Minnith. He then passed over to the land of the Ammonites, and overthrew many of their cities, and took their prey, and freed his own people from that slavery which they had undergone for eighteen years. But as he came back, he fell into a calamity no way correspondent to the great actions he had done; for it was his daughter that came to meet him; she was also an only child and a virgin: upon this Jephtha heavily lamented the greatness of his affliction, and blamed his daughter for being so forward in meeting him, for he had vowed to sacrifice her to God. However, this action that was to befall her was not ungrateful to her, since she should die upon occasion of her father's victory, and the liberty of her fellow citizens: she only desired her father to give her leave, for two months, to bewail her youth with her fellow citizens; and then she agreed, that at the forementioned thee he might do with her according to his vow. Accordingly, when that time was over, he sacrificed his daughter as a burnt-offering, offering such an oblation as was neither conformable to the law nor acceptable to God, not weighing with himself what opinion the hearers would have of such a practice."}

Chapter 12

A) Ibzan of Bethlehem 1152-1146 B.C

B) Elon the Zebulunite 1146-1140 B.C

C) Abdon the son of Hillel the Pirathonite 1140-1134 B.C

Josephus states in Antiquities Of The Jews Book 5, Chapter 7 {"11. Now the tribe of Ephraim fought against him, because he did not take them along with him in his expedition against the Ammonites, but because he alone had the prey, and the glory of what was done to himself. As to which he said, first, that they were not ignorant how his kindred had fought against him, and that when they were invited, they did not come to his assistance, whereas they ought to have come quickly, even before they were invited. And in the next place, that they were going to act unjustly; for while they had not courage enough to fight their enemies, they came hastily against their own kindred: and he threatened them that, with God's assistance, he would inflict a punishment upon them, unless they would grow wiser. But when he could not persuade them, he fought with them with those forces which he sent for out of Gilead, and he made a great slaughter among them; and when they were beaten, he pursued them, and seized on the passages of Jordan by a part of his army which he had sent before, and slew about forty-two thousand of them.

12. So when Jephtha had ruled six years, he died, and was buried in his own country, Sebee, which is a place in the land of Gilead.

13. Now when Jephtha was dead, Ibzan took the government, being of the tribe of Judah, and of the city of Bethlehem. He had sixty children, thirty of them sons, and the rest daughters; all whom he left alive behind him, giving the daughters in marriage to husbands, and taking wives for his sons. He did nothing in the seven years of his administration that was worth recording, or deserved a memorial. So he died an old man, and was buried in his own country.

14. When Ibzan was dead after this manner, neither did Helon, who succeeded him in the government, and kept it ten years, do any thing remarkable: he was of the tribe of Zebulon.

15. Abdon also, the son of Hilel, of the tribe of Ephraim, and born at the city Pyrathon, was ordained their supreme governor after Helon. He is only recorded to have been happy in his children; for the public affairs were then so peaceable, and in such security, that neither did he perform any glorious action. He had forty sons, and by them left thirty grandchildren; and he marched in state with these seventy, who were all very skillful in riding horses; and he left them all alive after him. He died an old man, and obtained a magnificent burial in Pyrathon."}

Chapter 13

A) Samson 1119-1099 B.C

Josephus states in Antiquities Of The Jews Book 5, Chapter 8 {"1. AFTER Abdon was dead, the Philistines overcame the Israelites, and received tribute of them for forty years; from which distress they were delivered after this manner: -

2. There was one Manoah, a person of such great virtue, that he had few men his equals, and without dispute the principal person of his country. He had a wife celebrated for her beauty, and excelling her contemporaries. He had no children; and, being uneasy at his want of posterity, he entreated God to give them seed of their own bodies to succeed them; and with that intent he came constantly into the suburbs together with his wife; which suburbs were in the Great Plain. Now he was fond of his wife to a degree of madness, and on that account was unmeasurably jealous of her. Now, when his wife was once alone, an apparition was seen by her: it was an angel of God, and resembled a young man beautiful and tall, and brought her the good news that she should have a son, born by God's providence, that should be a goodly child, of great strength; by whom, when he was grown up to man's estate, the Philistines should be afflicted. He exhorted her also not to poll his hair, and that he should avoid all other kinds of drink, (for so had God commanded,) and be entirely contented with water. So the angel, when he had delivered that message, went his way, his coming having been by the will of God.

3. Now the wife informed her husband when he came home of what the angel had said, who showed so great an admiration of the beauty and tallness of the young man that had appeared to her, that her husband was astonished, and out of himself for jealousy, and such suspicions as are excited by that passion: but she was desirous of having her husband's unreasonable sorrow taken away; accordingly she entreated God to send the angel again, that he might be seen by her husband. So the angel came again by the favor of God, while they were in the suburbs, and appeared to her when she was alone without her husband. She desired the angel to stay so long till she might bring her husband; and that request being granted, she goes to call Manoah. When he saw the angel he was not yet free from suspicion, and he desired him to inform him of all that he had told his wife; but when he said it was sufficient that she alone knew what he had said, he then requested of him to tell who he was, that when the child was born they might return him thanks, and give him a present. He replied that he did not want any present, for that he did not bring them the good news of the birth of a son out of the want of any thing. And when Manoah had entreated him to stay, and partake of his hospitality, he did not give his consent. However he was persuaded, at the earnest request of Manoah to stay so long as while he brought him one mark of his hospitality; so he slew a kid of the goats, and bid his wife boil it. When all was ready, the angel enjoined him to set the loaves and the flesh, but without the vessels, upon the rock; which when they had done, he touched the flesh with the rod which he had in his hand, which, upon the breaking out of a flame, was consumed, together with the loaves; and the angel ascended openly, in their sight, up to heaven, by means of the smoke, as by a vehicle. Now Manoah was afraid that some danger would come to them from this sight of God; but his wife bade him be of good courage, for that God appeared to them for their benefit.

4. So the woman proved with child, and was careful to observe the injunctions that were given her; and they called the child, when he was born, Samson, which name signifies one that is *strong.* So the child grew apace; and it appeared evidently that he would be a prophet, both by the moderation of his diet, and the permission of his hair to grow."}

Chapter 14

Josephus states in Antiquities Of The Jews Book 5, Chapter 8 {"5. Now when he once came with his parents to Timhath, a city of the Philistines, when there was a great festival, he fell in love with a maid of that country, and he desired of his parents that they would procure him the damsel for his wife: but they refused so to do, because she was not of the stock of Israel; yet because this marriage was of God, who intended to convert it to the benefit of the Hebrews, he over-persuaded them to procure her to be espoused to him. And as he was continually coming to her parents, he met a lion, and though he was naked, he received his onset, and strangled him with his hands, and cast the wild beast into a woody piece of ground on the inside of the road.

6. And when he was going another time to the damsel, he lit upon a swarm of bees making their combs in the breast of that lion; and taking three honey-combs away, he gave them, together with the rest of his presents, to the damsel. Now the people of Timhath, out of a dread of the young man's strength, gave him during the time of the wedding-feast (for he then feasted them all) thirty of the most stout of their youth, in pretense to be his companions, but in reality to be a guard upon him, that he might not attempt to give them any disturbance. Now as they were drinking merrily and playing, Samson said, as was usual at such times, Come, if I propose you a riddle, and you can expound it in these seven days' thee, I will give you every one a linen shirt and a garment, as the reward of your wisdom." So they being very ambitious to obtain the glory of wisdom, together with the gains, desired him to propose his riddle. He, "That a devourer produced sweet food out of itself, though itself were very disagreeable." And when they were not able, in three days' time, to find out the meaning of the riddle, they desired the damsel to discover it by the means of her husband, and tell it them; and they threatened to burn her if she did not tell it them. So when the damsel entreated Samson to tell it her, he at first refused to do it; but when she lay hard at him, and fell into tears, and made his refusal to

tell it a sign of his unkindness to her, he informed her of his slaughter of a lion, and how he found bees in his breast, and carried away three honey-combs, and brought them to her. Thus he, suspecting nothing of deceit, informed her of all, and she revealed it to those that desired to know it. Then on the seventh day, whereon they were to expound the riddle proposed to them, they met together before sun-setting, and said, "Nothing is more disagreeable than a lion to those that light on it, and nothing is sweeter than honey to those that make use of it." To which Samson made this rejoinder: "Nothing is more deceitful than a woman for such was the person that discovered my interpretation to you." Accordingly he gave them the presents he had promised them, making such Askelonites as met him upon the road his prey, who were themselves Philistines also. But he divorced this his wife; and the girl despised his anger, and was married to his companion, who made the former match between them."}

Chapter 15

Josephus states in Antiquities Of The Jews Book 5, Chapter 8 {"7. At this injurious treatment Samson was so provoked, that he resolved to punish all the Philistines, as well as her: so it being then summer-time, and the fruits of the land being almost ripe enough for reaping, he caught three hundred foxes, and joining lighted torches to their tails, he sent them into the fields of the Philistines, by which means the fruits of the fields perished. Now when the Philistines knew that this was Samson's doing, and knew also for what cause he did it, they sent their rulers to Timhath, and burnt his former wife, and her relations, who had been the occasion of their misfortunes.

8. Now when Samson had slain many of the Philistines in the plain country, he dwelt at Etam, which is a strong rock of the tribe of Judah; for the Philistines at that time made an expedition against that tribe: but the people of Judah said that they did not act justly with them, in inflicting punishments upon them while they paid their tribute, and this only on account of Samson's offenses. They answered, that in case they would not be blamed themselves, they must deliver up Samson, and put him into their power. So they being desirous not to be blamed themselves, came to the rock with three thousand armed men, and complained to Samson of the bold insults he had made upon the Philistines, who were men able to bring calamity upon the whole nation of the Hebrews; and they told him they were come to take him, and to deliver him up to them, and put him into their power; so they desired him to bear this willingly. Accordingly, when he had received assurance from them upon oath, that they would do him no other harm than only to deliver him into his enemies' hands, he came down from the rock, and put himself into the power of his countrymen. Then did they bind him with two cords, and lead him on, in order to deliver him to the Philistines; and when they came to a certain place, which is now called *the Jaw-bone,* on account of the great action there performed by Samson, though of old it had no particular name at all, the Philistines, who had pitched their camp not far off, came to meet them with joy and shouting, as having done a great thing, and gained what they desired; but Samson broke his bonds asunder, and catching up the jaw-bone of an ass that lay down at his feet, fell upon his enemies, and smiting them with his jaw-bone, slew a thousand of them, and put the rest to flight and into great disorder.

9. Upon this slaughter Samson was too proud of what he had performed, and said that this did not come to pass by the assistance of God, but that his success was to be ascribed to his own courage; and vaunted himself, that it was out of a dread of him that some of his enemies fell and the rest ran away upon his use of the jaw-bone; but when a great thirst came upon him, he considered that human courage is nothing, and bare his testimony that all is to be ascribed to God, and besought him that he would not be angry at any thing he had said, nor give him up into the hands of his enemies, but afford him help under his affliction, and deliver him from the misfortune he was under. Accordingly God was moved with his entreaties, and raised him up a plentiful fountain of sweet water at a certain rock whence it was that Samson called the place the *Jaw-bone,* and so it is called to this day."}

Chapter 16

How do we explain the marriage of Samson and Delilah? Looking at their names, was it distined to be?

Yes their names says it all. Nothing in this world happens by chance. Even our disobedience. But let's look at the meaning of each of their names.

Samson means his sun : his service : there the second time

Delilah means poor : small : head of hair

Her name in many respects said everything. Poison do not eat. Kind of a hint. Get with her and you will loos your hair. And his name said a second time as if he was going to go through the same problem again. And he did .

But we also see what God said to Israel not to get with a woman who wasn't a fellow Israelite?

(Deuteronomy 7:1-3) "When the LORD your God brings you into the land which you go to possess, and has cast out many nations before you, the Hittites and the Girgashites and the Amorites and the Canaanites and the Perizzites and the Hivites and the Jebusites, seven nations greater and mightier than you, "and when the LORD your God delivers them over to you, you shall conquer them and utterly destroy them. You shall make no covenant with them nor show mercy to them. "Nor shall you make marriages with them. You shall not give your daughter to their son, nor take their daughter for your son. (NKJV)

As God also tell us Christians not to be yoked with a non believer

(2 Corinthians 6:14-18) Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness? And what accord has Christ with Belial? Or what part has a believer with an unbeliever? And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said: "I will dwell in them And walk among them. I will be their God, And they shall be My people." Therefore "Come out from among them And be separate, says the Lord. Do not touch what is unclean, And I will receive you." "I will be a Father to you, And you shall be My sons and daughters, Says the LORD Almighty." (NKJV)

Ambrose 340-397 AD Three Books on The Duties Of The Clergy Book 2 Chapter 27 {"Why? Did not the woman Delilah's love of money deceive Samson, the bravest man of all So he who had torn asunder the roaring lion with his hands; who, when bound and handed over to his enemies, alone, without help, burst his bonds and slew a thousand of them; who broke the cords interwoven with sinews as though they were but the slight threads of a net; he, I say, having laid his head on the woman's knee, was robbed of the decoration of his victory-bringing hair, that which gave him his might. Money flowed into the lap of the woman, and the favor of God forsook the man. Love of money, then, is deadly. Seductive is money, whilst it also defiles those who have it, and helps not those who have it not. Supposing that money sometimes is a help, yet it is only a help to a poor man who makes his want known. What good is it to him who does not long for it, nor seek it; who does not need its help and is not turned aside by pursuit of it? What good is it to others, if he who has it is alone the richer for it? Is he therefore more honorable because he has that whereby honor is often lost, because he has what he must guard rather than possess? We possess what we use, but what is beyond our use brings us no fruit of possession, but only the danger of watching."}

The Mishna states Sotah 1:8 {"....[Mishna] Sotah 1:8 Samson followed his eyes [where they led him], therefore, the Philistines put out his eyes, since it is said, And the Philistines laid hold on him and put out his eyes Judges 16:21. "}

Josephus states in Antiquities Of The Jews Book 5, Chapter 8 {"10. After this fight Samson held the Philistines in contempt, and came to Gaza, and took up his lodgings in a certain inn. When the rulers of Gaza were informed of his coming thither, they seized upon the gates, and placed men in ambush about them, that he might not escape without being perceived; but Samson, who was acquainted with their contrivances against him, arose about midnight, and ran by force upon the gates, with their posts and beams, and the rest of their wooden furniture, and carried them away on his shoulders, and bare them to the mountain that is over Hebron, and there laid them down.

11. However, he at length transgressed the laws of his country, and altered his own regular way of living, and imitated the strange customs of foreigners, which thing was the beginning of his miseries; for he fell in love with a woman that was a harlot among the Philistines: her name was Delilah, and he lived with her. So those that administered the public affairs of the Philistines came to her, and, with promises, induced her to get out of Samson what was the cause of that his strength, by which he became unconquerable to his enemies. Accordingly, when they were drinking, and had the like conversation together, she pretended to admire the actions he had done, and contrived to get out of him by subtlety, by what means he so much excelled others in strength. Samson, in order to delude Delilah, for he had not yet lost his senses, replied, that if he were bound with seven such green withs of a vine as might still be wreathed, he should be weaker than any other man. The woman said no more then, but told this to the rulers of the Philistines, and hid certain of the soldiers in ambush within the house; and when he was disordered in drink and asleep, she bound him as fast as possible with the withs; and then upon her awakening him, she told him some of the people were upon him; but he broke the withs, and endeavored to defend himself, as though some of the people were upon him. Now this woman, in the constant conversation Samson had with her, pretended that she took it very ill that he had such little confidence in her affections to him, that he would not tell her what she desired, as if she would not conceal what she knew it was for his interest to have concealed. However, he deluded her again, and told her, that if they

bound him with seven cords, he should lose his strength. And when, upon doing this, she gained nothing, he told her the third thee, that his hair should be woven into a web; but when, upon doing this, the truth was not yet discovered, at length Samson, upon Delilah's prayer, (for he was doomed to fall into some affliction,) was desirous to please her, and told her that God took care of him, and that he was born by his providence, and that "thence it is that I suffer my hair to grow, God having charged me never to poll my head, and thence my strength is according to the increase and continuance of my hair." When she had learned thus much, and had deprived him of his hair, she delivered him up to his enemies, when he was not strong enough to defend himself from their attempts upon him; so they put out his eyes, and bound him, and had him led about among them.

12. But in process of time Samson's hair grew again. And there was a public festival among the Philistines, when the rulers, and those of the most eminent character, were feasting together; (now the room wherein they were had its roof supported by two pillars ;) so they sent for Samson, and he was brought to their feast, that they might insult him in their cups. Hereupon he, thinking it one of the greatest misfortunes, if he should not be able to revenge himself when he was thus insulted, persuaded the boy that led him by the hand, that he was weary and wanted to rest himself, and desired he would bring him near the pillars; and as soon as he came to them, he rushed with force against them, and overthrew the house, by overthrowing its pillars, with three thousand men in it, who were all slain, and Samson with them. And such was the end of this man, when he had ruled over the Israelites twenty years. And indeed this man deserves to be admired for his courage and strength, and magnanimity at his death, and that his wrath against his enemies went so far as to die himself with them. But as for his being ensnared by a woman, that is to be ascribed to human nature, which is too weak to resist the temptations to that sin; but we ought to bear him witness, that in all other respects he was one of extraordinary virtue. But his kindred took away his body, and buried it in Sarasat his own country, with the rest of his family."}

Chapter 17

Verse 10

Judges 17:10 Micah said to him, "Dwell with me, and be a father and a priest to me, and I will give you ten shekels of silver per year, a suit of clothes, and your sustenance." So the Levite went in.

Judges 18:19 And they said to him, "Be quiet, put your hand over your mouth, and come with us; be a father and a priest to us. Is it better for you to be a priest to the household of one man, or that you be a priest to a tribe and a family in Israel?"

Talmud states in Sanhedrin 19 B{"..... He who teaches the son of his neighbour the Torah, Scripture ascribes it to him as if he had begotten him, as it says " Now These are the Generations of Aaron and Moses" whilst futher on it is written "These are the names of the sons of Aaron": Thus teaching thee that Aaron begot and Moses taught them; hence they are called by his name..... "}

These is also while Paul considered himself a Father to the Church of Corinthians

1Co 4:15 For though you might have ten thousand instructors in Christ, yet you do not have many fathers; for in Christ Jesus I have begotten you through the gospel. (NKJV)

Also he called himself a Father to Onesimus

(Philemon 1:10) I appeal to you for my son Onesimus, whom I have begotten while in my chains, (NKJV)

Athough Jesus forbade us to use such titles maybe he allowed Paul to do so since he was a apostle

(Matthew 23:9) "Do not call anyone on earth your father; for One is your Father, He who is in heaven. (NKJV)

Chapter 18

Verse 18

See Notes in 17:10 or Numbers 3:1-3

Verse 30

Is it "Jonathan, the son of Gershom, **the son of Manasseh**, he and his sons were priests to the tribe of Dan" or "Jonathan son of Gershom, **the son of Moses**, and his sons were priests for the tribe of Dan" ?

Moses did have a Son named Gershom

(Exodus 2:22) And she bore him a son, and he called his name Gershom; for he said, "I have been a stranger in a foreign land." (NKJV)

And they where from the tribe of Levi which priest comes from

(Exodus 6:19-20) The sons of Merari were Mahali and Mushi. These are the families of Levi according to their generations. Now Amram took for himself Jochebed, his father's sister, as wife; and she bore him Aaron and Moses. And the years of the life of Amram were one hundred and thirty-seven. (NKJV)

Manasseh's tribe wasn't known for having priest unless it is speaking about a certain priest from the tribe Levi named Manasseh which existed but the scripture gives little or no information about him. While Masoretic Text & some Septuagint manuscripts does say Manasseh the Vulgate written by Jerome of 405 AD and Vulgata Sistine states Moses just like the first english translation Wycliffe states Moses

Chapter 19

Verse 22

(Judges 19:22) As they were enjoying themselves, suddenly certain men of the city, perverted men, surrounded the house and beat on the door. They spoke to the master of the house, the old man, saying, "Bring out the man who came to your house, that we may know him carnally!" (NKJV)

Perverted men in Hebrew the "sons or men of Belial" Which also a way of saying Worthless , Perverted , Corrupt , Lawless & wicked.

In the New Testament this is clearly a name for the devil.

(2 Corinthians 6:15) And what accord has Christ with Belial? Or what part has a believer with an unbeliever? (NKJV)

Chapter 20

Chapter 21

08) Ruth

Chapter 01

Verse 1

(Ruth 1:1) Now it came to pass, in the days when the judges ruled, that there was a famine in the land. And a certain man of Bethlehem, Judah, went to dwell in the country of Moab, he and his wife and his two sons. (NKJV)

Bethlehem means "house of bread" interesting that there was a famine there.

Verse 20

(Ruth 1:20) But she said to them, "Do not call me Naomi; call me Mara, for the Almighty has dealt very bitterly with me. (NKJV)

Naomi means pleasant one

Mara means bitter

The Almighty that is Shaddai

It was in Naomi's bitterness and sorrow that she won Ruth as a convert. Most of the time when we are the most sorrow and broken that is when we are able to do great things even if we don't reconize it at the time. But God in his sovereignty would use us when we are nothing in our eyes so he will recieve the glory. Our weakness is a open invintation for his strength to be seen.

(2 Corinthians 12:9-10) And He said to me, "My grace is sufficient for you, for My strength is made perfect in weakness." Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in needs, in persecutions, in distresses, for Christ's sake. For when I am weak, then I am strong. (NKJV)

(2 Corinthians 13:4) For though He was crucified in weakness, yet He lives by the power of God. For we also are weak in Him, but we shall live with Him by the power of God toward you. (NKJV)

Chapter 02

Verse 17

(Ruth 2:17) So she gleaned in the field until evening, and beat out what she had gleaned, and it was about an ephah of barley. (NKJV)

An ephah of barley about 30 to 40 pounds

Chapter 03

Verse 15

(Ruth 3:15) Also he said, "Bring the shawl that is on you and hold it." And when she held it, he measured six ephahs of barley, and laid it on her. Then she went into the city. (NKJV)

If it is six ephahs that is 200 pounds , the word Ephah is added to the text in the Hebrew it only says six but if it was six seahs it would be (60-80 pounds) which that would of been double of what she first recieved before.

(Ruth 2:17) So she gleaned in the field until evening, and beat out what she had gleaned, and it was about an ephah of barley. (NKJV)

Chapter 04

Verse 1

(Ruth 4:1) Now Boaz went up to the gate and sat down there; and behold, the close relative of whom Boaz had spoken came by. So Boaz said, "Come aside, friend, sit down here." So he came aside and sat down. (NKJV)

The Gate of the city was the court house for the city , where important decisions where made.

(Deuteronomy 16:18) "You shall appoint judges and officers in all your gates, which the LORD your God gives you, according to your tribes, and they shall judge the people with just judgment. (NKJV)

(Deuteronomy 21:19) "then his father and his mother shall take hold of him and bring him out to the elders of his city, to the gate of his city. (NKJV)

(Deuteronomy 22:15) "then the father and mother of the young woman shall take and bring out the evidence of the young woman's virginity to the elders of the city at the gate. (NKJV)

Verses 5-9

(Ruth 4:5-9) Then Boaz said, "On the day you buy the field from the hand of Naomi, you must also buy it from Ruth the Moabitess, the wife of the dead, to perpetuate the name of the dead through his inheritance." And the close relative said, "I cannot redeem it for myself, lest I ruin my own inheritance. You redeem my right of redemption for yourself, for I cannot redeem it." Now this was the custom in former times in Israel concerning redeeming and exchanging, to confirm anything: one man took off his sandal and gave it to the other, and this was a confirmation in Israel. Therefore the close relative said to Boaz, "Buy it for yourself." So he took off his sandal. And Boaz said to the elders and all the people, "You are witnesses this day that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, from the hand of Naomi. (NKJV)

Most likely kinsman-redeemer who was before Boaz had his sandle removed by Ruth then had her spit on his face to seal the deal that he did not want to redeem Ruth but gave his right to Boaz according to the law of Moses .

(Deuteronomy 25:5-10) "If brothers dwell together, and one of them dies and has no son, the widow of the dead man shall not be married to a stranger outside the family; her husband's brother shall go in to her, take her as his wife, and perform the duty of a husband's brother to her. "And it shall be that the firstborn son which she bears will succeed to the name of his dead brother, that his name may not be blotted out of Israel. "But if the man does not want to take his brother's wife, then let his brother's wife go up to the gate to the elders, and say, 'My husband's brother refuses to raise up a name to his brother in Israel; he will not perform the duty of my husband's brother.' "Then the elders of his city shall call him and speak to him. But if he stands firm and says, 'I do not want to take her,' "**then his brother's wife shall come to him in the presence of the elders, remove his sandal from his foot, spit in his face, and answer and say, 'So shall it be done to the man who will not build up his brother's house.' "And his name shall be called in Israel, 'The house of him who had his sandal removed.**' (NKJV)

Josephus states it happen that way aswell according to the Law aswell

Josephus in Antiquities Of The Jews Book 5 Chapter 9 states the following {".....Now about noon Booz went down into the city, and gathered the senate together, and when he had sent for Ruth, he called for her kinsman also; and when he was come, he said, "Dost not thou retain the inheritance of Elimelech and his sons?" He confessed that he did retain it, and that he did as he was permitted to do by the laws, because he was their nearest kinsman. Then said Booz, "Thou must not remember the laws by halves, but do every thing according to them; for the wife of Mahlon is come hither, whom thou must marry, according to the law, in case thou wilt retain their fields." So the man yielded up both the field and the wife to Booz, who was himself of kin to those that were dead, as alleging that he had a wife already, and children also; **so Booz called the senate to witness, and bid the woman to loose his shoe, and spit in his face, according to the law; and when this was done,** Booz married Ruth, and they had a son within a year's time. Naomi was herself a nurse to this child; and by the advice of the women, called him Obed, as being to be brought up in order to be subservient to her in her old age, for Obed in the Hebrew dialect signifies a servant...}

Mishna states Yebamot 12:3 [If] she removed the shoe and spit but did not pronounce the prescribed words, her performance of halisah halisah The ceremony which severs the bond between a man and the widow of his brother who has died childless Dt. 25:7-9. is valid. `[If] she pronounced the prescribed words and spit but did not remove the shoe, her performance of halisah halisah The ceremony which severs the bond between a man and the widow of his brother who has died childless Dt. 25:7-9. is invalid. `[If] she removed the she and pronounced the prescribed words but did not spit, `R. Eliezer says, "Her performance of halisah halisah The ceremony which severs the bond between a man and the widow of his brother who has died childless Dt. 25:7-9. is invalid." `R. Aqiba says, "Her performance of halisah halisah The ceremony which severs the bond between a man and the widow of his brother who has died childless Dt. 25:7-9. is valid." ` R. Eliezer says, "Thus will be done Dt. 25:9— anything which is an actual deed is essential [to the performance of the rite]." `Said to him R. Aqiba, "Is there proof from that Scripture? Thus will be done to the man— anything which is a deed done in regard to the man [is essential]."

Verses 18-22

Why the genealogy in the last verses of the Book of Ruth?

(Ruth 4:18-22) Now this is the genealogy of Perez: Perez begot Hezron; Hezron begot Ram, and Ram begot Amminadab; Amminadab begot Nahshon, and Nahshon begot Salmon; Salmon begot Boaz, and Boaz begot Obed; Obed begot Jesse, and Jesse begot David. (NKJV)

Since Ruth was a Moabitess, David is a decendent of Ruth and no Moabite is to be let in assembly of the LORD till the 10th generation, how can he be legally a King of Israel? This genealogy shows that he can since he is the 10th generation starting from Perez.

(Deuteronomy 23:3-4) "An Ammonite or Moabite shall not enter the assembly of the LORD; even to the tenth generation none of his descendants shall enter the assembly of the LORD forever, "because they did not meet you with bread and water on the road when you came out of Egypt, and because they hired against you Balaam the son of Beor from Pethor of Mesopotamia, to curse you. (NKJV)

1) Perez

2) Hezron

3) Ram

4) Amminadab

5) Nahshon

6) Salmon

7) Boaz

8) Obed

9) Jesse

10) David

09) 1 Samuel

Chapter 01

Jehovah Sabaoth = The LORD of Hosts, LORD of Armies - 1 Samuel 1:3, 1 Samuel 17:45, Isaiah 1:9, Jeremiah 11:20

Chapter 02

El De'ot (לֵא תוֹעָד) - God of Knowledge:

1Sa_2:3 - "Talk no more so very proudly, let not arrogance come from your mouth; for the LORD is a God of knowledge, and by him actions are weighed."

The Earth has pillars

The earth is described in the Bible as having Pillars, although, Pillars imply flatness. One Pillar would be enough to hold a round earth but pillars implies a flat earth in large size.

(1 Samuel 2:8) He raises the poor from the dust And lifts the beggar from the ash heap, To set them among princes And make them inherit the throne of glory. "**For the pillars of the earth** are the LORD'S, And He has set the world upon them. (NKJV)

According to the Bible Heaven itself seems to have pillars

(Job 26:11) The pillars of heaven tremble, And are astonished at His rebuke. (NKJV)

Generational Curses is it Biblical?

Yes but it is not done in our time lets see why it is biblical and why it is not for our time

Example of a whole family line being curse one can see in the following:

1) Eli and his family line

(1 Samuel 2:30-36) "Therefore the LORD God of Israel says: 'I said indeed that your house and the house of your father would walk before Me forever.' But now the LORD says: 'Far be it from Me; for those who honor Me I will honor, and those who despise Me shall be lightly esteemed. 'Behold, the days are coming that I will cut off your arm and the arm of your father's house, so that there will not be an old man in your house. 'And you will see an enemy in My dwelling place, despite all the good which God does for Israel. And there shall not be an old man in your house forever. 'But any of your men whom I do not cut off from My altar shall consume your eyes and grieve your heart. And all the descendants of your house shall die in the flower of their age. 'Now this shall be a sign to you that will come upon your two sons, on Hophni and Phinehas: in one day they shall die, both of them. 'Then I will raise up for Myself a faithful priest who shall do according to what is in My heart and in My mind. I will build him a sure house, and he shall walk before My anointed forever. 'And it shall come to pass that everyone who is left in your house will come and bow down to him for a piece of silver and a morsel of bread, and say, "Please, put me in one of the priestly positions, that I may eat a piece of bread."'" (NKJV)

(1 Kings 2:26-27) And to Abiathar the priest the king said, "Go to Anathoth, to your own fields, for you are deserving of death; but I will not put you to death at this time, because you carried the ark of the Lord GOD before my father David, and because you were afflicted every time my father was afflicted." So Solomon removed Abiathar from being priest to the LORD, that he might fulfill the word of the LORD which He spoke concerning the house of Eli at Shiloh. (NKJV)

2) Elisha's servant

(2 Kings 5:27) "Therefore the leprosy of Naaman shall cling to you and your descendants forever." And he went out from his presence leprous, as white as snow. (NKJV)

3) Judas family line was cursed in the Psalms

(Psalms 109:6-15) Set a wicked man over him, And let an accuser stand at his right hand. When he is judged, let him be found guilty, And let his prayer become sin. Let his days be few, And let another take his office. Let his children be fatherless, And his wife a widow. Let his children continually be vagabonds, and beg; Let them seek their bread also from their desolate places. Let the creditor seize all that he has, And let strangers plunder his labor. Let there be none to extend mercy to him, Nor let there be any to favor his fatherless children. Let his posterity be cut off, And in the generation following let their name be blotted out. Let the iniquity of his fathers be remembered before the LORD, And let not the sin of his mother be blotted out. Let them be continually before the LORD, That He may cut off the memory of them from the earth; (NKJV)

4) Jeconas family line was curse not to have a king in the family line agian, athough later on this curse was broken through Zerubbabel

(Jeremiah 22:28-30) "Is this man Coniah a despised, broken idol-A vessel in which is no pleasure? Why are they cast out, he and his descendants, And cast into a land which they do not know? O earth, earth, earth, Hear the word of the LORD! Thus says the LORD: 'Write this man down as childless, A man who shall not prosper in his days; For none of his descendants shall prosper, Sitting on the throne of David, And ruling anymore in Judah.'" (NKJV)

(Haggai 2:23) 'In that day,' says the LORD of hosts, 'I will take you, Zerubbabel My servant, the son of Shealtiel,' says the LORD, 'and will make you like a signet ring; for I have chosen you,' says the LORD of hosts." (NKJV)

5) God said he will visit sins to the third and fourth Generation

(Exodus 20:5) you shall not bow down to them nor serve them. For I, the LORD your God, am a jealous God, visiting the iniquity of the fathers on the children to the third and fourth generations of those who hate Me, (NKJV)

(Exodus 34:7) "keeping mercy for thousands, forgiving iniquity and transgression and sin, by no means clearing the guilty, visiting the iniquity of the fathers upon the children and the children's children to the third and the fourth generation." (NKJV)

(Numbers 14:18) 'The LORD is longsuffering and abundant in mercy, forgiving iniquity and transgression; but He by no means clears the guilty, visiting the iniquity of the fathers on the children to the third and fourth generation.' (NKJV)

6) Even sinful habits is seen as being passed by one Generation to a other examples of Abraham's sin to Issac

(Genesis 12:11-13) And it came to pass, when he (Abraham) was close to entering Egypt, that he said to Sarai his wife, "Indeed I know that you are a woman of beautiful countenance. "Therefore it will happen, when the Egyptians see you, that they will say, 'This is his wife'; and they will kill me, but they will let you live. "Please say you are my sister, that it may be well with me for your sake, and that I may live because of you." (NKJV)

(Genesis 26:6-7) So Isaac dwelt in Gerar. And the men of the place asked about his wife. And he said, "She is my sister"; for he was afraid to say, "She is my wife," because he thought, "lest the men of the place kill me for Rebekah, because she is beautiful to behold." (NKJV)'

7) God is said to repay Parent's sin on their children

(Job 21:19) They say, 'God lays up one's iniquity for his children'; Let Him recompense him, that he may know it. (NKJV)

(Jeremiah 2:9) "Therefore I will yet bring charges against you," says the LORD, "And against your children's children I will bring charges. (NKJV)

(Jeremiah 32:18) 'You show lovingkindness to thousands, and repay the iniquity of the fathers into the bosom of their children after them-the Great, the Mighty God, whose name is the LORD of hosts. (NKJV)

8) But God told Ezekiel he will no longer punish the sins of the parents on the children

(Ezekiel 18:1-28) The word of the LORD came to me again, saying, "What do you mean when you use this proverb concerning the land of Israel, saying: 'The fathers have eaten sour grapes, And the children's teeth are set on edge'? "As I live," says the Lord GOD, "you shall no longer use this proverb in Israel. "Behold, all souls are Mine; The soul of the father As well as the soul of the son is Mine; The soul who sins shall die. But if a man is just And does what is lawful and right; If he has not eaten on the mountains, Nor lifted up his eyes to the idols of the house of Israel, Nor defiled his neighbor's wife, Nor approached a woman during her impurity; If he has not oppressed anyone, But has restored to the debtor his pledge; Has robbed no one by violence, But has given his bread to the hungry And covered the naked with clothing; If he has not exacted usury Nor taken any increase, But has withdrawn his hand from iniquity And executed true judgment between man and man; If he has walked in My statutes And kept My judgments faithfully-He is just; He shall surely live!" Says the Lord GOD. "If he begets a son who is a robber Or a shedder of blood, Who does any of these things And does none of those duties, But has eaten on the mountains Or defiled his neighbor's wife; If he has oppressed the poor and needy, Robbed by violence, Not restored the pledge, Lifted his eyes to the idols, Or committed abomination; If he has exacted usury Or taken increase-Shall he then live? He shall not live! If he has done any of these abominations, He shall surely die; His blood shall be upon him. "If, however, he begets a son Who sees all the sins which his father has done, And considers but does not do likewise; Who has not eaten on the mountains, Nor lifted his eyes to the idols of the house of Israel, Nor defiled his neighbor's wife; Has not oppressed anyone, Nor withheld a pledge, Nor robbed by violence, But has given his bread to the hungry And covered the naked with clothing; Who has withdrawn his hand from the poor And not received usury or increase, But has executed My judgments And walked in My statutes-He shall not die for the iniquity of his father; He shall surely live! "As for his father, Because he cruelly oppressed, Robbed his brother by violence, And did what is not good among his people, Behold, he shall die for his iniquity. "Yet you say, 'Why should the son not bear the guilt of the father?'

Because the son has done what is lawful and right, and has kept all My statutes and observed them, he shall surely live. "The soul who sins shall die. The son shall not bear the guilt of the father, nor the father bear the guilt of the son. The righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself. "But if a wicked man turns from all his sins which he has committed, keeps all My statutes, and does what is lawful and right, he shall surely live; he shall not die. "None of the transgressions which he has committed shall be remembered against him; because of the righteousness which he has done, he shall live. "Do I have any pleasure at all that the wicked should die?" says the Lord GOD, "and not that he should turn from his ways and live? "But when a righteous man turns away from his righteousness and commits iniquity, and does according to all the abominations that the wicked man does, shall he live? All the righteousness which he has done shall not be remembered; because of the unfaithfulness of which he is guilty and the sin which he has committed, because of them he shall die. "Yet you say, 'The way of the Lord is not fair.' Hear now, O house of Israel, is it not My way which is fair, and your ways which are not fair? "When a righteous man turns away from his righteousness, commits iniquity, and dies in it, it is because of the iniquity which he has done that he dies. "Again, when a wicked man turns away from the wickedness which he committed, and does what is lawful and right, he preserves himself alive. "Because he considers and turns away from all the transgressions which he committed, he shall surely live; he shall not die. (NKJV)

9) 1 Peter 1:18-19 tells us that Christ has redeam us from the sin's of our parents

(1 Peter 1:18-19) knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot. (NKJV)

Chapter 03

Verses 4-10

Four times the Lord called Samuel before Samuel was able to respond to him.

1 Samuel 3:4-10 NKJV 4 that **the LORD called Samuel**. And he answered, "Here I am!" 5 So he ran to Eli and said, "Here I am, for you called me." And he said, "I did not call; lie down again." And he went and lay down. 6 Then the **LORD called yet again, "Samuel!"** So Samuel arose and went to Eli, and said, "Here I am, for you called me." He answered, "I did not call, my son; lie down again." 7 (Now Samuel did not yet know the LORD, nor was the word of the LORD yet revealed to him.) 8 **And the LORD called Samuel again the third time**. Then he arose and went to Eli, and said, "Here I am, for you did call me." Then Eli perceived that the LORD had called the boy. 9 Therefore Eli said to Samuel, "Go, lie down; and it shall be, if He calls you, that you must say, 'Speak, LORD, for Your servant hears.'" So Samuel went and lay down in his place. 10 Now the **LORD came and stood and called as at other times, "Samuel! Samuel!**" And Samuel answered, "Speak, for Your servant hears."

Behold the patience of God who would not give up in his calling for his people till they respond to him.

Chapter 04

A) Eli had judged Israel 40 years 1130-1090 B.C

Verse 21

(1 Samuel 4:21) Then she named the child Ichabod, saying, "The glory has departed from Israel!" because the ark of God had been captured and because of her father-in-law and her husband. (NKJV)

Ichabod means "Where is the Glory? or the No Glory"

Chapter 05

Chapter 06

Chapter 07

A) So it was that the ark remained in Kirjath Jearim a long time; it was there 20 years. 1090-1070 B.C

B) And Samuel judged Israel all the days of his life 1090-1050 B.C

Chapter 08

Samuel when speaking about how the King of Israel was to be for Israel rejection of God as their king . Samuel said to the Israelites he will make you give tithings to him as their punishment.

(1 Samuel 8:5-10) and said to him, "Look, you are old, and your sons do not walk in your ways. Now make us a king to judge us like all the nations." But the thing displeased Samuel when they said, "Give us a king to judge us." So Samuel prayed to the LORD. And the LORD said to Samuel, "Heed the voice of the people in all that they say to you; for they have not rejected you, but they have rejected Me, that I should not reign over them. "According to all the works which they have done since the day that I brought them up out of Egypt, even to this day-with which they have forsaken Me and served other gods-so they are doing to you also. "Now therefore, heed their voice. However, you shall solemnly forewarn them, and show them the behavior of the king who will reign over them." So Samuel told all the words of the LORD to the people who asked him for a king. (NKJV)

(1 Samuel 8:15-17) **"He will take a tenth of your grain and your vintage, and give it to his officers and servants.** "And he will take your male servants, your female servants, your finest young men, and your donkeys, and put them to his work. "He will take a tenth of your sheep. And you will be his servants. (NKJV)

So the tithing was to be given twice instead of once to the house of God ,now it was to be given to their king aswell. To Think God took us from the yoke of the Law which is including Tithing and we are told by a Pastor you have to give tithing to me. "No thanks I know better." I rather be right with God than to be right with man.

(Acts 5:29) But Peter and the other apostles answered and said: "We ought to obey God rather than men. (NKJV)

Chapter 09

Chapter 10

King Saul: According to biblical accounts, King Saul ruled from around
1051 BC to 1011 BC.

Chapter 11

A) Saul king before the LORD in Gilgal in 1050 B.C

Chapter 12

Chapter 13

Verses 8-9

(1 Samuel 13:8-9) Then he waited seven days, according to the time set by Samuel. But Samuel did not come to Gilgal; and the people were scattered from him. So Saul said, "Bring a burnt offering and peace offerings here to me." And he offered the burnt offering. (NKJV)

Before judging Saul's judgement of hurrying to sacrifice, would we have done the same? Many times we ourselves recieve a temptaion or a trail and are ready to give up just before deliverance comes in some form or other. C.S. Lewis in The

Screwtape Letters has a Demon named Screwtape who tells his nephew Wormwood {" Exaggerate the weariness by making him think it will soon be over; for men usually feel that a strain could have been endured no longer at the very moment when it is ending, or when they think it is ending. In this, as in the problem of cowardice, the thing to avoid is the total commitment. Whatever he says, let his inner resolution be not to bear whatever comes to him, but to bear it "for a reasonable period" - and let the reasonable period be shorter than the trial is likely to last. It need not be much shorter; in attacks on patience, chastity, and fortitude, the fun is to make the man yield just when (had he but known it) relief was almost in sight."}

Verse 13

(1 Samuel 13:13) And Samuel said to Saul, "You have done foolishly. You have not kept the commandment of the LORD your God, which He commanded you. For now the LORD would have established your kingdom over Israel forever. (NKJV)

You have not kept the commandment of the LORD your God, which He commanded you. For now the LORD would have established your kingdom over Israel forever..... Adam disobedience cost him the garden of Eden , Moses disobedience cost him going to the promise land, Saul's disobedience cost him his kingdom. Disobedience reward is the lost of what should of been yours.

Hebrews 2:2 For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward,

Verse 14

(1 Samuel 13:14) "But now your kingdom shall not continue. The LORD has sought for Himself a man after His own heart, and the LORD has commanded him to be commander over His people, because you have not kept what the LORD commanded you." (NKJV)

The LORD has sought for Himself a man after His own heart.... That man is David who God choose to take the place of Saul. By saying a man after God's own heart he means a man who will obey God in what God desires of him as it states in Acts 13 of David

(Acts 13:22) "And when He had removed him, He raised up for them David as king, to whom also He gave testimony and said, 'I have found David the son of Jesse, a man after My own heart, who will do all My will.' (NKJV)

Samuel would latter on in Chapter 15 state that David is better than Saul and that was a other reason why God choose David over Saul.

(1 Samuel 15:28) So Samuel said to him, "The LORD has torn the kingdom of Israel from you today, and has given it to a neighbor of yours, who is better than you. (NKJV)

Better in what way? In obedience.

(2 Samuel 5:25) **And David did so, as the LORD commanded him**; and he drove back the Philistines from Geba as far as Gezer. (NKJV)

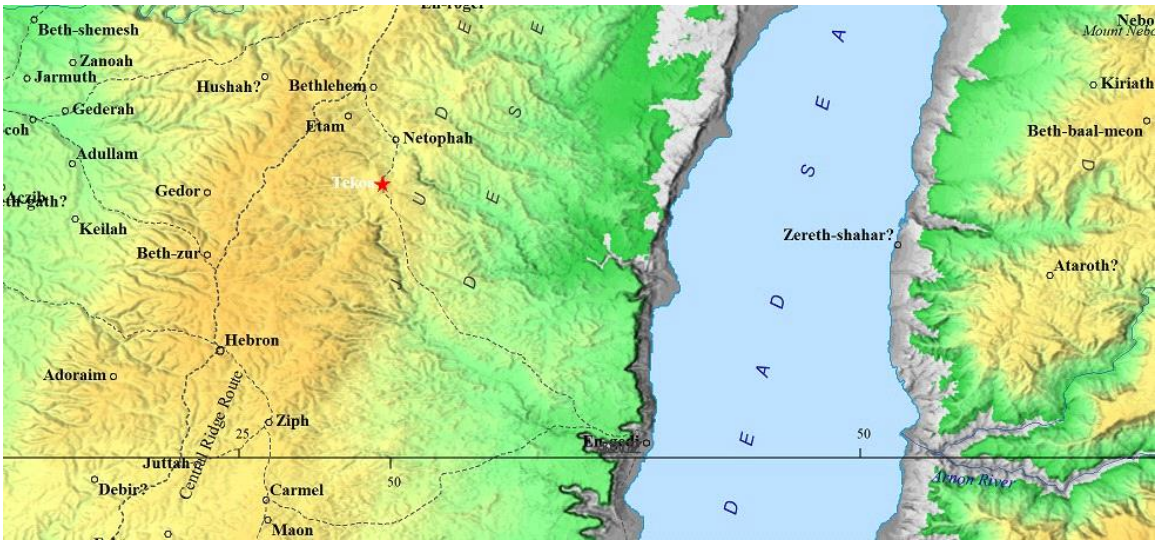
(1 Chronicles 14:16) **So David did as God commanded him,** and they drove back the army of the Philistines from Gibeon as far as Gezer. (NKJV)

1Kings 11:38 'Then it shall be, if you heed all that I command you, walk in My ways, **and do what is right in My sight, to keep My statutes and My commandments, as My servant David did**, then I will be with you and build for you an enduring house, as I built for David, and will give Israel to you.

1Kings 15:5 **because David did what was right in the eyes of the LORD, and had not turned aside from anything that He commanded him all the days of his life,** except in the matter of Uriah the Hittite.

Chapter 14

Where is Tekoa in the Bible?



Mention 9 times in the Bible:

2Sa 14:2 And Joab sent to **Tekoa** and brought from there a wise woman, and said to her, "Please pretend to be a mourner, and put on mourning apparel; do not anoint yourself with oil, but act like a woman who has been mourning a long time for the dead.

2Sa 14:4 And when the woman of **Tekoa** spoke to the king, she fell on her face to the ground and prostrated herself, and said, "Help, O king!"

2Sa 14:9 And the woman of **Tekoa** said to the king, "My lord, O king, let the iniquity be on me and on my father's house, and the king and his throne be guiltless."

1Ch 2:24 After Hezron died in Caleb Ephrathah, Hezron's wife Abijah bore him Ashhur the father of **Tekoa**.

1Ch 4:5 And Ashhur the father of **Tekoa** had two wives, Helah and Naarah.

2Ch 11:6 And he built Bethlehem, Etam, **Tekoa**,

2Ch 20:20 ¶ So they rose early in the morning and went out into the Wilderness of **Tekoa**; and as they went out, Jehoshaphat stood and said, "Hear me, O Judah and you inhabitants of Jerusalem: Believe in the LORD your God, and you shall be established; believe His prophets, and you shall prosper."

Jer 6:1 ¶ "O you children of Benjamin, Gather yourselves to flee from the midst of Jerusalem! Blow the trumpet in **Tekoa,** And set up a signal-fire in Beth Haccerem; For disaster appears out of the north, And great destruction.

Amos 1:1 ¶ The words of Amos, who was among the sheepbreeders of **Tekoa,** which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash, king of Israel, two years before the earthquake. (NKJV)

The named Tekoa the name means trumpet.

Chapter 15

Verses 21, 30

1Samuel 15:21 "But the people took of the plunder, sheep and oxen, the best of the things which should have been utterly destroyed, to sacrifice **to the LORD your God** in Gilgal."

1Samuel 15:30 Then he said, "I have sinned; yet honor me now, please, before the elders of my people and before Israel, and return with me, that I may worship **the LORD your God**."

The Big Differance between David and Saul is that David thought of the Lord as his God while Saul did not thought of the Lord as his God but told Samuel the Lord your God as if the Lord was the God of Samuel but not of Saul.

(Psalms 7:1-3) <<A Meditation of David, which he sang to the LORD concerning the words of Cush, a Benjamite.>> **O LORD my God,** in You I put my trust; Save me from all those who persecute me; And deliver me, Lest they tear me like a lion, Rending me in pieces, while there is none to deliver. **O LORD my God**, if I have done this: If there is iniquity in my hands, (NKJV)

Psalm 18:1,28 To the Chief Musician. A Psalm of David the servant of the LORD, who spoke to the LORD the words of this song on the day that the LORD delivered him from the hand of all his enemies and from the hand of Saul. And he said:>> I will love You, O LORD, my strength.....For You will light my lamp; **The LORD my God** will enlighten my darkness.

When you are going through a situation it helps a lot in understanding the Lord is yout God and not a god that belongs to someone else.

Verse 28

(1 Samuel 15:28) So Samuel said to him, "The LORD has torn the kingdom of Israel from you today, and has given it to a neighbor of yours, who is better than you. (NKJV)

who is better than you.... In Which way is David better than Saul ? In obedience.

(2 Samuel 5:25) And David did so, as the LORD commanded him; and he drove back the Philistines from Geba as far as Gezer. (NKJV)

Chapter 16

Verse 1

(1 Samuel 16:1) Now the LORD said to Samuel, "How long will you mourn for Saul, seeing I have rejected him from reigning over Israel? Fill your horn with oil, and go; I am sending you to Jesse the Bethlehemite. For I have provided Myself a king among his sons."

How long will you mourn for Saul, seeing I have rejected him from reigning over Israel? .....

Can a person reach the point that God would not want prayers to be done for that person anymore? Yes Saul reached that point and we see the people of Judah in the time of Jeremiah reaching that point.

(Jeremiah 7:16) "Therefore do not pray for this people, nor lift up a cry or prayer for them, nor make intercession to Me; for I will not hear you. (Jeremiah 11:14) "So do not pray for this people, or lift up a cry or prayer for them; for I will not hear them in the time that they cry out to Me because of their trouble. (Jeremiah 14:11) Then the LORD said to me, "Do not pray for this people, for their good. (NKJV)

Chapter 17

Jehovah Sabaoth (יְהוָה צְבָאוֹת) - The LORD of Hosts, LORD of Armies

1Samuel 17:45, Isaiah 1:9, Jeremiah 11:20

Verse 4

(1 Samuel 17:4) And a champion went out from the camp of the Philistines, named Goliath, from Gath, whose height was six cubits and a span. (NKJV)

Whose height was six cubits and a span..... 9 feet and 9 inches

Verse 5

(1 Samuel 17:5) He had a bronze helmet on his head, and he was armed with a coat of mail, and the weight of the coat was five thousand shekels of bronze. (NKJV)

was five thousand shekels of bronze..... that is 125 pounds

Verse 7

(1 Samuel 17:7) Now the staff of his spear was like a weaver's beam, and his iron spearhead weighed six hundred shekels; and a shield-bearer went before him. (NKJV)

weighed six hundred shekels.....that is 15 pounds

Gerah	One twentieth of a shekel. If measured in silver, about nine cents.
Litra	About twelve ounces.
Pound	A weight used in the Old Testament, equal to about 1.6 pounds. In gold, one thousand four hundred and eight dollars.
Shekel	Four shekel weights were used, from .36 - .72 ounces. A shekel of silver was worth about one dollar and seventy-six cents. A shekel of gold was worth about sixty-four dollars.
Talent	Its worth in silver is five thousand two hundred and eighty dollars. In gold, it is one hundred and ninety-two thousand dollars.

Chapter 18

(1 Samuel 18:1-4) Now when he had finished speaking to Saul, the soul of Jonathan was knit to the soul of David, and Jonathan loved him as his own soul. Saul took him that day, and would not let him go home to his father's house anymore. Then Jonathan and David made a covenant, because he loved him as his own soul. And Jonathan took off the robe that was on him and gave it to David, with his armor, even to his sword and his bow and his belt. (NKJV)

Mishna states Abot 5:16 I [In] any loving relationship which depends upon something, [when] that thing is gone, the love is gone. `But any which does not depend upon something will never come to an end. `What is a loving relationship which depends upon something? That is the love of Amnon and Tamar [II Sam. 13:15]. `And one which does not depend upon something? That is the love of David and Jonathan.

Clement 30-100 AD **First Epistle of Clement to the Corinthians** {"Chap. IV. — Many Evils Have Already Flowed from This Source in Ancient Times. For thus it is written: “And it came to pass after certain days, that Cain brought of the fruits of the earth a sacrifice unto God; and Abel also brought of the firstlings of his sheep, and of the fat thereof. And God had respect to Abel and to his offerings, but Cain and his sacrifices He did not regard. And Cain was deeply grieved, and his countenance fell. And God said to Cain, Why art thou grieved, and why is try countenance fallen? If thou offerest rightly, but dost not divide rightly, hast thou not sinned? Be at peace: thine offering returns to thyself, and thou shalt again possess it. And Cain said to Abel his brother,

Let us go into the field. And it came to pass, while they were in the field, that Cain rose up against Abel his brother, and slew him." Ye see, brethren, how envy and jealousy led to the murder of a brother. Through envy, also, our father Jacob fled from the face of Esau his brother. (Gen_27:41, etc.) Envy made Joseph be persecuted unto death, and to come into bondage. (Gen_37:1-36) Envy compelled Moses to flee from the face of Pharaoh king of Egypt, when he heard these words from his fellow-countryman, "Who made thee a judge or a ruler over us? wilt thou kill me, as thou didst kill the Egyptian yesterday?" (Exo_2:14) On account of envy, Aaron and Miriam had to make their abode without the camp. Envy brought down Dathan and Abiram alive to Hades, through the sedition which they excited against God's servant Moses. (Num_16:33) Through envy, David underwent the hatred not only of foreigners, but was also persecuted by Saul king of Israel. (1 Sam_18:8, etc.)"}

Chapter 19

Chapter 20

Title: Unveiling the Evidence for the Existence of Biblical King David

Introduction:
The story of King David, the renowned ruler of ancient Israel, is one that has captivated readers and scholars for centuries. While some skeptics have questioned the historical accuracy of David's existence, there is a growing body of evidence that supports the idea that he was indeed a real historical figure. In this article, we will explore some of the compelling evidence that sheds light on the existence of King David.

Looking at some of the Evidences

1. The Tel Dan Stele:
One of the most significant pieces of evidence supporting the existence of King David comes from an ancient inscription known as the Tel Dan Stele. Discovered in northern Israel in 1993, this inscription dates back to the 9th century BCE and mentions a "House of David." The reference to David in this inscription is widely seen as a clear indication of his historical existence.

The Tel Dan Stele, also known as the "House of David Inscription," is an ancient stone monument discovered in Tel Dan, Israel. It contains an inscription in Aramaic, dating back to the 9th century BCE. The words of the Tel Dan Stele, when translated, are as follows:

"[I] killed Joram son of Ahab, king of Israel, and [I] killed Ahaziah son of Jehoram, king of the House of David."

These words are significant as they provide one of the earliest known references to the House of David, which is believed to refer to the dynasty of King David mentioned in the Hebrew Bible.

Here is a transcription of the Tel Dan Stele, including all the words that have been deciphered:

1. “אנכי קרתא עבד מלכא”
Translation: “I, Karata, servant of the king".

2. בראם מלכא”
Translation: “Son of Barak, the king.”

3. אנכי הכרתתי על בית דוד”

Translation: “I, the Karatean, against the House of David.”

2. The reference to the House of David is found in the Mesha Stele, also known as the Moabite Stone. The Mesha Stele is an ancient stone monument discovered in 1868 in Dhiban, Jordan. It dates back to the 9th century BCE and contains an inscription in the Moabite language.

The relevant portion of the Mesha Stele that mentions the House of David is as follows:

(1) I am Mesha, son of Chemosh[מt], king of Moab, the Di-

(2) bonite. My father ruled over Moab thirty years, and I ruled

(3) after my father. I made this high-place for Chemosh in Qerihoh, high-pl[ace of sal-]

(4) vation, for he saved me from all the kings and made me enjoy the sight of my enemies. Om-

(5) ri, king of Israel, oppressed Moab for a long time because Chemosh was angry with

(6) his country. His son succeeded him, and he also declared: “I will oppress Moab.” In my days, he declared thus,

(7) but I enjoyed his view and that of his house: Israel was destroyed forever. Omri had taken possession of the land

(8) of Madaba, and he dwelt in it (during) his days and, (during) half of my days, his sons, forty years, but Chemosh

(9) restored it during my days. I built Baal-meon, and I made a reservoir in it; I built

(10) Kiriathain. The men of Gad dwelt in the land of Atarot from ancient times, and the king of Israel had built

(11) Atarot, but I fought against the city and took it; I killed the entire population.

(12) The city belonged to Chemosh and to Moab, and I brought back from there the hearth-altar of his Well-Beloved, and I

(13) installed it before Chemosh in my capital. I settled there the men of Sharon and the men of

(14) Maharat. Chemosh said to me: “Go, take Nebo from Israel!” I

(15) went in the night, and I fought there from dawn until noon; I

(16) took it and killed everyone: seven thousand men, boys, women, [daught]ers

(17) and pregnant women, because I devoted it to Ashtar Chemosh. I took from there the hear[th]

(18) altars of Yahweh, and I brought them before Chemosh. The king of Israel had built

(19) Yahaz, and he lived there while fighting against me, but Chemosh drove him out before me;

(20) I took two hundred men of Moab, all its divisions, and I led them against Yahaz; I took it

(21) to add it to Dibon. I built Qerihoh: the wall of its parks and the wall

(22) of the citadel; I built its gates, its towers, and

(23) a royal palace. I made the retaining walls of the water reservoir within

(24) the city. There had not been a cistern within the city, in Qerihoh, and I said to all the people: “Build for yourselves

(25) a cistern, each one in his house!” I had Qerihoh’s ditches dug by Israelite priso-

(26) ners. I built Aroer and made the road in the Arnon.

(27) I (re)built Beth-Bamoth because it had been destroyed. I (re)built Bezer because it was in ruins.

(28) The men of Dibon (were) fitted out for war because all Dibon (is my) guard. I ruled

(29) over hundreds of cities that I added to the land. I built

(30) [the temple of Mada]ba, the temple of Diblaten, and the temple of Baal-meon. I transported there

(31) […] the small cattle of the land. **The House of David dwelt in Horonain** […

(32) …] and Chemosh said to me: “Go down, fight against Horonain!” I went down, [fought

(33) against the city and took it.] Chemosh restored it in my days, and I made up ten […

(34) [……] ……. and I [?……..]

3. Biblical Accounts:
While the Bible is a religious text, it also serves as a valuable historical document. The books of Samuel, Kings, and Chronicles all contain detailed accounts of David's life, reign, and accomplishments. These texts were written during or shortly after the time of David and provide a wealth of historical information about his existence.

4. Archaeological Discoveries:
Archaeological excavations in Israel have unearthed numerous artifacts that align with the biblical accounts of David's reign. For example, the excavations at Khirbet Qeiyafa, a fortified city in the Elah Valley, have revealed a complex urban settlement dating back to the time of David. The findings at this site, including pottery, fortifications, and other structures, provide tangible evidence of a centralized kingdom under David's rule.

5. The Tel Dan Inscription:

1. אנהם (ʾnhm) - They
2. דוד (dwd) - David
3. בית (byt) - House
4. ישראל (yśrʾl) - Israel
5. תורן (twrn) - Throne
6. מלכ (mlk) - King
7. כל (kl) - All
8. דאביד (dʾbyd) - My father
9. הוא (hwʾ) - He
10. אנכי (ʾnky) - I
11. פתחת (ptḥt) - I opened

In addition to the Tel Dan Stele, another significant inscription known as the Tell Dan Inscription was discovered in the 1990s. This inscription, dating to the 9th century BCE, refers to the "House of David" and provides further corroboration of his existence.
The Tel Dan Stele contains several words in the Aramaic inscription. Here are all the words found on the Tel Dan Stele:

These are the individual words that make up the inscription on the Tel Dan Stele.

6. The City of David:
The archaeological site known as the City of David, located in Jerusalem, has provided significant evidence for the existence of King David. Excavations in this area have revealed a fortified settlement dating back to the 10th century BCE, which aligns with the biblical timeline of David's reign. The discovery of structures, water systems, and artifacts further support the historical

existence of David and his establishment of a capital city.

7.Royal Inscriptions:
Various inscriptions found throughout the region mention David and his dynasty. For instance, the Kurkh Monolith, an Assyrian monument dating to the 9th century BCE, depicts a battle scene in which a coalition of kings fought against a king from the "House of David." This inscription provides external confirmation of David's existence and his impact on the surrounding kingdoms.

8. Historical References:
Beyond archaeological discoveries, there are references to King David in other ancient texts. The works of the Greek historian Flavius Josephus, who lived in the 1st century CE, mention David as a historical figure. Additionally, the Amarna Letters, a collection of diplomatic correspondence from the 14th century BCE, include references to a powerful king in the region, which some scholars identify as David.

9. Cultural and Literary Influence:
The enduring influence of King David on the cultural and literary traditions of ancient Israel also supports his historical existence. The Psalms, attributed to David, are a central part of religious and poetic traditions in Judaism and Christianity. The existence of such a rich and influential literary tradition surrounding David suggests that he was a real figure who left a lasting impact on the region.

10. Consensus among Scholars:
While there may be debates and ongoing discussions among scholars, there is a growing consensus among historians and archaeologists that King David was a historical figure. The convergence of archaeological findings, inscriptions, biblical accounts, and cultural influences provides a compelling case for his existence.

11. Successors and Descendants:
The existence of David's successors and descendants further supports his historical existence. The biblical accounts trace the lineage of David through his son Solomon and subsequent kings of Judah. The continuity of this lineage and the historical records of subsequent rulers provide additional evidence for the existence of David as the founder of a dynasty.

12. Influence on Jerusalem:
The establishment of Jerusalem as the capital city of Israel during David's reign is well-documented in both archaeological and historical records. The significance of Jerusalem as a political and religious center, as well as its association with David, is attested to by various ancient texts and inscriptions found in the region.

13. Military Campaigns:
The biblical accounts of David's military campaigns and victories align with the historical context of the time. The conquest of neighboring territories, such as the Philistines, is consistent with the geopolitical landscape of the region during the Iron Age. The archaeological evidence of fortified cities and military infrastructure from this period supports the accounts of David's military activities.

14. Historical Chronology:
The dating of David's reign, as mentioned in the biblical accounts, aligns with the broader historical chronology of the ancient Near East. The synchronicities between biblical events and other historical events in the region provide a framework for placing David within a historical context.

15. Independent Corroboration:
Apart from biblical and archaeological evidence, there are instances of independent corroboration of David's existence. For example, the Moabite Stone, also known as the Mesha Stele, mentions the oppression by the "House of David." This inscription, discovered in the 19th century, provides an external reference to David's kingdom.

Chapter 21

Verses 1-6

Then came David to Nob to Ahimelech the priest: and Ahimelech came to meet David trembling, and said to him, Why are you alone, and no man with you? David said to Ahimelech the priest, The king has commanded me a business, and has said to me, Let no man know anything of the business about which I send you, and what I have commanded you: and I have appointed the young men to such and such a place. Now therefore what is under your hand? give me five loaves of bread in my hand, or whatever there is present. The priest answered David, and said, There is no common bread under my hand, but there is holy bread; if only the young men have kept themselves from women. David answered the priest, and said to him, Of a truth women have been kept from us about these three days; when I came out, the vessels of the young men were holy, though it was but a common journey; how much more then today shall their vessels be holy? So the priest gave him holy bread; for there was no bread there but the show bread, that was taken from before Yahweh, to put hot bread in the day when it was taken away. (1 Samuel 21:1-6 WEB)

This bread was only to be eaten by the priest and his sons

Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, at the door of the tent of meeting. They shall eat those things with which atonement was made, to consecrate and sanctify them: but a stranger shall not eat of it, because they are holy. (Exodus 29:32-33 WEB)

Moses said to Aaron and to his sons, "Boil the flesh at the door of the Tent of Meeting, and there eat it and the bread that is in the basket of consecration, as I commanded, saying, 'Aaron and his sons shall eat it.' (Leviticus 8:31 WEB)

"You shall take fine flour, and bake twelve cakes of it: two tenth parts of an ephah shall be in one cake. You shall set them in two rows, six on a row, on the pure gold table before Yahweh. You shall put pure frankincense on each row, that it may be to the bread for a memorial, even an offering made by fire to Yahweh. Every Sabbath day he shall set it in order before Yahweh continually. It is on the behalf of the children of Israel an everlasting covenant. It shall be for Aaron and his sons; and they shall eat it in a holy place: for it is most holy to him of the offerings of Yahweh made by fire by a perpetual statute." (Leviticus 24:5-9 WEB)

Jesus makes referance to this event in the New Testament

Matthew 12:3-4 But he said to them, "Haven't you read what David did, when he was hungry, and those who were with him; how he entered into the house of God, and ate the show bread, which was not lawful for him to eat, neither for those who were with

him, but only for the priests?

Chapter 22

Chapter 23

Chapter 24

Chapter 25

(1 Samuel 25:25) "Please, let not my lord regard this scoundrel Nabal. For as his name is, so is he: Nabal is his name, and folly is with him. But I, your maidservant, did not see the young men of my lord whom you sent.

Nabal means Fool , NIV captures the play on play words of Abigail and states

(1 Samuel 25:25) May my lord pay no attention to that wicked man Nabal. He is just like his name-- his name is Fool, and folly goes with him. .....(NIV)

(1 Samuel 25:43) David also took Ahinoam of Jezreel; and they were also both of them his wives. (KJV)

This was King Saul's wife

1Samuel 14:50 **The name of Saul's wife was Ahinoam the daughter of Ahimaaz**. And the name of the commander of his army was Abner the son of Ner, Saul's uncle.

This could explain out of revenage Saul gave David's wife to a other man

(1 Samuel 25:44) **But Saul had given Michal his daughter, David's wife, to Palti the son of Laish,** who was from Gallim. (NKJV)

Chapter 26

Verse 6

1Sa 26:6 ¶ Then David answered, and said to Ahimelech the Hittite and to Abishai the son of Zeruiah, brother of Joab, saying, "Who will go down with me to Saul in the camp?" And Abishai said, "I will go down with you."

Zeruiah was the sister of David so Abishai, Joab, and Asahel was his nephews. Abishai was always there for David his uncle and ready to recieve orders.

(1 Chronicles 2:15-16) Ozem the sixth, and David the seventh. Now their sisters were Zeruiah and Abigail. And the sons of Zeruiah were Abishai, Joab, and Asahel-three. (NKJV)

Verse 7, 12

(1 Samuel 26:7) So David and Abishai came to the people by night; and there Saul lay sleeping within the camp, with his spear stuck in the ground by his head. And Abner and the people lay all around him. (NKJV)

Saul lay sleeping within the camp in verse 12 we see God had put all of Saul's army with Saul in a deep sleep.

1Sa 26:12 So David took the spear and the jug of water by Saul's head, and they got away; and no man saw it or knew it or awoke. For they were all asleep, because a deep sleep from the LORD had fallen on them. (NKJV)

Just as God cause Adam to fall in a deep sleep so he did here

(Genesis 2:21) And the LORD **God caused a deep sleep to fall on Adam**, and he slept; and He took one of his ribs, and closed up the flesh in its place. (NKJV)

God gives people sleep

Psalms 127:2 It is vain for you to rise up early, To sit up late, To eat the bread of sorrows; For so He gives His beloved sleep.

Verse 8

(1 Samuel 26:8) Then Abishai said to David, "God has delivered your enemy into your hand this day. Now therefore, please, let me strike him at once with the spear, right to the earth; and I will not have to strike him a second time!" (NKJV)

"God has delivered your enemy into your hand this day"..... It was up to David to give the command whether for Abishai to kill Saul or not as we saw he refuse to do the first time.

(1 Samuel 24:4-7) Then the men of David said to him, "This is the day of which the LORD said to you, 'Behold, I will deliver your enemy into your hand, that you may do to him as it seems good to you.'" And David arose and secretly cut off a corner of Saul's robe. Now it happened afterward that David's heart troubled him because he had cut Saul's robe. And he said to his men, "The LORD forbid that I should do this thing to my master, the LORD'S anointed, to stretch out my hand against him, seeing he is the anointed of the LORD." So David restrained his servants with these words, and did not allow them to rise against Saul. And Saul got up from the cave and went on his way. (NKJV)

Verse 9

(1 Samuel 26:9) And David said to Abishai, "Do not destroy him; for who can stretch out his hand against the LORD'S anointed, and be guiltless?" (NKJV)

As he did the first time, David refuse to kill the King calling Saul God's anointed

(1 Samuel 24:6) And he said to his men, "The LORD forbid that I should do this thing to my master, the LORD'S anointed, to stretch out my hand against him, seeing he is the anointed of the LORD." (NKJV)

Verse 10

(1 Samuel 26:10) David said furthermore, "As the LORD lives, the LORD shall strike him, or his day shall come to die, or he shall go out to battle and perish. (NKJV)

David prophesied Saul's death in saying "he shall go out to battle and perish" because that is how Saul died in battle.

(1 Samuel 31:1-7) Now the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell slain on Mount Gilboa. Then the Philistines followed hard after Saul and his sons. And the Philistines killed Jonathan, Abinadab, and Malchishua, Saul's sons. The battle became fierce against Saul. The archers hit him, and he was severely wounded by the archers. Then Saul said to his armorbearer, "Draw your sword, and thrust me through with it, lest these uncircumcised men come and thrust me through and abuse me." But his armorbearer would not, for he was greatly afraid. Therefore Saul took a sword and fell on it. And when his armorbearer saw that Saul was dead, he also fell on his sword, and died with him. So Saul, his three sons, his armorbearer, and all his men died together that same day. And when the men of Israel who were on the other side of the valley, and those who were on the other side of the Jordan, saw that the men of Israel had fled and that Saul and his sons were dead, they forsook the cities and fled; and the Philistines came and dwelt in them. (NKJV)

Which character of the Bible persevered through many setbacks?

David if any had many set backs before he became a king and afterwards. Persecuted by King Saul and the people of Israel before he became King, having to flee from his country . And at one point said

1Sa 26:19 "Now therefore, please, let my lord the king hear the words of his servant: If the LORD has stirred you up against me, let Him accept an offering. But if it is the children of men, may they be cursed before the LORD, for they have driven me out this day from sharing in the inheritance of the LORD, saying, 'Go, serve other gods.'(NKJV)

Then we read of the setbacks in his own life as king, his fall with Bathsheba and what came about . The death of his son , the sword that came upon his family . His children, brother raping his sister , then brother killing brother . Having to deal with Joab his nephew which did not respect him or his orders as the king. Having his own son Absalom take his kingdom for a time and even after regaining his kingdom suffering the lost of his son Absalom desiring to have died rather than his son and not being able to control his emotion.

2Samuel 18:33 Then the king was deeply moved, and went up to the chamber over the gate, and wept. And as he went, he said thus: "O my son Absalom-my son, my son Absalom-if only I had died in your place! O Absalom my son, my son!"

But yet he made it as a king . A suffering King. Why is it that the ones who the Lord loves so much , he makes sure they go through the most affliction but yet at the end one sees them coming out like gold or silver refine . Yet that is what we see in David a shallow or glimpse of a future perfect king. Who would die in our place, Jesus Christ.

Chapter 27

Chapter 28

Verse 7

Then Saul said to his servants, "Find me a woman who is a medium, that I may go to her and inquire of her." And his servants said to him, "In fact, there is a woman who is a medium at En Dor." (1 Samuel 28:7 NKJV)

If that Spirit is Samuel and not a demon then this is a example of a real soul after death in the Old Testament. If it is a demon this then is the reason why he was to die for consulting a medium for guidance.

(1 Chronicles 10:13-14) So Saul died for his unfaithfulness which he had committed against the LORD, because he did not keep the word of the LORD, and also because he consulted a medium for guidance. But he did not inquire of the LORD; therefore He killed him, and turned the kingdom over to David the son of Jesse. (NKJV)'

(Leviticus 20:27) 'A man or a woman who is a medium, or who has familiar spirits, shall surely be put to death; they shall stone them with stones. Their blood shall be upon them.'" (NKJV)

(Deuteronomy 18:10-11) "There shall not be found among you anyone who makes his son or his daughter pass through the fire, or one who practices witchcraft, or a soothsayer, or one who interprets omens, or a sorcerer, "or one who conjures spells, or a medium, or a spiritist, or one who calls up the dead. (NKJV)

Some Important things to point out about Samuel's Spirit and the after life in this chapter

1) The Age that one dies is the physical look of the Soul after death. Samuel's soul is described as a old man.

(1 Samuel 28:14) So he said to her, "What is his form?" And she said, "An old man is coming up, and he is covered with a mantle." And Saul perceived that it was Samuel, and he stooped with his face to the ground and bowed down. (NKJV)

He died as a old man

(1 Samuel 8:1) Now it came to pass when Samuel was old that he made his sons judges over Israel. (NKJV)

2) The soul's memory is intact, Samuel knew who Saul and his children where, He knew what he said when he was alive, he knew who was David and who where the Philistines.

(1 Samuel 28:16-19) Then Samuel said: "Why then do you ask me, seeing the LORD has departed from you and has become your enemy? "And the LORD has done for Himself as He spoke by me. For the LORD has torn the kingdom out of your hand and given it to your neighbor, David. "Because you did not obey the voice of the LORD nor execute His fierce wrath upon Amalek, therefore the LORD has done this thing to you this day. "Moreover the LORD will also deliver Israel with you into the hand of the Philistines. And tomorrow you and your sons will be with me. The LORD will also deliver the army of Israel into the hand of the Philistines." (NKJV)

3) He had knowledge of future events , so the soul has a knowledge of what should be expected in the future.

(1 Samuel 28:19) "Moreover the LORD will also deliver Israel with you into the hand of the Philistines. And tomorrow you and your sons will be with me. The LORD will also deliver the army of Israel into the hand of the Philistines." (NKJV)

Could be due to the direct access to God or his angels as shown in Revelation 6

(Revelation 6:9-11) When He opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the testimony which they held. And they cried with a loud voice, saying, "How long, O Lord, holy and true, until You judge and avenge our blood on those who dwell on the earth?" Then a white robe was given to each of them; and it was said to them that they should rest a little while longer, until both the number of their fellow servants and their brethren, who would be killed as they were, was completed. (NKJV)

4) There is a reunion with those who are died before you 1 Samuel 28:19 states " you and your sons will be with me"

(1 Samuel 28:19) "Moreover the LORD will also deliver Israel with you into the hand of the Philistines. And tomorrow you and your sons will be with me. The LORD will also deliver the army of Israel into the hand of the Philistines." (NKJV)

5) Old Testament Saint's soul where in a location under ground . Sheol the place of the dead. "bringing me up" "spirit ascending out of the earth" Implies that the place of the dead is under ground.

(1 Samuel 28:13) And the king said to her, "Do not be afraid. What did you see?" And the woman said to Saul, "I saw a spirit ascending out of the earth." (NKJV)

(1 Samuel 28:15) Now Samuel said to Saul, "Why have you disturbed me by bringing me up?" And Saul answered, "I am deeply distressed; for the Philistines make war against me, and God has departed from me and does not answer me anymore, neither by prophets nor by dreams. Therefore I have called you, that you may reveal to me what I should do." (NKJV)

6) At death the soul is glorified to a heavenly state compared to Angels and even the divine she called the Soul or Spirit of Samuel " Elohim " Where NKJV states Spirit is better translated god or divine being in other transaltions.

(1 Samuel 28:13) And the king said to her, "Do not be afraid. What did you see?" And the woman said to Saul, "I saw **a spirit** ascending out of the earth." (NKJV)

(1 Samuel 28:13) The king said to her, "Do not be afraid; but what do you see?" And the woman said to Saul, "I see **a divine being** coming up out of the earth." (NAS95)

(1 Samuel 28:13) The king said to her, Don't be afraid: for what do you see? The woman said to Saul, I see **a god** coming up out of the earth. (WEB)

7) Samuel was disturbed in being taken out of the place he was in , KJV uses the word disquieted.Souls after death has emotions and prefer to be in the place they are in than the land of the living.

(1 Samuel 28:15) And Samuel said to Saul, **Why hast thou disquieted me**, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do. (KJV)

(1 Samuel 28:15) Now Samuel said to Saul, "**Why have you disturbed me** by bringing me up?" And Saul answered, "I am deeply distressed; for the Philistines make war against me, and God has departed from me and does not answer me anymore, neither by prophets nor by dreams. Therefore I have called you, that you may reveal to me what I should do." (NKJV)

8) No soul sleep is implied by reading 1 Samuel 28

Chapter 29

Chapter 30

Chapter 31

10 2 Samuel

Chapter 01

Chapter 02

A) Then the men of Judah came, and there they anointed David king over the house of Judah in Hebron in the year of 1010 B.C.

King David: King David's reign is believed to have lasted from around 1011 BC to 971 BC.

(2 Samuel 2:8-9) But Abner the son of Ner, commander of Saul's army, **took Ishbosheth the son of Saul and brought him over to Mahanaim; and he made him king over Gilead,** over the Ashurites, over Jezreel, over Ephraim, over Benjamin, and over all Israel. (NKJV)

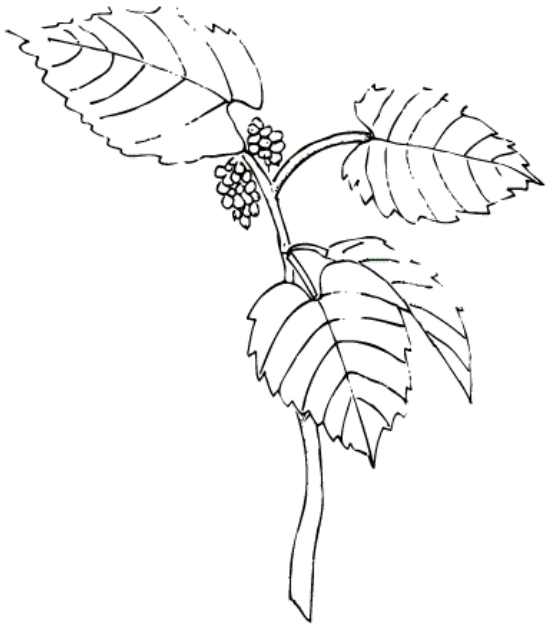
ISRAEL (northern kingdom)		JUDAH (southern kingdom)	
1000–993	Ishbaal (or: Ishbosheth)	1000–993	David
ISRAEL & JUDAH			
993–960	David		
960–931	Solomon		

Chapter 03

Chapter 04

Chapter 05

The LORD God of Hosts (Jehovah Elohim Tseba'oth; 2Sa_5:10)



Chapter 06

Chapter 07

Mesha Stele. King Mesha of Moab details his victories over Israel—and seemingly the "House of David"—The Mesha Stele details the victories of King Mesha of Moab over the kingdoms of Israel and Judah. It was found at Dibon, the capital of Moab, and dated to the ninth century BCE. The stone contains 34 lines of text, which have been translated into English.[1] The italicized portions of the text, though likely, are not certain. Bracketed words and letters represent restorations of the text. The dots between brackets indicate places where text is missing. Words in parentheses have been added for clarity but do not appear in the original text.

(1) I am Mesha, son of Chemosh[תמ], king of Moab, the Di-
(2) bonite. My father ruled over Moab thirty years, and I ruled
(3) after my father. I made this high-place for Chemosh in Qerihoh, *high-pl*[*ace of sal-*]
(4) *vation*, for he saved me from all the kings and made me enjoy the sight of my enemies. Om-
(5) ri, king of Israel, oppressed Moab for a long time because Chemosh was angry with
(6) his country. His son succeeded him, and he also declared: "I will oppress Moab." In my days, he declared thus,
(7) but I enjoyed his view and that of his house: Israel was destroyed forever. Omri had taken possession of the land
(8) of Madaba, and he dwelt in it (during) his days and, *(during) half of my days, his* sons, forty years, but Chemosh
(9) restored it during my days. I built Baal-meon, and I made a reservoir in it; I built
(10) Kiriathain. The men of Gad dwelt in the land of Atarot from ancient times, and the king of Israel had built
(11) Atarot, but I fought against the city and took it; I killed the entire population.
(12) The city belonged to Chemosh and to Moab, and I brought back from there the hearth-altar *of his Well-Beloved*, and I
(13) installed it before Chemosh in *my capital*. I settled there the men of Sharon and the men of
(14) Maharat. Chemosh said to me: "Go, take Nebo from Israel!" I
(15) went in the night, and I fought there from dawn until noon; I
(16) took it and killed everyone: seven thousand *men*, *boys*, women, [*daught*]*ers*
(17) and *pregnant women*, because I devoted it to *Ashtar* Chemosh. I took from there the *hear[th]*
(18) *altars* of Yahweh, and I brought them before Chemosh. The king of Israel had built
(19) Yahaz, and he lived there while fighting against me, but Chemosh drove him out before me;
(20) I took two hundred men of Moab, all its divisions, and I led them against Yahaz; I took it
(21) to add it to Dibon. I built Qerihoh: the wall of its parks and the wall
(22) of the citadel; I built its gates, its towers, and
(23) a royal palace. I made the retaining walls of the water reservoir within
(24) the city. There had not been a cistern within the city, in Qerihoh, and I said to all the people: "Build for yourselves
(25) a cistern, each one in his house!" I had Qerihoh's *ditches* dug by Israelite priso-
(26) ners. I built Aroer and made the road in the Arnon.
(27) I (re)built Beth-Bamoth because it had been destroyed. I (re)built Bezer because *it* was in ruins.
(28) *The me*n of Dibon (were) *fitted out for war* because all Dibon (is my) guard. I ruled
(29) over hundreds of cities that I added to the land. I built
(30) [*the temple of Mada*]ba, the temple of Diblaten, and the temple of Baal-meon. I *transported* there
(31) […] the small cattle of the land. The Hous*e of Da*vid dwelt in Horonain […
(32) …] and Chemosh said to me: "Go down, fight against Horonain!" I went down, [*fought*
(33) *against the city and took it*.] Chemosh restored it in my days, and I *made up ten* […
(34) [……] ……. and I [?……..]

Chapter 08

Chapter 09

Chapter 10

Chapter 11

The discovery of King David's Palace was made by a team of archaeologists led by Dr. Eilat Mazar, an Israeli archaeologist, in the City of David, Jerusalem. The excavation took place between 2005 and 2008. Dr. Mazar's team uncovered the remains of a large and elaborate structure that they believe to be King David's Palace. The site is located just south of the Temple Mount, at the heart of ancient Jerusalem.The discovery of King David's Palace has been met with great excitement and has garnered significant attention from the archaeological community and the general public. It has provided valuable insights into the history and architecture of ancient Israel, as well as shed light on the reign of King David.

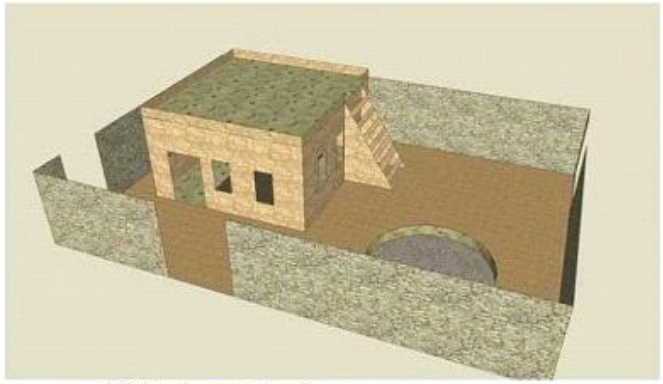
Why did Bathsheba bathe on the roof?

She did not bathe on the roof top but her courtyard was the area where she would of bathed, it was David who was on top of his roof that saw her. She was not bathing for the purpose to be seen it was private. Houses were somewhat distance from each other and houses was one or two floors except the King's Palace which could have been up to six floors. And a very good view over the people's walls.

2 Samuel 11:2 Then it happened one evening that David arose from his bed and walked on the roof of the king’s house. And from the roof he saw a woman bathing, and the woman was very beautiful to behold.

The remain of David's Palace found

Bathsheba's house would of probably looked like the following:



Notice the open space inside that is where she would of bathed, she had walls to cover her from her neighbors to see her but little did she know the king was seeing her: David's palace would of been higher than most of the houses and would of had a view of people's courtyard. She was most like doing her purification cleansing because she had been in her menstruation period.

2 Samuel 11:4 Then David sent messengers, and took her; and she came to him, and he lay with her, for she was cleansed from her impurity; and she returned to her house.

Leviticus 15:19,24'If a woman has a discharge, and the discharge from her body is blood, she shall be set apart seven days; and whoever touches her shall be unclean until evening.[24]And if any man lies with her at all, so that her impurity is on him, he shall be unclean seven days; and every bed on which he lies shall be unclean.

Leviticus 18:19' Also you shall not approach a woman to uncover her nakedness as long as she is in her customary impurity.

She was raped and had no choice in the matter. He was the king. She was not to blamed for what happened but David was.

2 Samuel 11:3-4 So David sent and inquired about the woman. And someone said, "Is this not Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?"Then David sent messengers, and took her; and she came to him, and he lay with her, for she was cleansed from her impurity; and she returned to her house.
Notice David's messengers took her in the Hebrew is the word laqach which is pronounce law-Kakh which could mean fetch, get, seize take away, send for. She was a victim not a seducer.

She loved her husband and mourned for him when he died. Lord looked at what David did as evil not what she did.
2 Samuel 11:26-27 When the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.And when her mourning was over, David sent and brought her to his house, and she became his wife and bore him a son. But the thing that David had done displeased the Lord.

Chapter 12

Verse 6

(2 Samuel 12:6) And he shall restore the lamb fourfold, because he did this thing, and because he had no pity. (KJV)

And he shall restore the lamb fourfold... in regard to the law of Moses which demanded the thief to restore four times the amount of the stolen lamb

(Exodus 22:1) "If a man steals an ox or a sheep, and slaughters it or sells it, he shall restore five oxen for an ox and four sheep for a sheep. (NKJV)

Verse 8

(2 Samuel 12:8) And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things. (KJV)

I gave you your master's house and your master's wives into your keeping.....

Did David took any wives that belong to king Saul? Yes One of them is mention named Ahinoam

1Samuel 14:50 **The name of Saul's wife was Ahinoam the daughter of Ahimaaz**. And the name of the commander of his army was Abner the son of Ner, Saul's uncle.

(1 Samuel 25:43) **David also took Ahinoam of Jezreel;** and they were also both of them his wives. (KJV)

This could explain out of revenage Saul gave David's wife to a other man

(1 Samuel 25:44) **But Saul had given Michal his daughter, David's wife, to Palti the son of Laish,** who was from Gallim. (NKJV)

Verse 10

(2 Samuel 12:10) Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. (KJV)

Now therefore, the sword shall never depart from your house.....

David's son Amnon rapes his sister Tamar

2Sa 13:14 However, he would not heed her voice; and being stronger than she, he forced her and lay with her.

David's son Absalom kills Amnon his brother for raping his sister

2Samuel 13:32 .....for only Amnon is dead. For by the command of Absalom this has been determined from the day that he forced his sister Tamar.

David's Nephew Joab kills David's son Absalom

2Samuel 18:14 Then Joab said, "I cannot linger with you." And he took three spears in his hand and thrust them through

Absalom's heart, while he was still alive in the midst of the terebinth tree.

David's son Solomon kills kills brother

(1 Kings 2:24-25) Now therefore, as the LORD liveth, which hath established me, and set me on the throne of David my father, and who hath made me an house, as he promised, Adonijah shall be put to death this day. And king Solomon sent by the hand of Benaiah the son of Jehoiada; and he fell upon him that he died. (KJV)

(2 Samuel 12:11-12) "Thus says the LORD: 'Behold, I will raise up adversity against you from your own house; and I will take your wives before your eyes and give them to your neighbor, and he shall lie with your wives in the sight of this sun. 'For you did it secretly, but I will do this thing before all Israel, before the sun.'"

This was fullfilled with Absalom who took his fathers wives and had sex with them in a tent on the roof top of the house of King David

(2 Samuel 16:21-22) And Ahithophel said to Absalom, "Go in to your father's concubines, whom he has left to keep the house; and all Israel will hear that you are abhorred by your father. Then the hands of all who are with you will be strong." So they pitched a tent for Absalom on the top of the house, and Absalom went in to his father's concubines in the sight of all Israel. (NKJV)

Pslams 51 was writen as a result of David repentance of this sin with Bathsheba

How many children did Bathsheba have?

Athough Two are mention in 2 Samuel there was 4 Sons which David had from Bathsheba according to 1 Chronicles

(1 Chronicles 3:5) and these were the children born to him there: Shammua, Shobab, Nathan and Solomon. These four were by Bathsheba daughter of Ammiel. (NIV)

2 Samuel 12 (ASV)[14] Howbeit, because by this deed thou hast given great occasion to the enemies of Jehovah to blaspheme, the child also that is born unto thee shall surely die.[15] And Nathan departed unto his house. And Jehovah struck the child that Uriah's wife bare unto David, and it was very sick.[16] David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth.[17] And the elders of his house arose, [and stood] beside him, to raise him up from the earth: but he would not, neither did he eat bread with them.[18] And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead; for they said, Behold, while the child was yet alive, we spake unto him, and he hearkened not unto our voice: how will he then vex himself, if we tell him that the child is dead![19] But when David saw that his servants were whispering together, David perceived that the child was dead; and David said unto his servants, Is the child dead? And they said, He is dead.[20] Then David arose from the earth, and washed, and anointed himself, and changed his apparel; and he came into the house of Jehovah, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat.[21] Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread.[22] And he said, While the child was yet alive, I fasted and wept: for I said, Who knoweth whether Jehovah will not be gracious to me, that the child may live?[23] But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he will not return to me.[24] And David comforted Bath-sheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name Solomon And Jehovah loved him;

Chapter 13

Mishna states Abot 5:16 I [In] any loving relationship which depends upon something, [when] that thing is gone, the love is gone. `But any which does not depend upon something will never come to an end. `What is a loving relationship which depends upon something? That is the love of Amnon and Tamar [II Sam. 13:15]. `And one which does not depend upon something? That is the love of David and Jonathan.

Chapter 14

Chapter 15

Who is Ahitophel in the Bible?

Ahithophel was King David counselor

“Ahithophel was the king's counselor, and Hushai the Archite was the king's companion.”— 1Chr 27:33 (NKJV)

Ahithophel was the grandfather of Bathsheba

“Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of Ahithophel the Gilonite,”— 2Sam 23:34 (NKJV)

“So David sent and inquired about the woman. And someone said, "Is this not Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?"”— 2Sam 11:3 (NKJV)

So when David took Bathsheba to have sex with her and sent to have her husband Uriah to be killed in battle he sought to take vengeance on David.

He became David's son Absalom counselor , when Absalom rebelled against his dad and took the kingdom.

“Then Absalom sent for Ahithophel the Gilonite, David's counselor,……..2Sam 15:12 (NKJV)

“Then someone told David, saying, "Ahithophel is among the conspirators with Absalom." And David said, "O Lord, I pray, turn the counsel of Ahithophel into foolishness!"”— 2Sam 15:31 (NKJV)

He council Absalom to have sex with David concubines . And his advice was taken as good as prophecy.

2Sam 16 (NKJV)[21] And Ahithophel said to Absalom, "Go in to your father's concubines, whom he has left to keep the house; and all Israel will hear that you are abhorred by your father. Then the hands of all who are with you will be strong."[22] So they pitched a tent for Absalom on the top of the house, and Absalom went in to his father's concubines in the sight of all Israel.[23] Now the advice of Ahithophel, which he gave in those days, was as if one had inquired at the oracle of God. So was all the advice of Ahithophel both with David and with Absalom.

In Absalom commiting this act that was advised by Ahithophel ,Absalom was fullfilling the prophecy that the prophet Nathan told David.

2Sa 12:11-12 ASV 11 Thus saith Jehovah, Behold, I will raise up evil against thee out of thine own house; and I will take thy wives before thine eyes, and give them unto thy neighbor, and he shall lie with thy wives in the sight of this sun. 12 For thou didst it secretly: but I will do this thing before all Israel, and before the sun.

Ahithophel proposed to Absalom to let him to pursue David at night with 12,000 men, and smite the king David only but his proposal was rejected so he committed suicide.

2Samuel 17 (NKJV)[1] Moreover Ahithophel said to Absalom, "Now let me choose twelve thousand men, and I will arise and pursue David tonight.[2] I will come upon him while he is weary and weak, and make him afraid. And all the people who are with him will flee, and I will strike only the king.[3] Then I will bring back all the people to you. When all return except the man whom you seek, all the people will be at peace."[4] And the saying pleased Absalom and all the elders of Israel.[5] Then Absalom said, "Now call Hushai the Archite also, and let us hear what he says too."[6] And when Hushai came to Absalom, Absalom spoke to him, saying, "Ahithophel has spoken in this manner. Shall we do as he says? If not, speak up."[7] So Hushai said to Absalom: "The advice that Ahithophel has given is not good at this time.[8] For," said Hushai, "you know your father and his men, that they are mighty men, and they are enraged in their minds, like a bear robbed of her cubs in the field; and your father is a man of war, and will not camp with the people.[9] Surely by now he is hidden in some pit, or in some other place. And it will be, when some of them are overthrown at the first, that whoever hears it will say, 'There is a slaughter among the people who follow Absalom.'[10] And even he who is valiant, whose heart is like the heart of a lion, will melt completely. For all Israel knows that your father is a mighty man, and those who are with him are valiant men.[11] Therefore I advise that all Israel be fully gathered to you, from Dan to Beersheba, like the sand that is by the sea for multitude, and that you go to battle in person.[12] So we will come upon him in some place where he may be found, and we will fall on him as the dew falls on the ground. And of him and all the men who are with him there shall not be left so much as one.[13] Moreover, if he has withdrawn into a city, then all Israel shall bring ropes to that city; and we will pull it into the river, until there is not one small stone found there."[14] So Absalom and all the men of Israel said, "The advice of Hushai the Archite is better than the advice of Ahithophel." For the Lord had purposed to defeat the good advice of Ahithophel, to the intent that the Lord might bring disaster on Absalom.[23] Now when Ahithophel saw that his advice was not followed, he saddled a donkey, and arose and went home to his house, to his city. Then he put his household in order, and hanged himself, and died; and he was buried in his father's tomb.

Ahithophel was a type of Judas in the Old Testament . David most likely wrote the following thinking of Ahithophel in The Pslams and we also see as a Prophecy of Judas who was to betray Jesus in like matter.

Psa 41:9 ASV Yea, mine own familiar friend, in whom I trusted, Who did eat of my bread, Hath lifted up his heel against me.

Psa 55:12-14 ASV 12 For it was not an enemy that reproached me; Then I could have borne it: Neither was it he that hated me that did magnify himself against me; Then I would have hid myself from him: 13 But it was thou, a man mine equal, My companion, and my familiar friend. 14 We took sweet counsel together; We walked in the house of God with the throng.

Psa 55:20-21 ASV 20 He hath put forth his hands against such as were at peace with him: He hath profaned his covenant. 21 His mouth was smooth as butter, But his heart was war: His words were softer than oil, Yet were they drawn swords.

Chapter 16

Chapter 17

Chapter 18

Verse 14

(2 Samuel 18:14) Then Joab said, "I cannot linger with you." And he took three spears in his hand and thrust them through Absalom's heart, while he was still alive in the midst of the terebinth tree. (NKJV)

The Mishna has something interesting to say about this in Sotah 1:8 {"...`Absalom was proud of his hair, therefore, he was hung by his hair [II Sam. 14:25–26]. `And since he had sexual relations with ten concubines of his father, therefore, they thrust ten spears into his body, since it is said, And ten young men that carried Joab`s armor surrounded and smote Absalom and killed him II Sam. 18:15. `And since he stole three hearts— his father`s, the court`s, and the Israelites`— since it is said, And Absalom stole the heart of the men of Israel II Sam. 15:6— therefore, three darts were thrust into him, since it is said, And he took three darts in his hand and thrust them through the heart of Absalom II Sam. 18:14."}

Chapter 19

Chapter 20

Chapter 21

1 Kings

Chapter 01

A) Solomon sits on the throne of the kingdom 970 B.C

King Solomon: King Solomon succeeded David and is said to have ruled from around 971 BC to 931 BC.

What happened to Abishag, David's youngest wife in the Bible? Did she remarry? How and when did she die?

She wasn't really his wife for king David never had sex with her to confirm the marriage

"The young woman was very lovely; and she cared for the king, and served him; but the king did not know her."1Kin 1:4 (NKJV)

Last we read about her is that Solomon's brother Adonijah asked to marry her but was denied. And it was the cause of his death.

1Kings 2 (NKJV)[13] Now Adonijah the son of Haggith came to Bathsheba the mother of Solomon. So she said, "Do you come peaceably?" And he said, "Peaceably."[14] Moreover he said, "I have something to say to you." And she said, "Say it."[15] Then he said, "You know that the kingdom was mine, and all Israel had set their expectations on me, that I should reign. However, the kingdom has been turned over, and has become my brother's; for it was his from the Lord.[16] Now I ask one petition of you; do not deny me." And she said to him, "Say it."[17] Then he said, "Please speak to King Solomon, for he will not refuse you, that he may give me Abishag the Shunammite as wife."[18] So Bathsheba said, "Very well, I will speak for you to the king."[19] Bathsheba therefore went to King Solomon, to speak to him for Adonijah. And the king rose up to meet her and bowed down to her, and sat down on his throne and had a throne set for the king's mother; so she sat at his right hand.[20] Then she said, "I desire one small petition of you; do not refuse me." And the king said to her, "Ask it, my mother, for I will not refuse you."[21] So she said, "Let Abishag the Shunammite be given to Adonijah your brother as wife."[22] And King Solomon answered and said to his mother, "Now why do you ask Abishag the Shunammite for Adonijah? Ask for him the kingdom also--for he is my older brother--for him, and for Abiathar the priest, and for Joab the son of Zeruiah."[23] Then King Solomon swore by the Lord, saying, "May God do so to me, and more also, if Adonijah has not spoken this word against his own life![24] Now therefore, as the Lord lives, who has confirmed me and set me on the throne of David my father, and who has established a house for me, as He promised, Adonijah shall be put to death today!"[25] So King Solomon sent by the hand of Benaiah the son of Jehoiada; and he struck him down, and he died.

After this event the Bible is silent about her most likely Solomon took care of her since she was under his authority and is safe to guess she never married anyone after that.

Chapter 02

A) So David rested with his fathers being 70 years old, and was buried in the City of David in the year 970 B.C

Title: Unveiling the Mystery: The Archaeological Finding of David's and Solomon's Tombs

Introduction:
For centuries, the existence and location of the tombs of King David and King Solomon, two iconic figures from biblical history, have remained shrouded in mystery. However, recent archaeological discoveries have shed new light on this enigma, offering tantalizing evidence that may finally unravel the secrets surrounding these legendary rulers. In this article, we will delve into the fascinating findings that have sparked excitement among historians, archaeologists, and biblical scholars alike.

Background:
King David, the renowned ruler of ancient Israel, is celebrated for his military triumphs, poetic prowess, and establishment of Jerusalem as the capital city. His son, King Solomon, is equally renowned for his wisdom, wealth, and the construction of the First Temple in Jerusalem. The search for the tombs of these influential figures has long captivated researchers, as their resting places hold significant historical and religious importance.

The Controversial Silwan Necropolis:
Located in the village of Silwan, just outside the Old City of Jerusalem, lies a vast ancient burial ground known as the Silwan Necropolis. This site has been a focal point of archaeological exploration, with numerous tombs dating back to biblical times. Among these, two tombs have emerged as potential candidates for the final resting places of David and Solomon.

The Tomb of David:
One of the most intriguing discoveries is a monumental burial complex within the Silwan Necropolis, known as the "Tomb of David." This structure, carved into the bedrock, showcases impressive architectural features, including a grand entrance, multiple chambers, and ornate carvings. While the tomb's exact origins remain uncertain, its size and location align with the biblical description of David's tomb being in the City of David.

The Tomb of Solomon:
In close proximity to the Tomb of David, another significant finding has been unearthed – the "Tomb of Solomon." This burial chamber, though smaller in scale, exhibits similar architectural characteristics and is believed to belong to King Solomon. The proximity of these two tombs has raised the possibility that they were designed as a royal burial complex, emphasizing the close familial ties between David and Solomon.

Archaeological Significance:
The discovery of these potential tombs has far-reaching implications for our understanding of biblical history. If confirmed, they would provide tangible evidence supporting the existence of David and Solomon as historical figures, validating the biblical accounts of their reigns. Moreover, the tombs' architectural splendor would highlight the wealth and power associated with these legendary kings.

Challenges and Debates:
As with any archaeological discovery of such magnitude, debates and skepticism surround the authenticity of these tombs. Some argue that the identification of the tombs is speculative and lacks concrete evidence. Others suggest that the tombs could belong to other prominent figures from the same era. The ongoing excavation work, combined with advanced scientific techniques, will be crucial in resolving these controversies.

Conclusion:
The archaeological findings of the potential tombs of David and Solomon in the Silwan Necropolis have sparked immense interest and excitement worldwide. While the debate over their authenticity continues, these discoveries provide a unique opportunity to delve deeper into the history and legacy of two of the most influential figures in biblical and ancient Near Eastern history. As further research unfolds, we may finally uncover the truth behind these ancient mysteries, shedding light on the lives and legacies of David and Solomon.

(1 Kings 2:26-27) And to Abiathar the priest the king said, "Go to Anathoth, to your own fields, for you are deserving of death; but I will not put you to death at this time, because you carried the ark of the Lord GOD before my father David, and because you were afflicted every time my father was afflicted." So Solomon removed Abiathar from being priest to the LORD, that he might fulfill the word of the LORD which He spoke concerning the house of Eli at Shiloh. (NKJV)

This happen to fullfill the prophecy concerning the House of Eli:

(1 Samuel 2:30-36) "Therefore the LORD God of Israel says: 'I said indeed that your house and the house of your father would walk before Me forever.' But now the LORD says: 'Far be it from Me; for those who honor Me I will honor, and those who despise Me shall be lightly esteemed. 'Behold, the days are coming that I will cut off your arm and the arm of your father's house,

so that there will not be an old man in your house. 'And you will see an enemy in My dwelling place, despite all the good which God does for Israel. And there shall not be an old man in your house forever. 'But any of your men whom I do not cut off from My altar shall consume your eyes and grieve your heart. And all the descendants of your house shall die in the flower of their age. 'Now this shall be a sign to you that will come upon your two sons, on Hophni and Phinehas: in one day they shall die, both of them. 'Then I will raise up for Myself a faithful priest who shall do according to what is in My heart and in My mind. I will build him a sure house, and he shall walk before My anointed forever. 'And it shall come to pass that everyone who is left in your house will come and bow down to him for a piece of silver and a morsel of bread, and say, "Please, put me in one of the priestly positions, that I may eat a piece of bread."'" (NKJV)

Chapter 03

- The Moabite Stone, also known as the Mesha Stele, mentions the King of Moab's rebellion against Israel, as described in the Old Testament (2 Kings 3:4-27).

Chapter 04

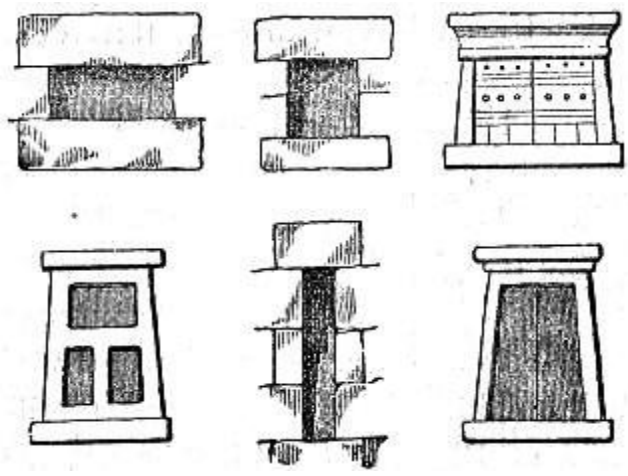
Chapter 05

Chapter 06

Verse 4

(1 Kings 6:4) And he made for the house windows with beveled frames. (NKJV)

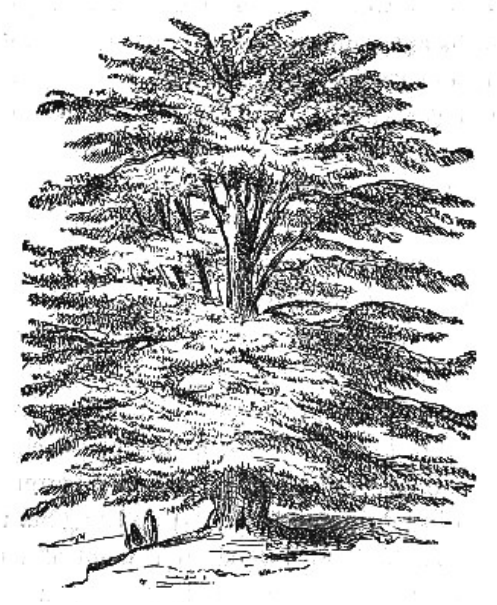
Egyptian Windows



Verse 10

(1 Kings 6:10) And he built side chambers against the entire temple, each five cubits high; they were attached to the temple with cedar beams. (NKJV)

The Cedar Tree



Is King Solomon's Temple still there?

No it was destroyed by Babylon in 586 BC

"But because our fathers provoked the God of heaven to wrath, He gave them into the hand of Nebuchadnezzar king of Babylon, the Chaldean, who destroyed this temple and carried the people away to Babylon."Ezra 5:12 (NKJV)

And Again by Roman in 70 AD

How many years are there between Moses and David?

From the birth of Moses to the birth of David I have counted 483 years this is the math and how I came with the conclusion.

We are told of how many years from the building of the first temple from that of the Exodus.

"And it came to pass in the four hundred and eightieth year after the children of Israel had come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv, which is the second month, that he began to build the house of the Lord." 1Kings 6:1 (NKJV)

Which was 480 years . Now The temple was built by Solomon the Son of David. And David reign 40 years in total

(2 Samuel 5:4-5) David was thirty years old when he began to reign, and he reigned forty years. In Hebron he reigned over Judah seven years and six months, and in Jerusalem he reigned thirty-three years over all Israel and Judah. (NKJV)

The temple took 7 years to Make.

(1 Kings 6:37-38) In the fourth year the foundation of the house of the LORD was laid, in the month of Ziv. And in the eleventh year, in the month of Bul, which is the eighth month, the house was finished in all its details and according to all its plans. So he was seven years in building it. (NKJV)

Now David was 30 years old when he began to rule

"David was thirty years old when he began to reign, and he reigned forty years." 2Samuel 5:4 (NKJV)

Now Moses was 80 years old when the Exodus happen so now we have to add some years instead of taken away.

“And Moses was eighty years old and Aaron eighty-three years old when they spoke to Pharaoh.” Exodus 7:7 (NKJV)

480–7- 40–30 = 403+ 80 =483

So I would say around 483 years give or take a few years.

Chapter 07

Chapter 08

A) Therefore all the men of Israel assembled with King Solomon at the feast in the month of Ethanim, which is the 7th month Ethanim falls on September / October

Where does the Tabernacle disappear?

After the building of Solomon's Temple the Tabernacle wasn't needed but it was brought to the Temple. We read of the moving of the holy things like the ark of the Covanant with the Tabernacle to the temple in the following two passages:

1Kings 8 (NKJV)[4] Then they brought up the ark of the Lord, the tabernacle of meeting, and all the holy furnishings that were in the tabernacle. The priests and the Levites brought them up.[5] Also King Solomon, and all the congregation of Israel who were assembled with him, were with him before the ark, sacrificing sheep and oxen that could not be counted or numbered for multitude.[6] Then the priests brought in the ark of the covenant of the Lord to its place, into the inner sanctuary of the temple, to the Most Holy Place, under the wings of the cherubim.[7] For the cherubim spread their two wings over the place of the ark, and the cherubim overshadowed the ark and its poles.[8] The poles extended so that the ends of the poles could be seen from the holy place, in front of the inner sanctuary; but they could not be seen from outside. And they are there to this day.[9] Nothing was in the ark except the two tablets of stone which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt.[10] And it came to pass, when the priests came out of the holy place, that the cloud filled the house of the Lord,

2Chronicles 5 (NKJV)[4] So all the elders of Israel came, and the Levites took up the ark.[5] Then they brought up the ark, the tabernacle of meeting, and all the holy furnishings that were in the tabernacle. The priests and the Levites brought them up.[6] Also King Solomon, and all the congregation of Israel who were assembled with him before the ark, were sacrificing sheep and oxen that could not be counted or numbered for multitude.[7] Then the priests brought in the ark of the covenant of the Lord to its place, into the inner sanctuary of the temple, to the Most Holy Place, under the wings of the cherubim.[8] For the cherubim spread their wings over the place of the ark, and the cherubim overshadowed the ark and its poles.[9] And the poles extended so that the ends of the poles of the ark could be seen from the holy place, in front of the inner sanctuary; but they could not be seen from outside. And they are there to this day.[10] Nothing was in the ark except the two tablets which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they had come out of Egypt.

Who has the tablets once held by Moses?

Most likely they was destroyed in 586 BC at the destruction of the first temple.

Last we read of them was that the ark contain them when the first temple was built.

“Nothing was in the ark except the two tablets of stone which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt.” 1Kin 8:9 (NKJV)

That ark we read in Jeremiah was to be no more.

“Then it shall come to pass, when you are multiplied and increased in the land in those days," says the Lord, "that they will say no more, 'The ark of the covenant of the Lord.' It shall not come to mind, nor shall they remember it, nor shall they visit it, nor shall it be made anymore.” Jeremaih 3:16 (NKJV)

Did God dwell in the temple Solomon built?

No , God did not dwell in Solomon's Temple but would use the Temple as a place to hear the prayers of the children of Israel

“God, who made the world and everything in it, since He is Lord of heaven and earth, does not dwell in temples made with hands.— Acts 17:24 (NKJV)

Acts 7 (NKJV)[47] But Solomon built Him a house.[48] However, the Most High does not dwell in temples made with hands, as the prophet says:

Notice God would rather dwell in the darkness of the cloud then in the temple Solomon built.

1Kin 8 (NKJV)[10] And it came to pass, when the priests came out of the holy place, that the cloud filled the house of the Lord,[11] so that the priests could not continue ministering because of the cloud; for the glory of the Lord filled the house of the Lord.[12] Then Solomon spoke: "**The Lord said He would dwell in the dark cloud.[13] I have surely built You an exalted house, And a place for You to dwell in forever.**…

Same chapter notice God dwelling is in Heaven not the Temple ,God would hear when prayer is offered but God was not to dwell in that Temple

1 King 8[18] But the Lord said to my father David, 'Whereas it was in your heart to build a temple for My name, you did well that it was in your heart.[19] Nevertheless you shall not build the temple, but your son who will come from your body, he shall build the temple for My name.'[27] **But will God indeed dwell on the earth? Behold, heaven and the heaven of heavens cannot contain You. How much less this temple which I have built![28] Yet regard the prayer of Your servant and his supplication, O Lord my God, and listen to the cry and the prayer which Your servant is praying before You today:[29] that Your eyes may be open toward this temple night and day, toward the place of which You said, 'My name shall be there,' that You may hear the prayer which Your servant makes toward this place.[30] And may You hear the supplication of Your servant and of Your people Israel, when they pray toward this place. Hear in heaven Your dwelling place; and when You hear, forgive.**[31] "When anyone sins against his neighbor, and is forced to take an oath, and comes and takes an oath before Your altar in this temple,[32] **then hear in heaven,** and act, and judge Your servants, condemning the wicked, bringing his way on his head, and justifying the righteous by giving him according to his righteousness.[33] "When Your people Israel are defeated before an enemy because they have sinned against You, and when they turn back to You and confess Your name, and pray and make supplication to You in this temple,[34] **then hear in heaven,** and forgive the sin of Your people Israel, and bring them back to the land which You gave to their fathers.[35] "When the heavens are shut up and there is no rain because they have sinned against You, when they pray toward this place and confess Your name, and turn from their sin because You afflict them,[36] **then hear in heaven,** and forgive the sin of Your servants, Your people Israel, that You may teach them the good way in which they should walk; and send rain on Your land which You have given to Your people as an inheritance.[37] "When there is famine in the land, pestilence or blight or mildew, locusts or grasshoppers; when their enemy besieges them in the land of their cities; whatever plague or whatever sickness there is;[38] whatever prayer, whatever supplication is made by anyone, or by all Your people Israel, when each one knows the plague of his own heart, and spreads out his hands toward this temple:[39] **then hear in heaven Your dwelling place,** and forgive, and act, and give to everyone according to all his ways, whose heart You know (for You alone know the hearts of all the sons of men),[42] (for they will hear of Your great name and Your strong hand and Your outstretched arm), when he comes and prays toward this temple,[43] **hear in heaven Your dwelling place,** and do according to all for which the foreigner calls to You, that all peoples of the earth may know Your name and fear You, as do Your people Israel, and that they may know that this temple which I have built is called by Your name.[44] "When Your people go out to battle against their enemy, wherever You send them, and when they pray to the Lord toward the city which You have chosen and the temple which I have built for Your name,[45] **then hear in heaven** their prayer and their supplication, and maintain their cause.[46] "When they sin against You (for there is no one who does not sin), and You become angry with them and deliver them to the enemy, and they take them captive to the land of the enemy, far or near;[47] yet when they come to themselves in the land where they were carried captive, and repent, and make supplication to You in the land of those who took them captive, saying, 'We have sinned and done wrong, we have committed wickedness';[48] and when they return to You with all their heart and with all their soul in the land of their enemies who led them away captive, and pray to You toward their land which You gave to their fathers, the city which You have chosen and the temple which I have built for Your name:[49] **then hear in heaven Your dwelling place** their prayer and their supplication, and maintain their cause,[50] and forgive Your people who have sinned against You, and all their transgressions which they have transgressed against You; and grant them compassion before those who took them captive, that they may have compassion on them[51] (for they are Your people and Your inheritance, whom You brought out of Egypt, out of the iron furnace),[52] **that Your eyes may be open to the supplication of Your servant and the supplication of Your people Israel, to listen to them whenever they call to You**.

The scripture is clear where God prefer to dwell. In the New Testament God dwelling is in man's body, the Body of a

believer in Jesus.

1Corinthians 3 (NKJV)[16] Do you not know that you are the temple of God and that the Spirit of God dwells in you?[17] If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which temple you are.

James Ussher- Annals of the World {"3000a AM, 3709 JP, 1005 BC

467. In the 11th year of Solomon's reign, in the eighth month, (called Bul) the temple and its furnishings was finished. It took 7 years 6 months to build. 1Ki 6:38 The dedication of the temple was postponed till the next year because it was a Jubilee year.

3001a AM, 3710 JP, 1004 BC

468. This was the ninth Jubilee which opened the fourth millennium of the world. King Solomon celebrated the dedication of the temple with great pomp and splendour. All Israel was assembled together in the 7th month, called Ethanim. The ark was brought from Zion into the Holy of Holies. The tabernacle and holy vessels from Gibeon went into the temple treasury. God gave a visible and wonderful token of his presence. Solomon was standing on a scaffold made of brass, kneeling down he uttered a set prayer to God. After this he blessed the people. He then offered 22,000 oxen and 120,000 sheep. They celebrated the feast of the dedication of the altar for 7 days and the feast of tabernacles another 7 seven days. On the 15th day the celebrations were completed on the 23rd day of the 7th month when the people were dismissed to their homes. 1Ki 8:1-2, 1Ki 8:65-66 2Ch 5:3-5 2Ch 6:1 2Ch 8:1-11 "}

Chapter 09

A) And it came to pass, when Solomon had finished building the house of the LORD in April/May 966 B.C

B) Now it happened at the end of twenty years, when Solomon had built the two houses, the house of the LORD and the king's house in 946 B.C.

	Built (approx.)	**Destroyed** (approx.)
Solomon's Temple	982 B.C. - 975 B.C.	586 B.C.
Zerubbabel's Temple	539 B.C. - 516 B.C.	19 B.C.
Herod's Temple	19 B.C.	70 A.D.

Chapter 10

Is 666 a representative of King Solomon or Emperor Nero?

King Solomon's gold yearly was 666 talents

"The weight of gold that came to Solomon yearly was six hundred and sixty-six talents of gold," 1Kings 10:14 (NKJV)

Emperor Nero was believed by some Early Christians to be Antichrist

The Instructions of Commodianus (240AD) **Chapter 41--Of the Time of Antichrist.**

("He himself shall divide the globe into three ruling powers, when, moreover, Nero shall be raised up from hell, Elias shall first come to seal the beloved ones; at which things the region of Africa and the northern nation, the whole earth on all sides, for seven years shall tremble. But Elias shall occupy the half of the time, Nero shall occupy half. ")

So maybe both , though I don't believe Nero is Antichrist but the papacy

Chapter 11

	NAME	WHO WAS HE?	WHEN HE REIGNED OR FLOURISHED B.C.E.	WHERE IN THE BIBLE?
EGYPT				
1	**Shishak (= Shoshenq I)**	pharaoh	945–924	1 Kings 11:40, etc.
2	**So (= Osorkon IV)**	pharaoh	730–715	2 Kings 17:4
3	**Tirhakah (= Taharqa)**	pharaoh	690–664	2 Kings 19:9, etc.
4	**Necho II (= Neco II)**	pharaoh	610–595	2 Chronicles 35:20, etc.
5	**Hophra (= Apries)**	pharaoh	589–570	Jeremiah 44:30
MOAB				
6	**Mesha**	king	early to mid-ninth century	2 Kings 3:4–27
ARAM-DAMASCUS				
7	**Hadadezer**	king	early ninth century to 844/842	1 Kings 11:23, etc.
8	**Ben-hadad, son of Hadadezer**	king	844/842	2 Kings 6:24, etc.
9	**Hazael**	king	844/842–c. 800	1 Kings 19:15, etc.
10	**Ben-hadad, son of Hazael**	king	early eighth century	2 Kings 13:3, etc.
11	**Rezin**	king	mid-eighth century to 732	2 Kings 15:37, etc.

Did Solomon end well?

No he did not.

1Kings 11:1-9 rsb Now king Solomon loved many foreign women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Sidonians, and Hittites; of the nations concerning which Yahweh said to the children of Israel, "You shall not go among them, neither shall they come among you; for surely they will turn away your heart after their gods." Solomon joined to these in love. He had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart. For it happened, when Solomon was old, that his wives turned away his heart after other gods; and his heart was not perfect with Yahweh his God, as was the heart of David his father. For Solomon went after Ashtoreth the goddess of the Sidonians, and after Milcom the abomination of the Ammonites. Solomon did that which was evil in the sight of Yahweh, and didn't go fully after Yahweh, as did David his father. Then Solomon built a high place for Chemosh the abomination of Moab, on the mountain that is before Jerusalem, and for Molech the abomination of the children of Ammon. So he did for all his foreign wives, who burnt incense and sacrificed to their gods. Yahweh was angry with Solomon, because his heart was turned away from Yahweh, the God of Israel, who had appeared to him twice,

We don't ever read in 1Kings that he repented of worshiping false Gods. But God made a promise to David that he would not forsake his son as he did with King Saul.

2Samuel 7:12-16 rsb When your days are fulfilled, and you shall sleep with your fathers, I will set up your seed after you, who shall proceed out of your bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever. I will be his father, and he shall be my son. If he commits iniquity, I will chasten him with the rod of men, and with the stripes of the children of men; but my loving kindness shall not depart from him, as I took it from Saul, whom I put away before you. Your house and your kingdom shall be made sure forever before you. Your throne shall be established forever."

Solomon has 700 wives and 300 concubines. What are their names and is there no record of their names?

The Bible mentions one of them by name and that is Naamah the mother of Rehoboam

1Ki 14:31 So Rehoboam rested with his fathers and was buried with his fathers in the City of David. **His mother's name was Naamah, an Ammonitess.** Then Abijam his son reigned in his place.

Daughter of Pharaoh is not mentioned by name.

Why do you want their names? Why not their phone numbers? Solomon is dead and they been dead. You have no chance buddy. Who cares what their names where? They led Solomon away from serving the Lord.

But King Solomon loved many foreign women, as well as the daughter of Pharaoh: women of the Moabites, Ammonites, Edomites, Sidonians, and Hittites- from the nations of whom the LORD had said to the children of Israel, "You shall not intermarry with them, nor they with you. Surely they will turn away your hearts after their gods." Solomon clung to these in love. And he had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart. For it was so, **when** Solomon **was old, that his wives turned his heart after other gods;** and his heart was not loyal to the LORD his God, as was the heart of his father David. (1 Kings 11:1-4 NKJV)

Did King Solomon pay the bride price to the parents of all his 700 wives?

Let's read the verse:

And he had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart. (1 Kings 11:3 NKJV)

Many of these wives he got through treaties with other countries and kingdoms others were freely given to him most likely as a tribute since he had many nations under him. Not in all cases a bride price was given for a wife by Solomon.

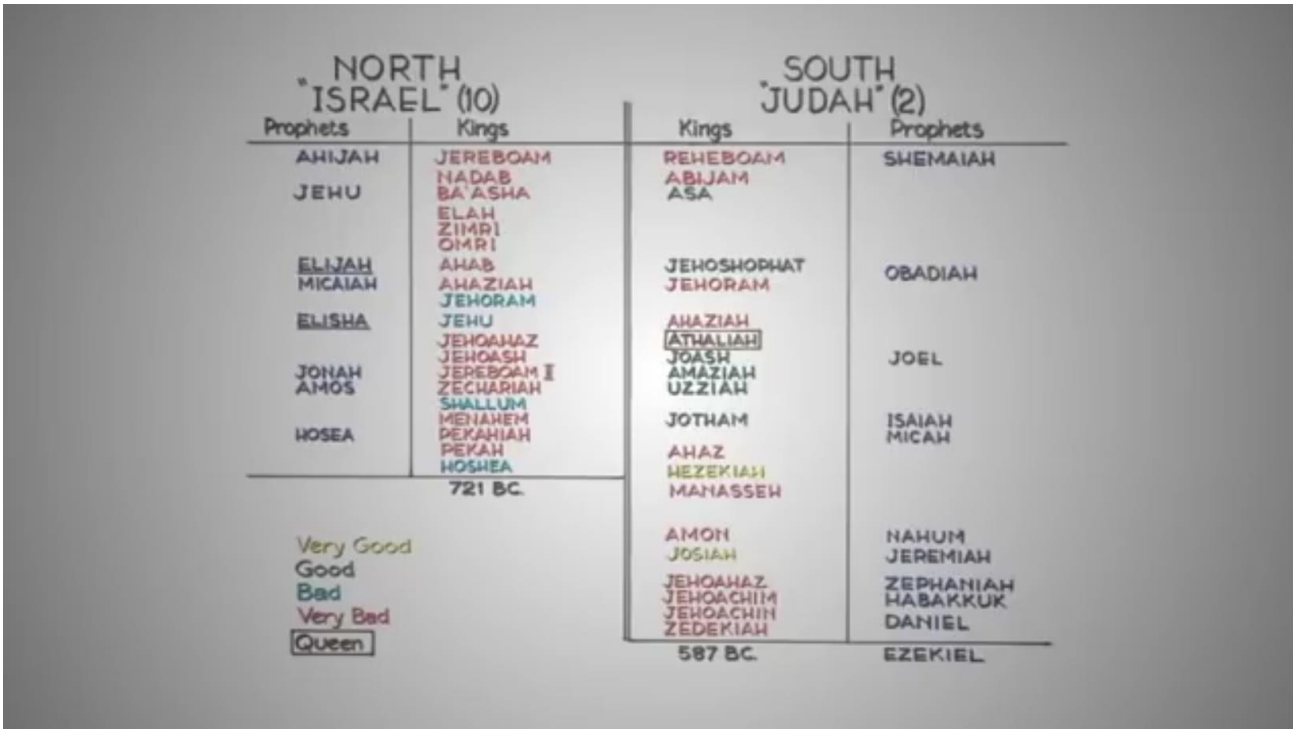
1Kings 3:1 ¶ **Now** Solomon **made a treaty with Pharaoh king of Egypt, and married Pharaoh's daughter**; then he brought her to the City of David until he had finished building his own house, and the house of the LORD, and the wall all around Jerusalem.

1Kings 4:21 So Solomon reigned over all kingdoms from the River to the land of the Philistines, as far as the border of Egypt. They brought tribute and served Solomon all the days of his life.

2Chronicles 9:26 So he reigned over all the kings from the River to the land of the Philistines, as far as the border of Egypt.

Chapter 12

ISRAEL (northern kingdom)		JUDAH (southern kingdom)	
931–910	Jeroboam	**931–914**	Rehoboam
		914–912	Abijah
		911–871	Asa
909	Nadab		
909–886	Baasah		
885	Elah		
885	Zimri		



(1 Kings 12:28-29) Therefore the king asked advice, made two calves of gold, and said to the people, "It is too much for you to go up to Jerusalem. Here are your gods, O Israel, which brought you up from the land of Egypt!" And he set up one in Bethel, and the other he put in Dan. (NKJV)

Courtesy Avraham Biran and Hebrew Union College-Jewish Institute of Religion

Definitely Dan. Professor Biran's 1976 discovery of this 6-by-10-inch limestone tablet confirmed the identity of the site he was digging. The bilingual inscription in Greek (top three lines) and Aramaic (bottom line) refers to a person named Zoilos who made a vow to the "god who is in Dan," or, in an alternative reading, to the "god of the Danites." Found in Tel Dan's sacred area, this votive inscription dates to the late third or early second centuries B.C.E. based on the style of the scripts.

Chapter 13

Chapter 14

Chapter 15

A) The eighteenth year of King Jeroboam the son of Nebat Abijam became king over Judah He reigned three years 913–911/10 B.C, or according William F. Albright dated it 915-913 BC

B) The twentieth year of Jeroboam king of Israel, Asa became king over Judah, And he reigned forty-one years in Jerusalem 911/10–870/69 B.C

C) Nadab the son of Jeroboam became king over Israel in the second year of Asa king of Judah, and he reigned over Israel two years 910/09–909/08 B.C.

D) In the third year of Asa king of Judah, Baasha the son of Ahijah became king over all Israel in Tirzah, and reigned twenty-four years 909/08–886/85 B.C.

Where is Asherah in the Book of Kings?

Asherah is not mentioned in the KJV Bible they insert groove instead. But in other Bibles it is mention in the Book of Kings .

In the NKJV she is mentioned 4 times

1Ki 15:13 Also he removed Maachah his grandmother from being queen mother, because she had made an obscene image of **Asherah**. And Asa cut down her obscene image and burned it by the Brook Kidron.

1Ki 18:19 "Now therefore, send and gather all Israel to me on Mount Carmel, the four hundred and fifty prophets of Baal, and the four hundred prophets of **Asherah**, who eat at Jezebel's table."

2Ki 21:7 He even set a carved image of **Asherah** that he had made, in the house of which the LORD had said to David and to Solomon his son, "In this house and in Jerusalem, which I have chosen out of all the tribes of Israel, I will put My name forever;

2Kings 23:4 ¶ And the king commanded Hilkiah the high priest, the priests of the second order, and the doorkeepers, to bring out of the temple of the LORD all the articles that were made for Baal, for **Asherah**, and for all the host of heaven; and he burned them outside Jerusalem in the fields of Kidron, and carried their ashes to Bethel.

In the NASB she is Mention 10 times

1King 15:13 And he also removed Maacah his mother from [being] queen mother, because she had made a horrid image as an **Asherah;** and Asa cut down her horrid image and burned [it] at the brook Kidron.

1Kings 16:33 And Ahab also made the **Asherah.** Thus Ahab did more to provoke the LORD God of Israel than all the kings of Israel who were before him.

1Kings 18:19 "Now then send [and] gather to me all Israel at Mount Carmel, [together] with 450 prophets of Baal and 400 prophets of the **Asherah**, who eat at Jezebel's table."

2Kings13:6 Nevertheless they did not turn away from the sins of the house of Jeroboam, with which he made Israel sin, but walked in them; and the **Asherah** also remained standing in Samaria.

2Kings 17:16 And they forsook all the commandments of the LORD their God and made for themselves molten images, [even] two calves, and made an **Asherah** and worshiped all the host of heaven and served Baal.

2Kings 18:4 He removed the high places and broke down the [sacred] pillars and cut down the **Asherah.** He also broke in pieces the bronze serpent that Moses had made, for until those days the sons of Israel burned incense to it; and it was called Nehushtan.

2Kings 21:3 For he rebuilt the high places which Hezekiah his father had destroyed; and he erected altars for Baal and made an **Asherah**, as Ahab king of Israel had done, and worshiped all the host of heaven and served them.

2Kings 21:7 Then he set the carved image of **Asherah** that he had made, in the house of which the LORD said to David and to his son Solomon, "In this house and in Jerusalem, which I have chosen from all the tribes of Israel, I will put My name forever.

2Kings 23:4 ¶ Then the king commanded Hilkiah the high priest and the priests of the second order and the doorkeepers, to bring out of the temple of the LORD all the vessels that were made for Baal, for **Asherah**, and for all the host of heaven; and he burned them outside Jerusalem in the fields of the Kidron, and carried their ashes to Bethel.

2Kings 23:6 And he brought out the **Asherah** from the house of the LORD outside Jerusalem to the brook Kidron, and burned it at the brook Kidron, and ground [it] to dust, and threw its dust on the graves of the common people.(NASB)

Chapter 16

A) In the twenty-sixth year of Asa king of Judah, Elah the son of Baasha became king over Israel, and reigned two years in Tirzah 886/85–885/84 B.C

B) In the twenty-seventh year of Asa king of Judah, Zimri had reigned in Tirzah seven days 885/84 B.C

C) In the thirty-first year of Asa king of Judah, Omri became king over Israel, and reigned twelve years. Six years he reigned in Tirzah 885/84–874/73 B.C

D) In the thirty-eighth year of Asa king of Judah, Ahab the son of Omri became king over Israel; and Ahab the son of Omri reigned over Israel in Samaria twenty-two years 874/73–853 B.C

Shalmaneser III's Black Obelisk - 841 B.C.E.
Stone's Panels Depict Israelites Submitting Offerings to Assyrian King

Jehu, king of Israel, is shown paying tribute to Shalmaneser III, king of Assyria, on the Black Obelisk of Shalmaneser, dated from 841 B.C.E. On one side of the Obelisk, Jehu is portrayed in a subservient posture before King Shalmaneser. According to the traditional interpretation, the identification of Jehu on the Black Obelisk as "son of Omri" means "son of the house of Omri," a conventional designation for any Israelite. Three other panels, one on each side of the Stela, show Israelites offering tributes that include tin, gold and silver objects, and javelins.

NORTHERN KINGDOM OF ISRAEL				
12	**Omri**	king	884–873	1 Kings 16:16, etc.
13	**Ahab**	king	873–852	1 Kings 16:28, etc.
14	**Jehu**	king	842/841–815/814	1 Kings 19:16, etc.
15	**Joash (= Jehoash)**	king	805–790	2 Kings 13:9, etc.
16	**Jeroboam II**	king	790–750/749	2 Kings 13:13, etc.
17	**Menahem**	king	749–738	2 Kings 15:14, etc.
18	**Pekah**	king	750(?)–732/731	2 Kings 15:25, etc.
19	**Hoshea**	king	732/731–722	2 Kings 15:30, etc.
20	**Sanballat "I"**	governor of Samaria under Persian rule	c. mid-fifth century	Nehemiah 2:10, etc.
SOUTHERN KINGDOM OF JUDAH				
21	**David**	king	c. 1010–970	1 Samuel 16:13, etc.
22	**Uzziah (= Azariah)**	king	788/787–736/735	2 Kings 14:21, etc.
23	**Ahaz (= Jehoahaz)**	king	742/741–726	2 Kings 15:38, etc.
24	**Hezekiah**	king	726–697/696	2 Kings 16:20, etc.
25	**Manasseh**	king	697/696–642/641	2 Kings 20:21, etc.

Verse 34

Joshua pronounced a curse on the one who was to rebuild Jericho and we see it fullfilled here

(1 Kings 16:34) In his days Hiel of Bethel built Jericho. He laid its foundation with Abiram his firstborn, and with his youngest son Segub he set up its gates, according to the word of the LORD, which He had spoken through Joshua the son of Nun. (NKJV)

(Joshua 6:26) Then Joshua charged them at that time, saying, "Cursed be the man before the LORD who rises up and builds this city Jericho; he shall lay its foundation with his firstborn, and with his youngest he shall set up its gates." (NKJV)

Chapter 17

Verse 1

(1 Kings 17:1) And Elijah the Tishbite, of the inhabitants of Gilead, said to Ahab, "**As the LORD God of Israel lives, before whom I stand, there shall not be dew nor rain these years, except at my word**." (NKJV)

It didn't rain for three years and six months

(James 5:17) Elijah was a man with a nature like ours, and he prayed earnestly that it would not rain; and **it did not rain on the land for three years and six months.** (NKJV)

Verse 4

God here shows his authority over the animal kingdom

(1 Kings 17:4) "And it will be that you shall drink from the brook, and I have commanded the ravens to feed you there." (NKJV)

As he does in other places

(Numbers 21:6) So the LORD sent fiery serpents among the people, and they bit the people; and many of the people of Israel died. (NKJV)

(Jonah 1:17) Now the LORD had prepared a great fish to swallow Jonah. And Jonah was in the belly of the fish three days and three nights. (NKJV)

(Jonah 2:10) ¶ So the LORD spoke to the fish, and it vomited Jonah onto dry land.

(Amos 9:3) And though they hide themselves on top of Carmel, From there I will search and take them; Though they hide from My sight at the bottom of the sea, From there I will command the serpent, and it shall bite them; (NKJV)

Verse 9

God sends Elijah to Zarephath in Sidonians territory which is the home town of Jezebel.

(1 Kings 17:9) "**Arise, go to Zarephath, which belongs to Sidon**, and dwell there. See, I have commanded a widow there to provide for you." (NKJV)

(1 Kings 16:31) And it came to pass, as though it had been a trivial thing for him to walk in the sins of Jeroboam the son of Nebat, that he took as wife **Jezebel the daughter of Ethbaal, king of the Sidonians**; and he went and served Baal and worshiped him. (NKJV)

While she is looking to kill Elijah and the prophets , Elijah is safe in her home town. God at times has a sense of humor.

Chapter 18

Which false god did Elijah face on Mount Carmel?

He faced two false gods Baal and Asherah

1Kin 18 (NKJV)[19] Now therefore, send and gather all Israel to me on Mount Carmel, the four hundred and fifty prophets of Baal, and the four hundred prophets of Asherah, who eat at Jezebel's table."[20] So Ahab sent for all the children of Israel, and gathered the prophets together on Mount Carmel.

Baal was considered the god of the rain , dew and fertility

Asherah was considered the goddess of motherhood and fertility Lady of the Sea

Courtesy Avraham Biran and Hebrew Union College-Jewish Institute of Religion

Unusually large Phoenician script, deeply incised before firing of the original vessel, forms the inscription on the potsherd at left. The inscription reads, "belonging to Baalpelet." The name means "may Baal rescue," referring to the pagan god Baal. It was excavated from a seventh-century B.C.E. building in 1968. Another ostracon with the letters l and □ together, probably the end of the same name, turned up 20 years later in the northern part of the mound (right). Whether this ostracon and sherd both refer to the same person, or whether it was simply a popular name remains unknown.

Chapter 19

Chapter 20

Chapter 21

Chapter 22

A) Jehoshaphat the son of Asa had become king over Judah in the fourth year of Ahab king of Israel. Jehoshaphat was thirty-five years old when he became king, and he reigned twenty-five years in Jerusalem 873/72–848 B.C

B) Ahaziah the son of Ahab became king over Israel in Samaria in the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel 853–852 B.C

12 2 Kings

Chapter 01

A) Ahaziah died according to the word of the LORD which Elijah had spoken. Because he had no son, Jehoram became king in his place, in the second year of Jehoram the son of Jehoshaphat, king of Judah in 852 B.C

Verse 2

2Ki 1:2 Now Ahaziah fell through the lattice of his upper room in Samaria, and was injured; so he sent messengers and said to them, "Go, inquire of Baal-Zebub, the god of Ekron, whether I shall recover from this injury."

Windows in that time did not have glass but lattice, the lattice described in this passage and others would have been a

wooden grid offering both shade and air circulation.

Jg 5:28 "**The mother of Sisera looked through the window, And cried out through the lattice**, 'Why is his chariot so long in coming? Why tarries the clatter of his chariots?'

2Ki 1:2 **Now Ahaziah fell through the lattice of his upper room** in Samaria, and was injured; so he sent messengers and said to them, "Go, inquire of Baal-Zebub, the god of Ekron, whether I shall recover from this injury."

Pr 7:6 ¶ For at **the window of my house I looked through my lattice**,

Song 2:9 My beloved is like a gazelle or a young stag. Behold, he stands behind our wall; He is **looking through the windows, Gazing through the lattice.** (NKJV)

Verses 1-6,16

Beelzebub , Baal-Zebub, the god of Ekron was one of the five cities of Philistia , (his name could mean Lord of the dwelling, house, dung or fly) he could of possibly been known as the god of the flys due to his name but synonyms for Satan when we get to the New Testament. There are some who see the name Beelzebub , Baal-Zebub as a perversion of the Name Baal -Hadad which is the Phistline god of storm and fertility. Instead of Ahaziah inquiring the God of Israel YHWH he ask to inquire a pagan deity because of that he was not to recover but die on his bed.

(2 Kings 1:2-6) Now Ahaziah fell through the lattice of his upper room in Samaria, and was injured; so he sent messengers and said to them, "Go, inquire of Baal-Zebub, the god of Ekron, whether I shall recover from this injury." But the angel of the LORD said to Elijah the Tishbite, "Arise, go up to meet the messengers of the king of Samaria, and say to them, 'Is it because there is no God in Israel that you are going to inquire of Baal-Zebub, the god of Ekron?' "Now therefore, thus says the LORD: 'You shall not come down from the bed to which you have gone up, but you shall surely die.'" So Elijah departed. And when the messengers returned to him, he said to them, "Why have you come back?" So they said to him, "A man came up to meet us, and said to us, 'Go, return to the king who sent you, and say to him, "Thus says the LORD: 'Is it because there is no God in Israel that you are sending to inquire of Baal-Zebub, the god of Ekron? Therefore you shall not come down from the bed to which you have gone up, but you shall surely die.'"'" (NKJV)

(2 Kings 1:16) Then he said to him, "Thus says the LORD: 'Because you have sent messengers to inquire of Baal-Zebub, the god of Ekron, is it because there is no God in Israel to inquire of His word? Therefore you shall not come down from the bed to which you have gone up, but you shall surely die.'" (NKJV)

Baalzebub on Silver Coin of Aradus

(Matthew 10:25) "It is enough for a disciple that he be like his teacher, and a servant like his master. If they have called the master of the house Beelzebub, how much more will they call those of his household! (NKJV)

(Matthew 12:24) Now when the Pharisees heard it they said, "This fellow does not cast out demons except by Beelzebub, the ruler of the demons." (NKJV)

(Mark 3:22) And the scribes who came down from Jerusalem said, "He has Beelzebub," and, "By the ruler of the demons He casts out demons." (NKJV)

(Luke 11:15) But some of them said, "He casts out demons by Beelzebub, the ruler of the demons." (NKJV)

Chapter 02

Chapter 03

A) Now Jehoram the son of Ahab became king over Israel at Samaria in the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years in 852-841 B.C

Chapter 04

Chapter 05

Chapter 06

Verses 24-30

(2 Kings 6:24-30) And it happened after this that Ben-Hadad king of Syria gathered all his army, and went up and besieged Samaria. And there was a great famine in Samaria; and indeed they besieged it until a donkey's head was sold for eighty shekels of silver, and one-fourth of a kab of dove droppings for five shekels of silver. Then, as the king of Israel was passing by on the wall, a woman cried out to him, saying, "Help, my lord, O king!" And he said, "If the LORD does not help you, where can I find help for you? From the threshing floor or from the winepress?" Then the king said to her, "What is troubling you?" And she answered, "This woman said to me, 'Give your son, that we may eat him today, and we will eat my son tomorrow.' "So we boiled my son, and ate him. And I said to her on the next day, 'Give your son, that we may eat him'; but she has hidden her son." Now it happened, when the king heard the words of the woman, that he tore his clothes; and as he passed by on the wall, the people looked, and there underneath he had sackcloth on his body. (NKJV)

King of Israel in referance is Jehoram the son of Ahab

(2 Kings 3:1) Now Jehoram the son of Ahab became king over Israel at Samaria in the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years. (NKJV)

As a Judgment on Israel for their Idolarty God sent famine so severe that parents ate their own children as he declare he was to do in the law of Moses.

(Leviticus 26:29) You shall eat the flesh of your sons, and you shall eat the flesh of your daughters. (NKJV)

(Deuteronomy 28:53) "You shall eat the fruit of your own body, the flesh of your sons and your daughters whom the LORD your God has given you, in the siege and desperate straits in which your enemy shall distress you. (NKJV)

Josephus in Antiquities Of The Jews Book 9 Chapter 4 Sec 4 {" Now when these men were come back, and had showed Benhadad how strange an accident had befallen them, and what an appearance and power they had experienced of the God of Israel, he wondered at it, as also at that prophet with whom God was so evidently present; so he determined to make no more secret attempts upon the king of Israel, out of fear of Elisha, but resolved to make open war with them, as supposing he could be too hard for his enemies by the multitude of his army and power. So he made an expedition with a great army against Joram, who, not thinking himself a match for him, shut himself up in Samaria, and depended on the strength of its walls; but Benhadad supposed he should take the city, if not by his engines of war, yet that he should overcome the Samaritans by famine, and the want of necessaries, and brought his army upon them, and besieged the city; and the plenty of necessaries was brought so low with Joram, that from the extremity of want an ass's head was sold in Samaria for fourscore pieces of silver, and the Hebrews

bought a sextary of dore's dung, instead of salt, for five pieces of silver. Now Joram was in fear lest somebody should betray the city to the enemy, by reason of the famine, and went every day round the walls and the guards to see whether any such were concealed among them; and by being thus seen, and taking such care, he deprived them of the opportunity of contriving any such thing; and if they had a mind to do it, he, by this means, prevented them: but upon a certain woman's crying out, "Have pity on me, my lord," while he thought that she was about to ask for somewhat to eat, he imprecated God's curse upon her, and said he had neither thrashing-floor nor wine-press, whence he might give her any thing at her petition. Upon which she said she did not desire his aid in any such thing, nor trouble him about food, but desired that he would do her justice as to another woman. And when be bade her say on, and let him know what she desired, she said she had made an agreement with the other woman who was her neighbor and her friend, that because the famine and want was intolerable, they should kill their children, each of them having a son of their own, and we will live upon them ourselves for two days, the one day upon one son, and the other day upon the other; and," said she, I have killed my son the first day, and we lived upon my son yesterday; but this other woman will not do the same thing, but hath broken her agreement, and hath hid her son." This story mightily grieved Joram when he heard it; so he rent his garment, and cried out with a loud voice, and conceived great wrath against Elisha the prophet, and set himself eagerly to have him slain, because he did not pray to God to provide them some exit and way of escape out of the miseries with which they were surrounded; and sent one away immediately to cut off his head, who made haste to kill the prophet. But Elisha was not unacquainted with the wrath of the king against him; for as he sat in his house by himself, with none but his disciples about him, he told them that Joram, who was the son of a murderer, had sent one to take away his head; "but," said he, "when he that is commanded to do this comes, take care that you do not let him come in, but press the door against him, and hold him fast there, for the king himself will follow him, and come to me, having altered his mind." Accordingly, they did as they were bidden, when he that was sent by the king to kill Elisha came. "}

Verse 31

(2 Kings 6:31) Then he said, "God do so to me and more also, if the head of Elisha the son of Shaphat remains on him today." (NKJV)

The King seeing Elisha as responsible for the famine athough it was the king and Israel fault this is because of their idoltary. Possibly in the mind of the king since the prohets are seen as the ones who could call out plagues on the people by the hand of God. Just like Elijah did who Elisha was thes uccessor who cause it not to rain for 3 years and 6 months .

(1 Kings 17:1-2) And Elijah the Tishbite, of the inhabitants of Gilead, said to Ahab, "As the LORD God of Israel lives, before whom I stand, there shall not be dew nor rain these years, except at my word." Then the word of the LORD came to him, saying, (NKJV)

(James 5:17) Elijah was a man with a nature like ours, and he prayed earnestly that it would not rain; and it did not rain on the land for three years and six months. (NKJV)

(Revelation 11:6) These have power to shut heaven, so that no rain falls in the days of their prophecy; and they have power over waters to turn them to blood, and to strike the earth with all plagues, as often as they desire. (NKJV)

Verse 32-33

(2 Kings 6:32-33) But Elisha was sitting in his house, and the elders were sitting with him. And the king sent a man ahead of him, but before the messenger came to him, he said to the elders, "Do you see how this son of a murderer has sent someone to take away my head? Look, when the messenger comes, shut the door, and hold him fast at the door. Is not the sound of his master's feet behind him?" And while he was still talking with them, there was the messenger, coming down to him; and then the king said, "Surely this calamity is from the LORD; why should I wait for the LORD any longer?" (NKJV)

Elisha knowning through a vision , by divine inspiration that the King was sending someone to take off his head.

(2 Kings 6:31) Then he said, "God do so to me and more also, if the head of Elisha the son of Shaphat remains on him today." (NKJV)

"This son of a murderer " Speaking of Jezebel the wife of Ahab, who killed the prophets who was the king's mother

(1 Kings 18:4) For so it was, while Jezebel massacred the prophets of the LORD, that Obadiah had taken one hundred prophets

and hidden them, fifty to a cave, and had fed them with bread and water.) (NKJV)

(1 Kings 18:13) "Was it not reported to my lord what I did when Jezebel killed the prophets of the LORD, how I hid one hundred men of the LORD'S prophets, fifty to a cave, and fed them with bread and water? (NKJV)

Chapter 07

Verse 2

(2 Kings 7:2) **So an officer on whose hand the king leaned** answered the man of God and said, "Look, if the LORD would make windows in heaven, could this thing be?" And he said, "In fact, you shall see it with your eyes, but you shall not eat of it." (NKJV)

The Bible As History 2nd Edition by Werner Keller states {"The " Lord , on whose hand the king Leaned" (2 Kings 7:2) was a " straphanger", as can be seen from this picture of him on a relief from Nineveh , as he stands behind Ashurbanipal , king of Assyria - the " Asnapper" of the Old Testament - and his charioteer}

Josephus in Antiquities Of The Jews Book 9 Chapter 4 Sec 4b - 5 {"But Joram repented of his wrath against the prophet; and for fear he that was commanded to kill him should have done it before he came, he made haste to hinder his slaughter, and to save the prophet: and when he came to him, he accused him that he did not pray to God for their deliverance from the miseries they now lay under, but saw them so sadly destroyed by them. Hereupon Elisha promised, that the very next day, at the very same hour in which the king came to him, they should have great plenty of food, and that two seahs of barley should be sold in the market for a shekel, and a seah of fine flour should be sold for a shekel. This prediction made Joram, and those that were present, very joyful, for they did not scruple believing what the prophet said, on account of the experience they had of the truth of his former predictions; and the expectation of plenty made the want they were in that day, with the uneasiness that accompanied it, appear a light thing to them: but the captain of the third band, who was a friend of the king, and on whose hand the king leaned, said, "Thou talkest of incredible things, O prophet! for as it is impossible for God to pour down torrents of barley, or fine

flour, out of heaven, so is it impossible that what thou sayest should come to pass." To which the prophet made this reply," Thou shalt see these things come to pass, but thou shalt not be in the least a partaker of them.

Now what Elisha had thus foretold came to pass in the manner following: There was a law at Samaria that those that had the leprosy, and whose bodies were not cleansed from it, should abide without the city: and there were four men that on this account abode before the gates, while nobody gave them any food, by reason of the extremity of the famine; and as they were prohibited from entering into the city by the law, and they considered that if they were permitted to enter, they should miserably perish by the famine; as also, that if they staid where they were, they should suffer in the same manner, - they resolved to deliver themselves up to the enemy, that in case they should spare them, they should live; but if they should be killed, that would be an easy death. So when they had confirmed this their resolution, they came by night to the enemy's camp. Now God had begun to affright and disturb the Syrians, and to bring the noise of chariots and armor to their ears, as though an army were coming upon them, and had made them suspect that it was coming nearer and nearer to them In short, they were in such a dread of this army, that they left their tents, and ran together to Benhadad, and said that Joram the king of Israel had hired for auxiliaries both the king of Egypt and the king of the Islands, and led them against them for they heard the noise of them as they were coming. And Benhadad believed what they said (for there came the same noise to his ears as well as it did to theirs); so they fell into a mighty disorder and tumult, and left their horses and beasts in their camp, with immense riches also, and betook themselves to flight. And those lepers who had departed from Samaria, and were gone to the camp of the Syrians, of whom we made mention a little before, when they were in the camp, saw nothing but great quietness and silence: accordingly they entered into it, and went hastily into one of their tents; and when they saw nobody there, they eat and drank, and carried garments, and a great quantity of gold, and hid it out of the camp; after which they went into another tent, and carried off what was in it, as they did at the former, and this did they for several times, without the least interruption from any body. So they gathered thereby that the enemies were departed; whereupon they reproached themselves that they did not inform Joram and the citizens of it. So they came to the walls of Samaria, and called aloud to the watchmen, and told them in what state the enemies were, as did these tell the king's guards, by whose means Joram came to know of it; who then sent for his friends, and the captains of his host, and said to them, that he suspected that this departure of the king of Syria was by way of ambush and treachery, and that out of despair of ruining you by famine, when you imagine them to be fled away, you may come out of the city to spoil their camp, and he may then fall upon you on a sudden, and may both kill you, and take the city without fighting; whence it is that I exhort you to guard the city carefully, and by no means to go out of it, or proudly to despise your enemies, as though they were really gone away." And when a certain person said that he did very well and wisely to admit such a suspicion, but that he still advised him to send a couple of horsemen to search all the country as far as Jordan, that "if they were seized by an ambush of the enemy, they might be a security to your army, that they may not go out as if they suspected nothing, nor undergo the like misfortune; and," said he, "those horsemen may be numbered among those that have died by the famine, supposing they be caught and destroyed by the enemy." So the king was pleased with this opinion, and sent such as might search out the truth, who performed their journey over a road that was without any enemies, but found it full of provisions, and of weapons, that they had therefore thrown away, and left behind them, in order to their being light and expeditious in their flight. When the king heard this, he sent out the multitude to take the spoils of the camp; which gains of theirs were not of things of small value, but they took a great quantity of gold, and a great quantity of silver, and flocks of all kinds of cattle. They also possessed themselves of [so many] ten thousand measures of wheat and barley, as they never in the least dreamed of; and were not only freed from their former miseries, but had such plenty, that two seahs of barley were bought for a shekel, and a seah of fine flour for a shekel, according to the prophecy of Elisha. Now a seah is equal to an Italian modius and a half. The captain of the third band was the only man that received no benefit by this plenty; for as he was appointed by the king to oversee the gate, that lm might prevent the too great crowd of the multitude, and they might not endanger one another to perish, by treading on one another in the press, he suffered himself in that very way, and died in that very manner, as Elisha had foretold such his death, when he alone of them all disbelieved what he said concerning that plenty of provisions which they should soon have."}

Chapter 08

A) Now in the fifth year in 848 B.C of Joram the son of Ahab, king of Israel, Jehoshaphat having been king of Judah, Jehoram the son of Jehoshaphat began to reign as king of Judah. He was thirty-two years old when he became king, and he reigned eight years in Jerusalem 849-842 BC

B) In the twelfth year of Joram the son of Ahab, king of Israel, Ahaziah the son of Jehoram, king of Judah, began to reign. Ahaziah was twenty-two years old when he became king, and he reigned one year 841 B.C in Jerusalem.

Chapter 09

A) In the eleventh year 841 B.C of Joram the son of Ahab, Ahaziah had become king over Judah.

Chapter 10

A) And the period that Jehu reigned over Israel in Samaria was twenty-eight years from 841-814/13 BC

Chapter 11

A) So Joash aka Jehoash was hidden with her in the house of the LORD for six years, while Athaliah reigned over the land from 841-835 BC

B) Jehoash was seven years old when he became king 841 B.C

Josephus in Antiquities Of The Jews Book 9, Chapter 7{"1. Now when Athaliah, the daughter of Ahab, heard of the death of her brother Joram, and of her son Ahaziah, and of the royal family, she endeavored that none of the house of David might be left alive, but that the whole family might be exterminated, that no king might arise out of it afterward; and, as she thought, she had actually done it; but one of Ahaziah's sons was preserved, who escaped death after the manner following: Ahaziah had a sister by the same father, whose name was Jehosheba, and she was married to the high priest Jehoiada. She went into the king's palace, and found Jehoash, for that was the little child's name, who was not above a year old, among those that were slain, but concealed with his nurse; so she took him with her into a secret bed-chamber, and shut him up there, and she and her husband Jehoiada brought him up privately in the temple six years, during which time Athaliah reigned over Jerusalem and the two tribes.

2. Now, on the Seventh year, Jehoiada communicated the matter to certain of the captains of hundreds, five in number, and persuaded them to be assisting to what attempts he was making against Athaliah, and to join with him in asserting the kingdom to the child. He also received such oaths from them as are proper to secure those that assist one another from the fear of discovery; and he was then of good hope that they should depose Athaliah. Now those men whom Jehoiada the priest had taken to be his partners went into all the country, and gathered together the priests and the Levites, and the heads of the tribes out of it, and came and brought them to Jerusalem to the high priest. So he demanded the security of an oath of them, to keep private whatsoever he should discover to them, which required both their silence and their assistance. So when they had taken the oath, and had thereby made it safe for him to speak, he produced the child that he had brought up of the family of David, and said to them, "This is your king, of that house which you know God hath foretold should reign over you for all time to come. I exhort you therefore that one-third part of you guard him in the temple, and that a fourth part keep watch at all the gates of the temple, and that the next part of you keep guard at the gate which opens and leads to the king's palace, and let the rest of the multitude be unarmed in the temple, and let no armed person go into the temple, but the priest only." He also gave them this order besides, "That a part of the priests and the Levites should be about the king himself, and be a guard to him, with their drawn swords, and to kill that man immediately, whoever he be, that should be so bold as to enter armed into the temple; and bid them be afraid of nobody, but persevere in guarding the king." So these men obeyed what the high priest advised them to, and declared the reality of their resolution by their actions. Jehoiada also opened that armory which David had made in the temple, and distributed to the captains of hundreds, as also to the priests and Levites, all the spears and quivers, and what kind of weapons soever it contained, and set them armed in a circle round about the temple, so as to touch one another's hands, and by that means excluding those from entering that ought not to enter. So they brought the child into the midst of them, and put on him the royal crown, and Jehoiada anointed him with the oil, and made him king; and the multitude rejoiced, and made a noise, and cried, "God save the king!"

3. When Athaliah unexpectedly heard the tumult and the acclamations, she was greatly disturbed in her mind, and suddenly issued out of the royal palace with her own army; and when she was come to the temple, the. priests received her; but as for those that stood round about the temple, as they were ordered by the high priest to do, they hindered the armed inert that followed her from going in. But when Athaliah saw the child standing upon a pillar, with the royal crown upon his head, she rent her clothes, and cried out vehemently, and commanded [her guards] to kill him that had laid snares for her, and endeavored to deprive her of the government. But Jehoiada called for the captains of hundreds, and commanded them to bring Athaliah to the valley of Cedron, and slay her there, for he would not have the temple defiled with the punishments of this pernicious woman; and he gave order, that if any one came near to help her, he should be slain also; wherefore those that had the charge of her slaughter took hold of her, and led her to the gate of the king's mules, arid slew her there.

4. Now as soon as what concerned Athaliah was by this stratagem, after this manner, despatched, Jehoiada called together the people and the armed men into the temple, and made them take an oath that they would be obedient to the king, and take care of his safety, and of the safety of his government; after which he obliged the king to give security [upon oath] that he would worship God, and not transgress the laws of Moses. They then ran to the house of Baal, which Athaliah and her husband Jehoram had built, to the dishonor of the God of their fathers, and to the honor of Ahab, and demolished it, and slew Mattan, that had his priesthood. But Jehoiada intrusted the care and custody of the temple to the priests and Levites, according to the appointment of king David, and enjoined them to bring their regular burnt-offerings twice a day, and to offer incense according to the law. He also ordained some of the Levites, with the porters, to be a guard to the temple, that no one that was defiled might come there.

5. And when Jehoiada had set these things in order, he, with the captains of hundreds, and the rulers, and all the people, took Jehoash out of the temple into the king's palace; and when he had set him upon the king's throne, the people shouted for joy, and betook themselves to feasting, and kept a festival for many days; but the city was quiet upon the death of Athaliah. Now Jehoash was seven years old when he took the kingdom. His mother's name was Zibiah, of the city Beersheba. And all the time that Jehoiada lived Jehoash was careful that the laws should be kept, and very zealous in the worship of God; and when he was of age, he married two wives, who were given to him by the high priest, by whom were born to him both sons and daughters. And thus much shall suffice to have related concerning king Jehoash, how he escaped the treachery of Athaliah, and how he received the kingdom."}

Chapter 12

A) In the seventh year 841 B.C of Jehu , Jehoash became king, and he reigned forty years from 835-796 B.C in Jerusalem.

B) Then Amaziah his son reigned in his place from 796-767 B.C

Chapter 13

A) In the twenty-third year of Joash the son of Ahaziah, king of Judah, Jehoahaz the son of Jehu became king over Israel in Samaria, and reigned seventeen years from 814-798 B.C.

B) In the thirty-seventh year of Joash king of Judah, Jehoash the son of Jehoahaz became king over Israel in Samaria, and reigned sixteen years from 798-782 B.C.

Josephus in Antiquities Of The Jews Book 9, Chapter 8{"6. Now after the death of Jehoahaz, his son Joash took the kingdom, in the thirty-seventh year of Jehoash, the king of the tribe of Judah. This Joash then took the kingdom of Israel in Samaria, for he had the same name with the king of Jerusalem, and he retained the kingdom sixteen years. He was a good man, and in his disposition was not at all like his father. Now at this time it was that when Elisha the prophet, who was already very old, and was now fallen into a disease, the king of Israel came to visit him; and when he found him very near death, he began to weep in his sight, and lament, to call him his father, and his weapons, because it was by his means that he never made use of his weapons against his enemies, but that he overcame his own adversaries by his prophecies, without fighting; and that he was now departing this life, and leaving him to the Syrians, that were already armed, and to other enemies of his that were under their power; so he said it was not safe for him to live any longer, but that it would be well for him to hasten to his end, and depart out of this life with him. As the king was thus bemoaning himself, Elisha comforted him, and bid the king bend a bow that was brought him; and when the king had fitted the bow for shooting, Elisha took hold of his hands and bid him shoot; and when he had shot three arrows, and then left off, Elisha said, "If thou hadst shot more arrows, thou hadst cut the kingdom of Syria up by the roots; but since thou hast been satisfied with shooting three times only, thou shalt fight and beat the Syrians no more times than three, that thou mayst recover that country which they cut off from thy kingdom in the reign of thy father." So when the king had heard that, he departed; and a little while after the prophet died. He was a man celebrated for righteousness, and in eminent favor with God. He also performed wonderful and surprising works by prophecy, and such as were gloriously preserved in memory by the Hebrews. He also obtained a magnificent funeral, such a one indeed as it was fit a person so beloved of God should have. It also happened, that at that time certain robbers cast a man whom they had slain into Elisha's grave, and upon his dead body coming close to Elisha's body, it revived again. And thus far have we enlarged about the actions of Elisha the prophet, both such as he did while he was alive, and how he had a Divine power after his death also.

7. Now, upon the death of Hazael, the king of Syria, that kingdom came to Adad his son, with whom Joash, king of Israel, made war; and when he had beaten him in three battles, he took from him all that country, and all those cities and villages, which his father Hazael had taken from the kingdom of Israel, which came to pass, however, according to the prophecy of Elisha. But when Joash happened to die, he was buried in Samaria, and the government devolved on his son Jeroboam."}

Chapter 14

A) In the second year of Joash son of Joahaz king of Israel began Amaziah the son of Joash king of Judah to reign. He was twenty and five years old when he began to reign; and he reigned twenty and nine years 796-767 B.C in Jerusalem:

B) In the fifteenth year of Amaziah the son of Joash, king of Judah, Jeroboam II the son of Joash, king of Israel, became king in Samaria, and reigned 41 years from 793-754 BC .

Chapter 15

A) In the twenty and seventh year of Jeroboam king of Israel began Azariah son of Amaziah king of Judah to reign. 16 years old was he when he began to reign; and he reigned 52 years from 792-740 B.C in Jerusalem

B) In the thirty-eighth year of Azariah king of Judah, Zechariah the son of Jeroboam reigned over Israel in Samaria 6 months in the year 753 B.C

C) Shallum the son of Jabesh became king in the thirty-ninth year of Uzziah king of Judah; and he reigned a full month in Samaria in the year 752 B.C

D) In the thirty-ninth year of Azariah king of Judah, Menahem the son of Gadi became king over Israel, and reigned ten years in Samaria from 752-742 B.C

ASSYRIA				
35	**Tiglath-pileser III (= Pul)**	king	744–727	2 Kings 15:19, etc.
36	**Shalmaneser V**	king	726–722	2 Kings 17:3, etc.
37	**Sargon II**	king	721–705	Isaiah 20:1
38	**Sennacherib**	king	704–681	2 Kings 18:13, etc.
39	**Adrammelech (= Ardamullissu = Arad-mullissu)**	son and assassin of Sennacherib	early seventh century	2 Kings 19:37, etc.
40	**Esarhaddon**	king	680–669	2 Kings 19:37, etc.

Chapter 16

A) In the seventeenth year of Pekah the son of Remaliah, Ahaz the son of Jotham, king of Judah, began to reign in 735/36 B.C . Ahaz was twenty years old when he became king, and he reigned 16 years in Jerusalem in years 735- 715 B.C

Ahaz (735-720 BC)
- Prophets: Isaiah (Isaiah 1:1), Micah (Micah 1:1)

Hezekiah (716-687 BC)

Chapter 17

A) In the twelfth year of Ahaz king of Judah, Hoshea the son of Elah became king of Israel in Samaria, and he reigned 9 years from 732-722 B.C

B) In the 9th year of Hoshea, the king of Assyria took Samaria and carried Israel away to Assyria in 722 B.C

Chapter 18

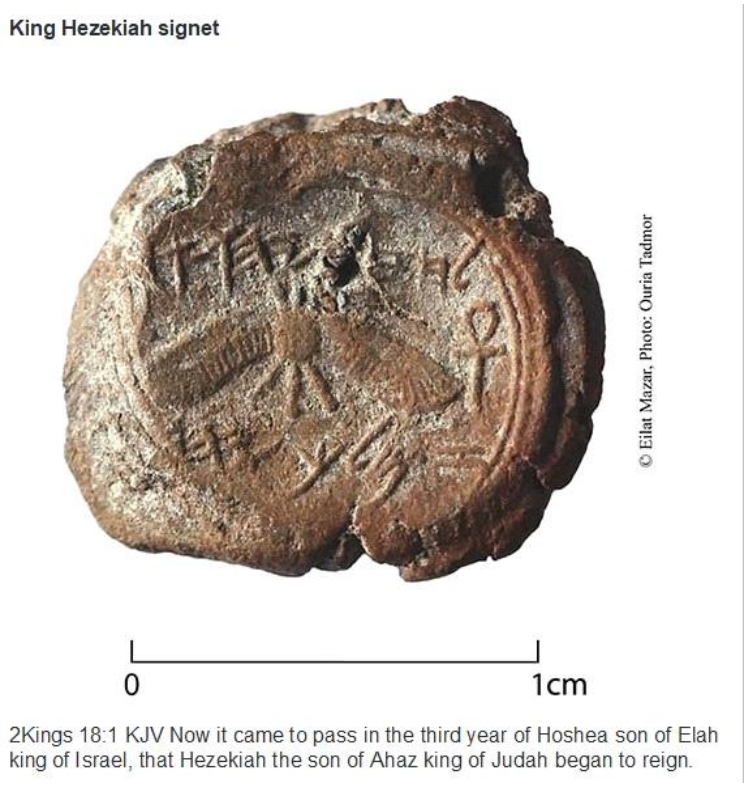
A) The 3rd year of Hoshea the son of Elah, king of Israel, that Hezekiah the son of Ahaz, king of Judah, began to reign. He was 25 years old when he became king, and he reigned 29 years in Jerusalem from 715-686 B.C Co-regency from c 729 BC

B) And in the 14th year of King Hezekiah, Sennacherib king of Assyria came up against all the fortified cities of Judah and took them around 701 B.C

C) Sennacherib king of Assyria 705 -681 B.C

Hezekiah King of Judah from 715 BC to 686 BC

Hoshea King of Israel from 732 BC to 724 BC



2Kings 18:1 KJV Now it came to pass in the third year of Hoshea son of Elah king of Israel, that Hezekiah the son of Ahaz king of Judah began to reign.

Chapter 19

Verse 21

(2 Kings 19:21) This is the word that Yahweh has spoken concerning him: The virgin daughter of Zion has despised you and ridiculed you; the daughter of Jerusalem has shaken her head at you. (WEB)

When inanimate objects in writings are given human qualities , its called personification. And that is what we see here in referance to verse 21 where the daughter of Jerusalem the city is seen shaking her head at Sennacherib king of Assyria in disapproval of what he had said. The Bible gives many examples of personifications for other inanimate objects like : sin crouching as a crouching animal towards Cain to attack him as prey, the blood of Abel crying out .Creation groaning and travaling in pain for liberation.

Chapter 20

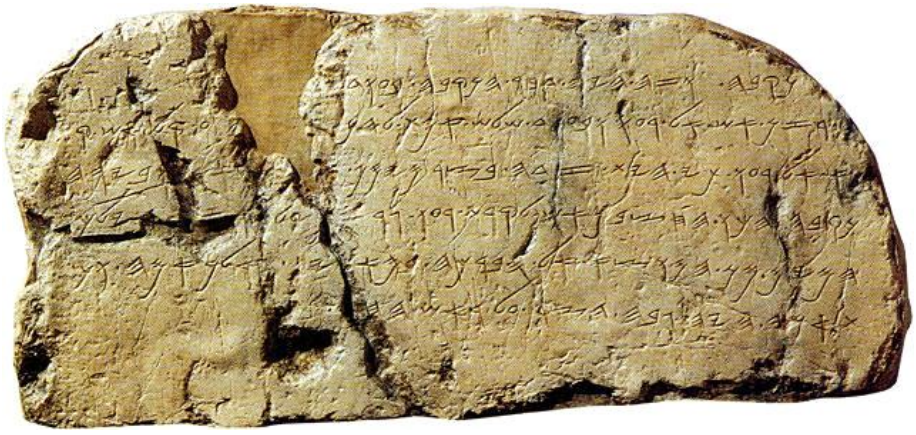
BABYLONIA				
41	**Merodach-baladan II**	king	721–710 and 703	2 Kings 20:12, etc.
42	**Nebuchadnezzar II**	king	604–562	2 Kings 24:1, etc.
43	**Nebo-sarsekim**	official of Nebuchadnezzar II	early sixth century	Jeremiah 39:3
44	**Evil-merodach (= Awel Marduk = Amel Marduk)**	king	561–560	2 Kings 25:27, etc.
45	**Belshazzar**	son and co-regent of Nabonidus	c. 543?–540	Daniel 5:1, etc.

(2 Kings 20:20) Now the rest of the acts of Hezekiah-all his might, and how he made a pool and a tunnel and brought water into the city-are they not written in the book of the chronicles of the kings of Judah? (NKJV)

(2 Chronicles 32:30) This same Hezekiah also stopped the water outlet of Upper Gihon, and brought the water by tunnel to the west side of the City of David. Hezekiah prospered in all his works. (NKJV)

Sirach 48:19 DRB Ezechias {Hezekiah} fortified his city, and brought in water into the midst thereof, and he digged a rock with iron, and made a well for water.

The Siloam Inscription dating around 701 BC states {".....when the tunnel was driven through. and this was the way in which it was cut through:- while ...were still....axes, each man toward his fellow, and while there was still three cubits to be cut through, there was heard the vioce of a man calling his fellow , for there was a overlap in the rock on the right and on the left. And when the tunnel was driven through , the quarrymen hewed the rock, man toward his fellow , axe against axe ; and the water flowed from the spring towards the reservoir for 1,200 cubits, and the hight of the rock above the heads of the quarrymen was a hundred cubits"}



Chapter 21

A) Manasseh was 12 years old when he became king, and he reigned 55 years in Jerusalem from 695-642 B.C. Co-regent from 696/95 BC

B) Amon was 22 years old when he became king, and he reigned 2 years in Jerusalem. His mother's name was Meshullemeth the daughter of Haruz of Jotbah from 642-640 B.C

C) Then Josiah his son reigned in his place 640 B.C

Manasseh (687-642 BC)

Chapter 22

A) Josiah was 8 years old when he became king, and he reigned 31 years in Jerusalem from 640-609 B.C

Josiah (640-609 BC)
Prophets: Huldah (2 Kings22:14-20), Jeremiah (Jeremiah 1:1-3)

SOUTHERN KINGDOM OF JUDAH (CONTINUED)				
26	**Hilkiah**	high priest during Josiah's reign	within 640/639–609	2 Kings 22:4, etc.
27	**Shaphan**	scribe during Josiah's reign	within 640/639–609	2 Kings 22:3, etc.
28	**Azariah**	high priest during Josiah's reign	within 640/639–609	1 Chronicles 5:39, etc.
29	**Gemariah**	official during Jehoiakim's reign	within 609–598	Jeremiah 36:10, etc.
30	**Jehoiachin (= Jeconiah = Coniah)**	king	598–597	2 Kings 24:6, etc.
31	**Shelemiah**	father of Jehucal the royal official	late seventh century	Jeremiah 37:3, etc.
32	**Jehucal (= Jucal)**	official during Zedekiah's reign	within 597–586	Jeremiah 37:3, etc.
33	**Pashhur**	father of Gedaliah the royal official	late seventh century	Jeremiah 38:1
34	**Gedaliah**	official during Zedekiah's reign	within 597–586	Jeremiah 38:1

Chapter 23

A) Jehoahaz was 23 years old when he became king, and he reigned 3 months in Jerusalem in the year 609 B.C

B) Then Pharaoh Necho made Eliakim the son of Josiah king in place of his father Josiah, and changed his name to Jehoiakim in 609 B.C

C) Jehoiakim was 25 years old when he became king, and he reigned 11 years in Jerusalem from 609-598 B.C

Nathan-Melech

"Then he removed the horses that the kings of Judah had dedicated to the sun, at the entrance to the house of the Lord, by the chamber of Nathan-Melech, the officer who was in the court; and he burned the chariots of the sun with fire."2Kin 23:11 (NKJV)

The clay seal below bares the inscription "(belonging) to Nathan-Melech, Servant of the King"

Chapter 24

A) In 605 B.C., Nebuchadnezzar took some of Jerusalem captives to Babylon, including Daniel and his friends

B) In 601 B.C The king of Egypt did not come out of his land anymore, for the king of Babylon had taken all that belonged to the king of Egypt from the Brook of Egypt to the River Euphrates

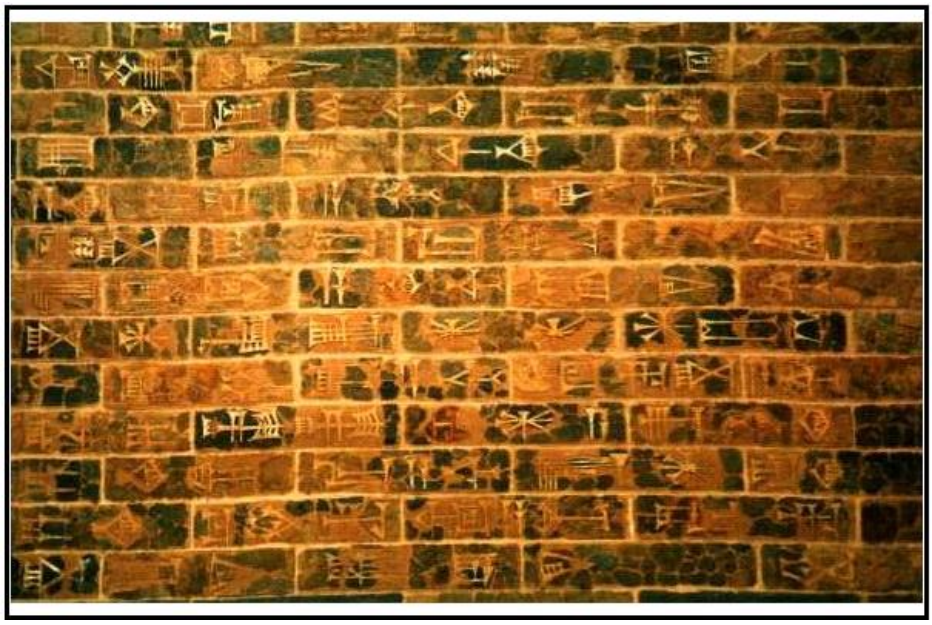
C) Nebuchadnezzar invaded Judah for a second time in the spring of 597 B.C

D) Jehoiachin was eighteen years old when he became king, and he reigned in Jerusalem 3 months 598-597 B.C

E) Then the king of Babylon made Mattaniah, Jehoiachin's uncle, king in his place, and changed his name to Zedekiah. Zedekiah was 21 years old when he became king, and he reigned 11 years in Jerusalem from 597-586 B.C

2Kings 24:1 ¶ In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his vassal for three years. Then he turned and rebelled against him.

Dedicatory Inscription on the Ishtar Gate, Babylon **Written 600 BC**



Dedicatory Inscription on the Ishtar Gate, Babylon written 600 BC states {"Nebuchadnezzar, King of Babylon, the faithful prince appointed by the will of Marduk, the highest of princely princes, beloved of Nabu, of prudent counsel, who has learned to embrace wisdom, who fathomed their divine being and reveres their majesty, the untiring governor, who always takes to heart the care of the cult of Esagila and Ezida and is constantly concerned with the well-being of Babylon and Borsippa, the wise, the humble, the caretaker of Esagila and Ezida, the firstborn son of Nabopolassar, the King of Babylon. Both gate entrances of Imgur-Ellil and Nemetti-Ellil —following the filling of the street from Babylon—had become increasingly lower. Therefore, I pulled down these gates and laid their foundations at the water-table with asphalt and bricks and had them made of bricks with blue stone on which wonderful bulls and dragons were depicted. I covered their roofs by laying majestic cedars length-wise over them. I hung doors of cedar adorned with bronze at all the gate openings. I placed wild bulls and ferocious dragons in the gateways and thus adorned them with luxurious splendor so that people might gaze on them in wonder. I let the temple of Esiskursiskur (the highest festival house of Markduk, the Lord of the Gods—a place of joy and celebration for the major and minor gods) be built firm like a mountain in the precinct of Babylon of asphalt and fired bricks."}

Chapter 25

A) Now it came to pass in the 9th year of his reign in the year 588 B.C , in the 10th month, on the 10th day of the month, that Nebuchadnezzar king of Babylon and all his army came against Jerusalem and encamped against it; and they built a siege wall against it all around.

B) So the city was besieged until the eleventh year of King Zedekiah in 586 B.C

C) Governorship of Gedaliah Over Judah in 586 B.C

D) Now it came to pass in the 37th year of the captivity of Jehoiachin king of Judah, in the 12th month, on the 27 day of the month, that Evil-Merodach king of Babylon, in the year that he began to reign 561 B.C he reign till 560 B.C , released Jehoiachin king of Judah from prison.

13 1 Chronicles

Chapter 01

To what extent is the First Chronicles the most boring book in the Bible?

The problem with many in reading the book of First Chronicles is the genealogies. Which we see in the first 9 chapters of the book. Otherwise the book is a very interesting book to read. Genealogies shows these were real people that can be trance through their family line.

But even in the genealogies that seems endless one can find interesting little facts or stories like the prayer of Jabez in the midst of this long genealogy which is like a gold nugget to all who labour in the reading of this book.

1 Chronicles 4:9-10
Now Jabez was more honorable than his brothers, and his mother called his name Jabez, saying, “Because I bore him in pain.”And Jabez called on the God of Israel saying, “Oh, that You would bless me indeed, and enlarge my territory, that Your hand would be with me, and that You would keep me from evil, that I may not cause pain!” So God granted him what he requested.

Or information about Benjamin's tribe

1 Chronicles 8:40
The sons of Ulam were mighty men of valor—archers. They had many sons and grandsons, one hundred and fifty in all. These were all sons of Benjamin.

Or this information about the captivity of Israel by Assyria

1 Chronicles 5:25-26
And they were unfaithful to the God of their fathers, and played the harlot after the gods of the peoples of the land, whom God had destroyed before them.So the God of Israel stirred up the spirit of Pul king of Assyria, that is, Tiglath-Pileser king of Assyria. He carried the Reubenites, the Gadites, and the half-tribe of Manasseh into captivity. He took them to Halah, Habor, Hara, and the river of Gozan to this day.

Little condensed information from Genesis like the Story of Judah and Tamar in few words

1 Chronicles 2:3-4
The sons of Judah were Er, Onan, and Shelah. These three were born to him by the daughter of Shua, the Canaanitess. Er, the firstborn of Judah, was wicked in the sight of the Lord; so He killed him. And Tamar, his daughter-in-law, bore him Perez and Zerah. All the sons of Judah were five.

Or a reminder of why Reuben lost his birthright with some other interesting facts.

1 Chronicles 5:1-2
Now the sons of Reuben the firstborn of Israel—he was indeed the firstborn, but because he defiled his father’s bed, his birthright was given to the sons of Joseph, the son of Israel, so that the genealogy is not listed according to the birthright; yet Judah prevailed over his brothers, and from him came a ruler, although the birthright was Joseph’s—

We also see in this book David preparation for the building of the temple which his son Solomon build information which we don't read in first and second Samuel or in Kings.

I see 1 Chronicles like a cereal box with a prize inside , back in the days when cereal had a real nice prize inside.

Chapter 02

Verse 15-16

(1 Chronicles 2:15-16) Ozem the sixth, and David the seventh. Now their sisters were Zeruiah and Abigail. And the sons of Zeruiah were Abishai, Joab, and Asahel-three. (NKJV)

Joab being the nephew of David explains why David never punished Joab when he did wrong.

Verse 15-16

Abishai was the son of Zeruiah David's sister

1Ch 2:15-16 RNKJV 15 Ozem the sixth, David the seventh: 16 Whose sisters were Zeruiah, and Abigail. And the sons of Zeruiah; Abishai, and Joab, and Asahel, three.

Abishai wanted to kill Saul but David didn't allowed him

1Sa 26:6-11 RNKJV 6 Then answered David and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah, brother to Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee. 7 So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him. 8 Then said Abishai to David, Elohim hath delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not smite him the second time. 9 And David said to Abishai, Destroy him not: for who can stretch forth his hand against YHWH's anointed, and be guiltless? 10 David said furthermore, As YHWH liveth, YHWH shall smite him; or his day shall come to die; or he shall descend into battle, and perish. 11 YHWH forbid that I should stretch forth mine hand against YHWH's anointed: but, I pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go.

He became one of David's chief men and captain among 3 of David's mightiest men

2Sa 23:18-19 RNKJV 18 And Abishai, the brother of Joab, the son of Zeruiah, was chief among three. And he lifted up his spear against three hundred, and slew them, and had the name among three. 19 Was he not most honourable of three? therefore he was their captain: howbeit he attained not unto the first three.

He with Joab pursue Abner

2Sa 2:24 RNKJV Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that lieth before Giah by the way of the wilderness of Gibeon.

He and Joab are credited for killing Abner even though Joab was the one who actually killed him

2Sa 3:27-30 KJV 27 And when Abner was returned to Hebron, Joab took him aside in the gate to speak with him quietly, and smote him there under the fifth *rib*, that he died, for the blood of Asahel his brother. 28 And afterward when David heard *it*, he said, I and my kingdom *are* guiltless before the LORD for ever from the blood of Abner the son of Ner: 29 Let it rest on the head of Joab, and on all his father's house; and let there not fail from the house of Joab one that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread. 30 So Joab and Abishai his brother slew Abner, because he had slain their brother Asahel at Gibeon in the battle.

He with his men defeated the Edomites

1Ch 18:12 KJV Moreover Abishai the son of Zeruiah slew of the Edomites in the valley of salt eighteen thousand.

He with his men defeated the Ammonites

2Sa 10:10-14 KJV 10 And the rest of the people he delivered into the hand of Abishai his brother, that he might put *them* in array against the children of Ammon. 11 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee. 12 Be of good courage, and let us play the men for our people, and for the cities of our God: and the LORD do that which seemeth him good. 13 And Joab drew nigh, and the people that *were* with him, unto the battle against the Syrians: and they fled before him. 14 And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem.

He wanted twice to kill Shimei for cursing at King David but David didn't let him

2Sa 16:9-10 KJV 9 Then said Abishai the son of Zeruiah unto the king, Why should this dead dog curse my lord the king? let me go over, I pray thee, and take off his head. 10 And the king said, What have I to do with you, ye sons of Zeruiah? so let him curse, because the LORD hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so?

2Sa 19:21-22 KJV 21 But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he cursed the LORD'S anointed? 22 And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? shall there any man be put to death this day in Israel? for do not I know that I *am* this day king over Israel?

He lead David's men against Absalom

2Sa 18:2-5 KJV 2 And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite. And the king said unto the people, I will surely go forth with you myself also. 3 But the people answered, Thou shalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but now *thou art* worth ten thousand of us: therefore now *it is* better that thou succour us out of the city. 4 And the king said unto them, What seemeth you best I will do. And the king stood by the gate side, and all the people came out by hundreds and by thousands. 5 And the king commanded Joab and Abishai and Ittai, saying, *Deal* gently for my sake with the young man, *even* with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom.

He with Joab his brother pursued Sheba the son of Bichri for bringing rebellion against David but didn't get to kill him , the people of the city Abel did that for them.

2Sa 20:1-22 KJV 1 And there happened to be there a man of Belial, whose name *was* Sheba, the son of Bichri, a Benjamite: and he blew a trumpet, and said, We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel. 2 So every man of Israel went up from after David, *and* followed Sheba the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem. 3 And David came to his house at Jerusalem; and the king took the ten women *his* concubines, whom he had left to keep the house, and put them in ward, and fed them, but went not in unto them. So they were shut up unto the day of their death, living in widowhood. 4 Then said the king to Amasa, Assemble me the men of Judah within three days, and be thou here present. 5 So Amasa went to assemble *the men of* Judah: but he tarried longer than the set time which he had appointed him. 6 And David said to Abishai, Now shall Sheba the son of Bichri do us more harm than *did* Absalom: take thou thy lord's servants, and pursue after him, lest he get him fenced cities, and escape us. 7 And there went out after him Joab's men, and the Cherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri. 8 When they *were* at the great stone which *is* in Gibeon, Amasa went before them. And Joab's garment that he had put on was girded unto him, and upon it a girdle *with* a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out. 9 And Joab said to Amasa, *Art* thou in health, my brother? And Joab took Amasa by the beard with the right hand to kiss him. 10 But Amasa took no heed to the sword that *was* in Joab's hand: so he smote him therewith in the fifth *rib*, and shed out his bowels to the ground, and struck him not again; and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri. 11 And one of Joab's men stood by him, and said, He that favoureth Joab, and he that *is* for David, *let him go* after Joab. 12 And Amasa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still. 13 When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri. 14 And he went through all the tribes of Israel unto Abel, and to Bethmaachah, and all the Berites: and they were gathered together, and went also after him. 15 And they came and besieged him in Abel of Bethmaachah, and they cast up a bank against the city, and it stood in the trench: and all the people that *were* with Joab battered the wall, to throw it down. 16 Then cried a wise woman out of the city, Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee. 17 And when he was come near unto her, the woman said, *Art* thou Joab? And he answered, I *am he*. Then she said unto him, Hear the words of thine handmaid. And he answered, I do hear. 18 Then she spake, saying, They were wont to speak in old time, saying, They shall surely ask *counsel* at Abel: and so they ended *the matter*. 19 I *am one of them that are* peaceable *and* faithful in Israel: thou seekest to destroy a city and a mother in Israel: why wilt thou swallow up the inheritance of the LORD? 20 And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy. 21 The matter *is* not so: but a man of mount Ephraim, Sheba the son of Bichri by name, hath lifted up his hand against the king, *even* against David: deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall. 22 Then the woman went unto all the people in her wisdom. And they cut off the head of Sheba the son of Bichri, and cast *it* out to Joab. And he blew a trumpet, and they retired from the city, every man to his tent. And Joab returned to Jerusalem unto the king.

Abishai saved David from being slayed by a Philistine Giant. **And He also killed the Giant.**

2Sa 21:16-17 KJV 16 And Ishbibenob, which *was* of the sons of the giant, the weight of whose spear *weighed* three hundred *shekels* of brass in weight, he being girded with a new *sword*, thought to have slain David. 17 But Abishai the son of Zeruiah succoured him, and smote the Philistine, and killed him. Then the men of David sware unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the light of Israel.

He risked his life with his men to get water for David at Bethlehem which David didn't drink but poured it out to the Lor d

1Ch 11:15-20 KJV 15 Now three of the thirty captains went down to the rock to David, into the cave of Adullam; and the host of the Philistines encamped in the valley of Rephaim. 16 And David *was* then in the hold, and the Philistines' garrison *was* then at Bethlehem. 17 And David longed, and said, Oh that one would give me drink of the water of the well of Bethlehem, that *is* at the gate! 18 And the three brake through the host of the Philistines, and drew water out of the well of Bethlehem, that *was* by the gate, and took *it*, and brought *it* to David: but David would not drink *of* it, but poured it out to the LORD, 19 And said, My God forbid it me, that I should do this thing: shall I drink the blood of these men that have put their lives in jeopardy? for with *the*

jeopardy of their lives they brought it. Therefore he would not drink it. These things did these three mightiest. 20 And Abishai the brother of Joab, he was chief of the three: for lifting up his spear against three hundred, he slew *them*, and had a name among the three.

According to verse 20 he also killed 300 men with his spear

Abishai might of had his imperfections but he was willing to lay all on the line for David his King , he was truly what Legends are made of. He loved his uncle the king and served him with zeal.

Chapter 03

Verse 10

(1 Chronicles 3:10) Solomon's son was Rehoboam; Abijah was his son, Asa his son, Jehoshaphat his son, (NKJV)

Only one son of Solomon is mentioned, he may of given up his other sons and daughters as burt offerings to pagan idols for example Molech demanded child sacrfice.

(2 Kings 23:10) And he defiled Topheth, which is in the Valley of the Son of Hinnom, that no man might make his son or his daughter pass through the fire to Molech. (NKJV)

And this is one of the pagan idols Solomon built a altar for.

(1 Kings 11:7) Then Solomon built a high place for Chemosh the abomination of Moab, on the hill that is east of Jerusalem, and for Molech the abomination of the people of Ammon. (NKJV)

(Leviticus 18:21) 'And you shall not let any of your descendants pass through the fire to Molech, nor shall you profane the name of your God: I am the LORD. (NKJV)

Chapter 04

Chapter 05

Chapter 06

Chapter 07

Chapter 08

How many children did King Saul have?

Four Sons

“Ner begot Kish, Kish begot Saul, and Saul begot Jonathan, Malchishua, Abinadab, and Esh-Baal.” 1Chr 8:33 (NKJV)

At least Two daughters

1Samuel 18 (NKJV)[19] But it happened at the time when Merab, Saul's daughter, should have been given to David, that she was given to Adriel the Meholathite as a wife.[20] Now Michal, Saul's daughter, loved David. And they told Saul, and the thing pleased him.

Three of the Sons died in battle.The one who became King of Israel after Saul's death appears to have been known by more than one name.

1Sa 31:6 LEB So Saul died, and his three sons, his armor bearer, *and* all his men together that *same* day.

2Sa 2:8 LXXE But Abenner, the son of Ner, the commander-in-chief of Saul's army, took Jebosthe son of Saul, and brought him up from the camp to Manaem

2Sa 2:8 LEB But Abner the son of Ner, the commander of Saul’s army, had taken Ish-Bosheth the son of Saul and brought him over *to* Mahanaim.

Chapter 09

Chapter 10

Chapter 11

Chapter 12

Chapter 13

Chapter 14

Chapter 15

Chapter 16

The Earth does not Move

The Bible teaches that the earth doesn't move. And according to modern Science the earth is spining and going around the Sun. Which to me is kind of impossible for men to make it to space going up while the earth spins with out crashing.

(1 Chronicles 16:30) Tremble before him, all the earth: The world also is established that it cannot be moved. (ASV)

(Psalms 93:1) Jehovah reigneth; he is clothed with majesty; Jehovah is clothed with strength; he hath girded himself therewith: The world also is established, that it cannot be moved. (ASV)

(Psalms 96:10) Say among the nations, Jehovah reigneth: The world also is established that it cannot be moved: He will judge the peoples with equity. (ASV)

(Isaiah 45:18) For thus saith Jehovah that created the heavens, the God that formed the earth and made it, that established it and created it not a waste, that formed it to be inhabited: I am Jehovah; and there is none else. (ASV)

Someone may argue but there are other verses which states the earth is moving. Yes but it is more like a dare. I dare the earth to try to move when I firmly established it not to or it could be moving in the sense like when a earthquake hits , the land moves . An Example below.

(Psalms 99:1) Jehovah reigneth; let the peoples tremble: He sitteth above the cherubim; let the earth be moved. (ASV)

Chapter 17

Chapter 18

Chapter 19

Chapter 20

Chapter 21

Chapter 22

Chapter 23

Chapter 24

Chapter 25

Chapter 26

Chapter 27

Chapter 28

Which character of the Bible worked very hard?

King David worked very hard in preparing the materials for the temple and in conquering many nations and subduing them so King Solomon his son could have peace in his kingdom and build a amazing temple for the God.

(1 Chronicles 28:11-21) Then David gave his son Solomon the plans for the vestibule, its houses, its treasuries, its upper chambers, its inner chambers, and the place of the mercy seat; and the plans for all that he had by the Spirit, of the courts of the house of the LORD, of all the chambers all around, of the treasuries of the house of God, and of the treasuries for the dedicated things; also for the division of the priests and the Levites, for all the work of the service of the house of the LORD, and for all the articles of service in the house of the LORD. He gave gold by weight for things of gold, for all articles used in every kind of service; also silver for all articles of silver by weight, for all articles used in every kind of service; the weight for the lampstands of gold, and their lamps of gold, by weight for each lampstand and its lamps; for the lampstands of silver by weight, for the lampstand and its lamps, according to the use of each lampstand. And by weight he gave gold for the tables of the showbread, for each table, and silver for the tables of silver; also pure gold for the forks, the basins, the pitchers of pure gold, and the golden bowls-he gave gold by weight for every bowl; and for the silver bowls, silver by weight for every bowl; and refined gold by weight for the altar of incense, and for the construction of the chariot, that is, the gold cherubim that spread their wings and

overshadowed the ark of the covenant of the LORD. "All this," said David, "the LORD made me understand in writing, by His hand upon me, all the works of these plans." And David said to his son Solomon, "Be strong and of good courage, and do it; do not fear nor be dismayed, for the LORD God-my God-will be with you. He will not leave you nor forsake you, until you have finished all the work for the service of the house of the LORD. "Here are the divisions of the priests and the Levites for all the service of the house of God; and every willing craftsman will be with you for all manner of workmanship, for every kind of service; also the leaders and all the people will be completely at your command." (NKJV)

(1 Chronicles 18:1-14) After this it came to pass that David attacked the Philistines, subdued them, and took Gath and its towns from the hand of the Philistines. Then he defeated Moab, and the Moabites became David's servants, and brought tribute. And David defeated Hadadezer king of Zobah as far as Hamath, as he went to establish his power by the River Euphrates. David took from him one thousand chariots, seven thousand horsemen, and twenty thousand foot soldiers. And David also hamstrung all the chariot horses, except that he spared enough of them for one hundred chariots. When the Syrians of Damascus came to help Hadadezer king of Zobah, David killed twenty-two thousand of the Syrians. Then David put garrisons in Syria of Damascus; and the Syrians became David's servants, and brought tribute. So the LORD preserved David wherever he went. And David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem. Also from Tibhath and from Chun, cities of Hadadezer, David brought a large amount of bronze, with which Solomon made the bronze Sea, the pillars, and the articles of bronze. Now when Tou king of Hamath heard that David had defeated all the army of Hadadezer king of Zobah, he sent Hadoram his son to King David, to greet him and bless him, because he had fought against Hadadezer and defeated him (for Hadadezer had been at war with Tou); and Hadoram brought with him all kinds of articles of gold, silver, and bronze. King David also dedicated these to the LORD, along with the silver and gold that he had brought from all these nations-from Edom, from Moab, from the people of Ammon, from the Philistines, and from Amalek. Moreover Abishai the son of Zeruiah killed eighteen thousand Edomites in the Valley of Salt. He also put garrisons in Edom, and all the Edomites became David's servants. And the LORD preserved David wherever he went. So David reigned over all Israel, and administered judgment and justice to all his people. (NKJV)

Chapter 29

Why was the book of Gad the seer excluded from the Bible?

The Jews did not thought of it as scripture though this book is quoted in scripture as-well as the book of Jasher, book of Nathan and others as to confirm the events as true, a second or third witness but not to take the place of scripture itself.

“Now the acts of King David, first and last, indeed they are written in the book of Samuel the seer, in the book of Nathan the prophet, and in the book of Gad the seer,” 1Chr 29:29 (NKJV)

“So the sun stood still, And the moon stopped, Till the people had revenge Upon their enemies. Is this not written in the Book of Jasher? So the sun stood still in the midst of heaven, and did not hasten to go down for about a whole day.— Josh 10:13 (NKJV)

“and he told them to teach the children of Judah the Song of the Bow; indeed it is written in the Book of Jasher:”— 2Sam 1:18 (NKJV)

Just because I quote a source when I teach doesn't mean I am giving it authority in all its statement I am just quoting to prove a point , I might not agree with it in other places.The same we might see here. But over all, it might of not been available by providence , God saw fit which books he wanted in the Holy Canon. We know it is available now it was discovered in the 19 century by black Jews of Cochin India . So it might of been missing when the Canon was made.

14 2 Chronicles

Chapter 01

Chapter 02

Chapter 03

Chapter 04

Chapter 05

Chapter 06

Chapter 07

Chapter 08

Chapter 09

Chapter 10

Chapter 11

Abijah (913-910 BC)

Chapter 12

Chapter 13

Chapter 14

Chapter 15

Chapter 16

Chapter 17

Jehoshaphat (870-848 BC)
- Prophets: Jehu (2 Chronicles 19:1-3), Eliezer (2 Chronicles 20:35-37),
2 Chronicles 18:1-8)

Chapter 18

Chapter 19

Chapter 20

Chapter 21

Jehoram (ruled in 848 BC) Prophet during his reign: Elijah (2 Chronicles 21:12-15)

(2 Chronicles 21:1) And Jehoshaphat rested with his fathers, and was buried with his fathers in the City of David. Then Jehoram his son reigned in his place. (NKJV)

Elijah prophesies through a letter to this king Jehoram and what he said was fullfilled maybe he did this through fear of

the king and not wanting to face him in person or maybe he left that letter to be given to the king before he was taken up to heaven.

(2 Chronicles 21:12-15) And a letter came to him from Elijah the prophet, saying, Thus says the LORD God of your father David: Because you have not walked in the ways of Jehoshaphat your father, or in the ways of Asa king of Judah, but have walked in the way of the kings of Israel, and have made Judah and the inhabitants of Jerusalem to play the harlot like the harlotry of the house of Ahab, and also have killed your brothers, those of your father's household, who were better than yourself, behold, the LORD will strike your people with a serious affliction-your children, your wives, and all your possessions; and you will become very sick with a disease of your intestines, until your intestines come out by reason of the sickness, day by day. (NKJV)

(2 Chronicles 21:16-18) Moreover the LORD stirred up against Jehoram the spirit of the Philistines and the Arabians who were near the Ethiopians. And they came up into Judah and invaded it, and carried away all the possessions that were found in the king's house, and also his sons and his wives, so that there was not a son left to him except Jehoahaz, the youngest of his sons. After all this the LORD struck him in his intestines with an incurable disease. (NKJV)

Chapter 22

Queen Athaliah 841-835 BC

Now the Bible speaks of a Queen in Judah's history but it was because she killed and try to kill all who took the crown as King. And she ruled for about 6 years but her ruling was not approved of God.

Josephus in Antiquities Of The Jews Book 9 Chapter 7 {"1. Now when Athaliah, the daughter of Ahab, heard of the death of her brother Joram, and of her son Ahaziah, and of the royal family, she endeavored that none of the house of David might be left alive, but that the whole family might be exterminated, that no king might arise out of it afterward; and, as she thought, she had actually done it; but one of Ahaziah's sons was preserved, who escaped death after the manner following: Ahaziah had a sister by the same father, whose name was Jehosheba, and she was married to the high priest Jehoiada. She went into the king's palace, and found Jehoash, for that was the little child's name, who was not above a year old, among those that were slain, but concealed with his nurse; so she took him with her into a secret bed-chamber, and shut him up there, and she and her husband Jehoiada brought him up privately in the temple six years, during which time Athaliah reigned over Jerusalem and the two tribes."}

Chapter 23

Josephus in Antiquities Of The Jews Book 9 Chapter 7 {"2. Now, on the Seventh year, Jehoiada communicated the matter to certain of the captains of hundreds, five in number, and persuaded them to be assisting to what attempts he was making against Athaliah, and to join with him in asserting the kingdom to the child. He also received such oaths from them as are proper to secure those that assist one another from the fear of discovery; and he was then of good hope that they should depose Athaliah. Now those men whom Jehoiada the priest had taken to be his partners went into all the country, and gathered together the priests and the Levites, and the heads of the tribes out of it, and came and brought them to Jerusalem to the high priest. So he demanded the security of an oath of them, to keep private whatsoever he should discover to them, which required both their silence and their assistance. So when they had taken the oath, and had thereby made it safe for him to speak, he produced the child that he had brought up of the family of David, and said to them, "This is your king, of that house which you know God hath foretold should reign over you for all time to come. I exhort you therefore that one-third part of you guard him in the temple, and that a fourth part keep watch at all the gates of the temple, and that the next part of you keep guard at the gate which opens and leads to the king's palace, and let the rest of the multitude be unarmed in the temple, and let no armed person go into the temple, but the priest only." He also gave them this order besides, "That a part of the priests and the Levites should be about the king himself, and be a guard to him, with their drawn swords, and to kill that man immediately, whoever he be, that should be so bold as to enter armed into the temple; and bid them be afraid of nobody, but persevere in guarding the king." So these men obeyed what the high priest advised them to, and declared the reality of their resolution by their actions. Jehoiada also opened that armory which David had made in the temple, and distributed to the captains of hundreds, as also to the priests and Levites, all the spears and quivers, and what kind of weapons soever it contained, and set them armed in a circle round about the temple, so as to touch one another's hands, and by that means excluding those from entering that ought not to enter. So they brought the child into the midst of them, and put on him the royal crown, and Jehoiada anointed him with the oil, and made him king; and the multitude rejoiced, and made a noise, and cried, "God save the king!"

3. When Athaliah unexpectedly heard the tumult and the acclamations, she was greatly disturbed in her mind, and suddenly

issued out of the royal palace with her own army; and when she was come to the temple, the. priests received her; but as for those that stood round about the temple, as they were ordered by the high priest to do, they hindered the armed inert that followed her from going in. But when Athaliah saw the child standing upon a pillar, with the royal crown upon his head, she rent her clothes, and cried out vehemently, and commanded [her guards] to kill him that had laid snares for her, and endeavored to deprive her of the government. But Jehoiada called for the captains of hundreds, and commanded them to bring Athaliah to the valley of Cedron, and slay her there, for he would not have the temple defiled with the punishments of this pernicious woman; and he gave order, that if any one came near to help her, he should be slain also; wherefore those that had the charge of her slaughter took hold of her, and led her to the gate of the king's mules, arid slew her there.

4. Now as soon as what concerned Athaliah was by this stratagem, after this manner, despatched, Jehoiada called together the people and the armed men into the temple, and made them take an oath that they would be obedient to the king, and take care of his safety, and of the safety of his government; after which he obliged the king to give security [upon oath] that he would worship God, and not transgress the laws of Moses. They then ran to the house of Baal, which Athaliah and her husband Jehoram had built, to the dishonor of the God of their fathers, and to the honor of Ahab, and demolished it, and slew Mattan, that had his priesthood. But Jehoiada intrusted the care and custody of the temple to the priests and Levites, according to the appointment of king David, and enjoined them to bring their regular burnt-offerings twice a day, and to offer incense according to the law. He also ordained some of the Levites, with the porters, to be a guard to the temple, that no one that was defiled might come there.

5. And when Jehoiada had set these things in order, he, with the captains of hundreds, and the rulers, and all the people, took Jehoash out of the temple into the king's palace; and when he had set him upon the king's throne, the people shouted for joy, and betook themselves to feasting, and kept a festival for many days; but the city was quiet upon the death of Athaliah. Now Jehoash was seven years old when he took the kingdom. His mother's name was Zibiah, of the city Beersheba. And all the time that Jehoiada lived Jehoash was careful that the laws should be kept, and very zealous in the worship of God; and when he was of age, he married two wives, who were given to him by the high priest, by whom were born to him both sons and daughters. And thus much shall suffice to have related concerning king Jehoash, how he escaped the treachery of Athaliah, and how he received the kingdom."}

Chapter 24

Josephus in Antiquities Of The Jews Book 9 Chapter 8 {"2. Now Jehoash, king of Jerusalem, had an inclination to repair the temple of God; so he called Jehoiada, and bid him send the Levites and priests through all the country, to require half a shekel of silver for every head, towards the rebuilding and repairing of the temple, which was brought to decay by Jehoram, and Athaliah and her sons. But the high priest did not do this, as concluding that no one would willingly pay that money; but in the twenty-third year of Jehoash's reign, when the king sent for him and the Levites, and complained that they had not obeyed what he enjoined them, and still commanded them to take care of the rebuilding the temple, he used this stratagem for collecting the money, with which the multitude was pleased. He made a wooden chest, and closed it up fast on all sides, but opened one hole in it; he then set it in the temple beside the altar, and desired every one to cast into it, through the hole, what he pleased, for the repair of the temple. This contrivance was acceptable to the people, and they strove one with another, and brought in jointly large quantities of silver and gold; and when the scribe and the priest that were over the treasuries had emptied the chest, and counted the money in the king's presence, they then set it in its former place, and thus did they every day. But when the multitude appeared to have cast in as much as was wanted, the high priest Jehoiada, and king Joash, sent to hire masons and carpenters, and to buy large pieces of timber, and of the most curious sort; and when they had repaired the temple, they made use of the remaining gold and silver, which was not a little, for bowls, and basons, and cups, and other vessels, and they went on to make the altar every day fat with sacrifices of great value. And these things were taken suitable care of as long as Jehoiada lived.

3. But as soon as he was dead (which was when he had lived one hundred and thirty years, having been a righteous, and in every respect a very good man, and was buried in the king's sepulchers at Jerusalem, because he had recovered the kingdom to the family of David) king Jehoash betrayed his [want of] care about God. The principal men of the people were corrupted also together with him, and offended against their duty, and what their constitution determined to be most for their good. Hereupon God was displeased with the change that was made on the king, and on the rest of the people, and sent prophets to testify to them what their actions were, and to bring them to leave off their wickedness; but they had gotten such a strong affection and so violent an inclination to it, that neither could the examples of those that had offered affronts to the laws, and had been so severely punished, they and their entire families, nor could the fear of what the prophets now foretold, bring them to repentance, and turn them back from their course of transgression to their former duty. But the king commanded that Zechariah, the son of the high priest Jehoiada, should be stoned to death in the temple, and forgot the kindnesses he had received from his father; for when God had appointed him to prophesy, he stood in the midst of the multitude, and gave this counsel to them and to the king: That they should act righteously; and foretold to them, that if they would not hearken to his admonitions, they should suffer a heavy punishment. But as Zechariah was ready to die, he appealed to God as a witness of what he suffered for the good counsel he had given them, and how he perished after a most severe and violent manner for the

good deeds his father had done to Jehoash.

4. However, it was not long before the king suffered punishment for his transgression; for when Hazael, king of Syria, made an irruption into his country, and when he had overthrown Gath, and spoiled it, he made an expedition against Jerusalem; upon which Jehoash was afraid, and emptied all the treasures of God and of the kings [before him], and took down the gifts that had been dedicated [in the temple], and sent them to the king of Syria, and procured so much by them, that he was not besieged, nor his kingdom quite endangered; but Hazael was induced by the greatness of the sum of money not to bring his army against Jerusalem; yet Jehoash fell into a severe distemper, and was set upon by his friends, in order to revenge the death of Zechariah, the son of Jehoiada. These laid snares for the king, and slew him. He was indeed buried in Jerusalem, but not in the royal sepulchers of his forefathers, because of his impiety. He lived forty-seven years, and Amaziah his son succeeded him in the kingdom."}

Chapter 25

Chapter 26

Uzziah (792-740 BC)
- Prophets: Zechariah (2 Chronicles 26:5), Isaiah (Isaiah 1:1)

Chapter 27

Chapter 28

Chapter 29

Chapter 30

Chapter 31

Chapter 32

Chapter 33

Amon (642-640 BC)

Chapter 34

Verse 14

(2 Chronicles 34:14) Now when they brought out the money that was brought into the house of the LORD, **Hilkiah the priest** found the Book of the Law of the LORD given by Moses. (NKJV)

Chapter 35

Chapter 36

Verse 4

When a King conquered a Land one of the first things he would do is to put a new King. The king he was to put he would change his name as to show his rulership over them .

(2 Chronicles 36:4) Then the king of Egypt made Jehoahaz's brother Eliakim king over Judah and Jerusalem, and changed his name to Jehoiakim. And Necho took Jehoahaz his brother and carried him off to Egypt. (NKJV)

Eliakim means "resurrection of God"

Jehoiakim means "avenging, or establishing, or resurrection, of the Lord"

Verse 21

2Ch 36:21 NKJV to fulfill the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her Sabbaths. As long as she lay desolate she kept Sabbath, to fulfill seventy years.

That means that for 490 years the Land was not getting its Sabbath year rest. Because every 7th year according to the Law of Moses the land needed to get a break but it did not.

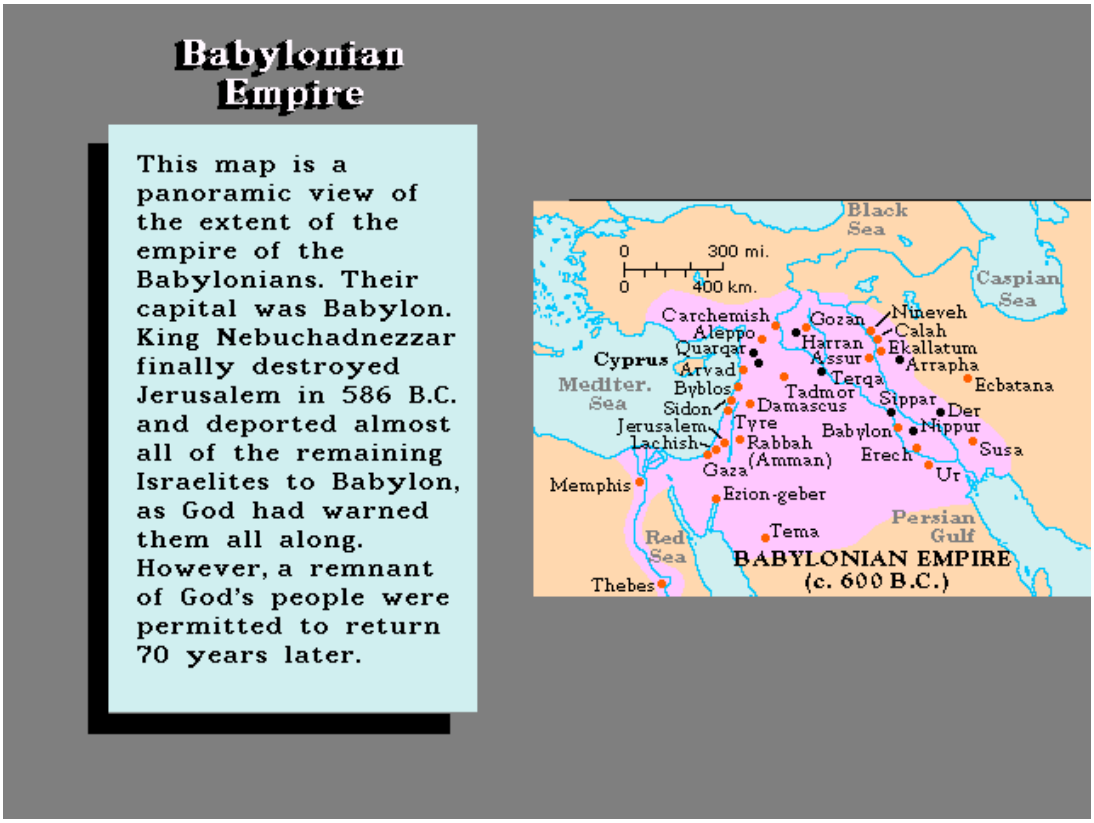
(Leviticus 25:3-5) 'Six years you shall sow your field, and six years you shall prune your vineyard, and gather its fruit; 'but in the seventh year there shall be a sabbath of solemn rest for the land, a sabbath to the LORD. You shall neither sow your field nor prune your vineyard. 'What grows of its own accord of your harvest you shall not reap, nor gather the grapes of your untended vine, for it is a year of rest for the land. (NKJV)

The Prophecy of Jeremiah can be found in Jeremiah 25 and 29 where it speaks about it

(Jeremiah 25:9-12) 'behold, I will send and take all the families of the north,' says the LORD, 'and Nebuchadnezzar the king of Babylon, My servant, and will bring them against this land, against its inhabitants, and against these nations all around, and will utterly destroy them, and make them an astonishment, a hissing, and perpetual desolations. 'Moreover I will take from them the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstones and the light of the lamp. 'And this whole land shall be a desolation and an astonishment, and these nations shall serve the king of Babylon seventy years. 'Then it will come to pass, when seventy years are completed, that I will punish the king of Babylon and that nation, the land of the Chaldeans, for their iniquity,' says the LORD; 'and I will make it a perpetual desolation. (NKJV)

(Jeremiah 29:10) For thus says the LORD: After seventy years are completed at Babylon, I will visit you and perform My good word toward you, and cause you to return to this place. (NKJV)

There was some other reasons aswell besides the above why Judah was taken captive for the other reasons see Psalms 137



PERSIA				
46	**Cyrus II (= Cyrus the Great)**	king	559–530	2 Chronicles 36:22, etc.
47	**Darius I (= Darius the Great)**	king	520–486	Ezra 4:5, etc.
48	**Xerxes I (= Ahasuerus)**	king	486–465	Esther 1:1, etc.
49	**Artaxerxes I Longimanus**	king	465-425/424	Ezra 4:7, etc.
50	**Darius II Nothus**	king	425/424-405/404	Nehemiah 12:22

Verse 22

2 Chronicles 36:22 ¶ Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom, and also put it in writing, saying,

The Cyrus Cylinder {see Ezra Chapter 1 for Picture of it "} states

1) [. . . . .] his troops

2) [. . . . . four] quarters of the world

3) [. . .] a weakling was established as ruler over his land

4) and [. . . . .] a similar one he appointed over them,

5) like Esagila he made [. . .] to Ur and the rest of the cities,

6) a command dishonoring them [. . . . .] he planned daily and in enmity,

7) he caused the daily offering to cease; he appointed [. . .] he established within the city. The worship of Marduk, king of the gods [. . .]

8) he showed hostility toward his city daily [. . .] his people; he brought all of them to ruin through servitude without rest.

9) On account of their complaints, the lords of the gods became furiously angry and left their land; the gods, who dwelt among them, left their homes,

10) in anger over his bringing into Babylon. Marduk [. . .] to all the dwelling places, which had become ruins,

11) and the people of Sumer and Akkad, who were like corpses [. . . .] he turned and granted mercy. In all lands everywhere

12) he searched; he looked through them and sought a righteous prince after his own heart, whom he took by the hand. He called Cyrus, king of Anshan, by name; he appointed him to lordship over the whole world.

13) The land of Qutu, all the Umman-manda, he cast down at his feet. The black-headed people, whom he gave his hands to conquer,

14) he took them in justice and righteousness. Marduk, the great lord, looked joyously on the caring for his people, on his pious works and his righteous heart.

15) To his city, Babylon, he caused him to go; he made him take the road to Babylon, going as a friend and companion at his side.

16) His numerous troops, in unknown numbers, like the waters of a river, marched armed at his side.

17) Without battle and conflict, he permitted him to enter Babylon. He spared his city, Babylon, a calamity. Nabonidus, the king, who did not fear him, he delivered into his hand.

18) All the people of Babylon, Sumer, and Akkad, princes and governors, fell down before him and kissed his feet. They rejoiced in his sovereignty; their faces shone.

19) The lord, who by his power brings the dead to life, who amid destruction and injury had protected them, they joyously blessed him, honoring his name

20) I am Cyrus, king of the world, the great king, the powerful king, king of Babylon, king of Sumer and Akkad, king of the four quarters of the world,

21) son of Cambyses, the great king, king of the city of Anshan, grandson of Cyrus, the great king, king of the city of Anshan; great-grandson of Teispes, the great king, king of the city of Anshan;

22) eternal seed of royalty whose rule Bel and Nabu love, in whose administration they rejoice in their heart. When I made my triumphal entrance into Babylon,

23) I took up my lordly residence in the royal palace with joy and rejoicing; Marduk, the great lord, moved the noble heart of the residents of Babylon to me, while I gave daily attention to his worship.

24) My numerous troops marched peacefully into Babylon. In all Sumer and Akkad I permitted no enemy to enter.

25) The needs of Babylon and of all its cities I gladly attended to. The people of Babylon [and . . .], and the shameful yoke was removed from them. Their dwellings,

26) which had fallen, I restored. I cleared out their ruins. Marduk, the great lord, rejoiced in my pious deeds, and

27) graciously blessed me, Cyrus, the king who worships him, and Cambyses, my own son, and all my troops,

28) while we, before him, joyously praised his exalted godhead. All the kings dwelling in palaces,

29) of all the quarters of the earth, from the Upper to the Lower sea dwelling [. . .] all the kings of the Westland dwelling in tents

30) brought me their heavy tribute, and in Babylon kissed my feet. From [. . .] to Asshur and Susa,

31) Agade, Eshnunak, Zamban, Meturnu, Deri, with the territory of the land of Qutu, the cities on the other side of the Tigris, whose sites were of ancient foundation—

32) the gods, who resided in them, I brought back to their places, and caused them to dwell in a residence for all time

33) And the gods of Sumer and Akkad—whom Nabonidus, to the anger of the lord of the gods, had brought into Babylon—by the command of Marduk, the great lord,

34) I caused them to take up their dwelling in residences that gladdened the heart. May all the gods, whom I brought into their cities,

35) pray daily before B¬l and Nab for long life for me, and may they speak a gracious word for me and say to Marduk, my lord, "May Cyrus, the king who worships you, and Cambyses, his son,

36) their [. . .] I permitted all to dwell in peace [. . .]

15 Ezra

Chapter 01

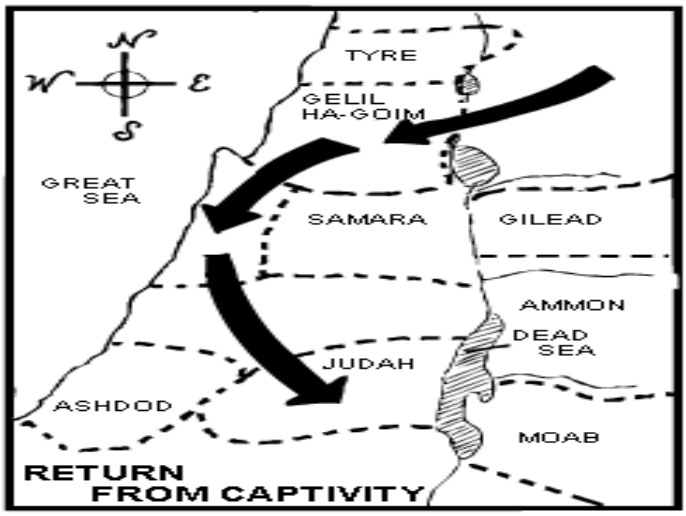
A) The first year of Cyrus king of Persia in 538 B.C

The Cyrus Cylinder section 32

States (" I *(Cyrus)* returned the images of the gods, who had resided there, to their places and I let them dwell in eternal abodes. I gathered all their inhabitants and returned to them their dwellings. ")

Ezra 1:1-4 KJV 1 Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, 2 Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. 3 Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the LORD God of Israel, (he is the God,) which is in Jerusalem. 4 And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem.

See The Complete text of Cyrus Cylinder in 2 Chronicles 36



Chapter 02

Chapter 03

A) The seventh month had come in September - October 537 B.C

B) The second month of the second year of their coming to the house of God April/May 536-535 B.C.

Chapter 04

A) In the reign of Ahasuerus, in the beginning of his reign 486-464 B.C

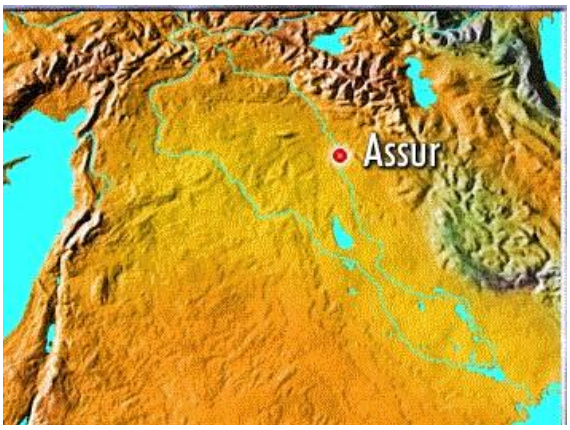
B) In the days of Artaxerxes I 464-423 B.C.

C) The second year of the reign of Darius king of Persia April 3, 520 BC

Darius I (Darius the Great) King of Persia 520-486 BC mentioned in Ezra 4:5

Artaxerxes I Longimanus king of Persia 465-425/424BC mentioned in Ezra 4:7

Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him since the days of Esarhaddon king of Assur, which brought us up hither. (Ezra 4:2 KJV)



Chapter 05

A) in the first year of Cyrus king of Babylon, King Cyrus issued a decree to build this house of God 539-538 B.C.

Chapter 06

A) In the first year of King Cyrus 539-538 B.C

B) And this house was finished on the 3rd day of the month which date is March 12, 515 B.C Adar falls on February/March , which was in the 6th year of the reign of Darius the king.

Chapter 07

A) Now after these things, in the reign of Artaxerxes king of Persia 464-423 B.C

Chapter 08

A) The twelfth day of the first month 12 of Nisan aka March /Apirl 458 B.C

Chapter 09

When the Jews came back from the captivity of Babylon to their own land it was found that many of them took strange wives which wasn't Jews but from other people and countries who were pagan. Some of these men were among the Priest.

Ezra 9 (NKJV)[1] When these things were done, the leaders came to me, saying, "The people of Israel and the priests and the Levites have not separated themselves from the peoples of the lands, with respect to the abominations of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.[2] For they have taken some of their daughters as wives for themselves and their sons, so that the holy seed is mixed with the peoples of those lands. Indeed, the hand of the leaders and rulers has been foremost in this trespass."

Nehemiah 13 (NKJV)[23] In those days I also saw Jews who had married women of Ashdod, Ammon, and Moab.[24] And half of their children spoke the language of Ashdod, and could not speak the language of Judah, but spoke according to the language of one or the other people.

Which they were forbidden according to their laws.

Deuteronomy 7 (NKJV)[3] Nor shall you make marriages with them. You shall not give your daughter to their son, nor take their daughter for your son.

[4] For they will turn your sons away from following Me, to serve other gods; so the anger of the Lord will be aroused against you and destroy you suddenly.

Two men when finding out what had happened acted differently towards the situation.

Ezra did the following :

Ezr 9 (NKJV)[3] So when I heard this thing, I tore my garment and my robe, and plucked out some of the hair of my head and beard, and sat down astonished.[4] Then everyone who trembled at the words of the God of Israel assembled to me, because of the transgression of those who had been carried away captive, and I sat astonished until the evening sacrifice.[5] At the evening sacrifice I arose from my fasting; and having torn my garment and my robe, I fell on my knees and spread out my hands to the Lord my God.

Nehemiah did different :

“So I contended with them and cursed them, struck some of them and pulled out their hair, and made them swear by God, saying, "You shall not give your daughters as wives to their sons, nor take their daughters for your sons or yourselves.” Nehemiah 13:25 (NKJV)

Both of these men acted with zeal toward their God. Which zeal I wish was among the churches of Christ.

We all act differently according to our personalities. In both we see a type or shallow of Christ in the Old Testament. Ezra as a priest acted as Christ towards our sins which took the wrath upon himself.

Nehemiah as a governor acted as Christ in his second coming with wrath towards the sinners who would not receive him for forgiveness of sin

Some churches today would treats a brother or sister trying to find a spouse in the church as they were wolves . To these churches it should be said to them.

“Do we have no right to take along a believing wife, as do also the other apostles, the brothers of the Lord, and Cephas?”—1Corinthians 9:5 (NKJV)

As Christians we are not to be unequally yoked with a worldly spouse .

“Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness?” — 2Corinthians 6:14 (NKJV)

And if a person does that due to their pastor . That pastor is guilty of putting a stumbling block before their sheep.

“Therefore let us not judge one another anymore, but rather resolve this, not to put a stumbling block or a cause to fall in our brother's way.” Romans 14:13 (NKJV)

And there is a woe toward that pastor or church.

“"But whoever causes one of these little ones who believe in Me to sin, it would be better for him if a millstone were hung around his neck, and he were drowned in the depth of the sea.” Matthew 18:6 (NKJV)

But what happens if you got married with a non-believer before being a believer in Christ the Bible states don't leave them because you don't know if through you they might be saved.

“For how do you know, O wife, whether you will save your husband? Or how do you know, O husband, whether you will save your wife?” 1Corinthians 7:16 (NKJV)

Chapter 10

A) Within three days. It was the ninth month, on the twentieth of the month; Month of Chisleu aka November/ December 458 B.C

16 Nehemiah

Chapter 01

A) It came to pass in the month of Chislev, in the twentieth year, November/December 445/446 B.C a referance to the reign of Artaxerxes I (r. 465-424 B.C.)

Josephus in Antiquities Of The Jews Book 11 Chapter 5 {"6. Now there was one of those Jews that had been carried captive who was cup-bearer to king Xerxes; his name was Nehemiah. As this man was walking before Susa, the metropolis of the Persians, he heard some strangers that were entering the city, after a long journey, speaking to one another in the Hebrew tongue; so he went to them, and asked them whence they came. And when their answer was, that they came from Judea, he began to inquire of them again in what state the multitude was, and in what condition Jerusalem was; and when they replied that they were in a bad state for that their walls were thrown down to the ground, and that the neighboring nations did a great deal of mischief to the Jews, while in the day time they overran the country, and pillaged it, and in the night did them mischief, insomuch that not a few were led away captive out of the country, and out of Jerusalem itself, and that the roads were in the day time found full of dead men. Hereupon Nehemiah shed tears, out of commiseration of the calamities of his countrymen; and, looking up to heaven, he said, "How long, O Lord, wilt thou overlook our nation, while it suffers so great miseries, and while we are made the prey and spoil of all men?""}

Chapter 02

A) And it came to pass in the month of Nisan, in the twentieth year of King Artaxerxes in March/ April 445 B.C

How long was Nehemiah's journey to Jerusalem?

He was in Shushan (Susa)

Ne 1:1 ¶ The words of Nehemiah the son of Hachaliah. It came to pass in the month of Chislev, in the twentieth year, as I was in Shushan the citadel,

According to my Bible Mapper software it is 763.7 miles or 1228.8 Kilometers

According to the mapper on the web which uses the web it is 943 miles

And we can imagen the Sabbath breaks along the way and rest for the horses. He could of took somewhere between 70 to 100 days in getting there if he took 10 to 15 miles a day.

Sanballat I governor of Samaria under Persian Rule Nehemiah 2:10

Josephus in Antiquities Of The Jews Book 11 Chapter 5 {"And while he staid at the gate, and lamented thus, one told him that the king was going to sit down to supper; so he made haste, and went as he was, without wishing himself, to minister to the king in his office of cup-bearer. But as the king was very pleasant after supper, and more cheerful than usual, he cast his eyes on Nehemiah, and seeing him look sad, he asked him why he was sad. Whereupon he prayed to God to give him favor, and afford him the power of persuading by his words, and said, "How can I, O king, appear otherwise than thus, and not be in trouble, while I hear that the walls of Jerusalem, the city where are the sepulchers of my fathers, are thrown down to the ground, and that its gates are consumed by fire? But do thou grant me the favor to go and build its wall, and to finish the building of the temple." Accordingly, the king gave him a signal that he freely granted him what he asked; and told him that he should carry an epistle to the governors, that they might pay him due honor, and afford him whatsoever assistance he wanted, and as he pleased. "Leave off thy sorrow then," said the king, "and be cheerful in the performance of thy office hereafter." So Nehemiah worshipped God, and gave the king thanks for his promise, and cleared up his sad and cloudy countenance, by the pleasure he had from the king's promises. Accordingly, the king called for him the next day, and gave him an epistle to be carried to Adeus, the governor of Syria, and Phoenicia, and Samaria; wherein he sent to him to pay due honor to Nehemiah, and to supply him with what he wanted for his building.

7. Now when he was come to Babylon, and had taken with him many of his countrymen, who voluntarily followed him, he came to Jerusalem in the twenty and fifth year of the reign of Xerxes. And when he had shown the epistles to God he gave them to Adeus, and to the other governors. He also called together all the people to Jerusalem, and stood in the midst of the temple, and made the following speech to them: "You know, O Jews, that God hath kept our fathers, Abraham, and Isaac, and Jacob, in mind continually, and for the sake of their righteousness hath not left off the care of you. Indeed he hath assisted me in gaining this authority of the king to raise up our wall, and finish what is wanting of the temple. I desire you, therefore who well know the ill-will our neighboring nations bear to us, and that when once they are made sensible that we are in earnest about building, they will come upon us, and contrive many ways of obstructing our works, that you will, in the first place, put your trust in God, as in him that will assist us against their hatred, and to intermit building neither night nor day, but to use all diligence, and to hasten on the work, now we have this especial opportunity for it." When he had said this, he gave order that the rulers should measure the wall, and part the work of it among the people, according to their villages and cities, as every one's ability should require. And when he had added this promise, that he himself, with his servants, would assist them, he dissolved the assembly. So the Jews prepared for the work: that is the name they are called by from the day that they came up from Babylon, which is taken from the tribe of Judah,. which came first to these places, and thence both they and the country gained that appellation."}

Chapter 03

Chapter 04

Nehemiah 4:18 Every one of the builders had his sword girded at his side as he built. And the one who sounded the trumpet was beside me.(NKJV)

Josephus in Antiquities Of The Jews Book 11 Chapter 5 {"8. But now when the Ammonites, and Moabites, and Samaritans, and all that inhabited Celesyria, heard that the building went on apace, they took it heinously, and proceeded to lay snares for them, and to hinder their intentions. They also slew many of the Jews, and sought how they might destroy Nehemiah himself, by hiring some of the foreigners to kill him. They also put the Jews in fear, and disturbed them, and spread abroad rumors, as if many nations were ready to make an expedition against them, by which means they were harassed, and had almost left off the building. But none of these things could deter Nehemiah from being diligent about the work; he only set a number of men about him as a guard to his body, and so unweariedly persevered therein, and was insensible of any trouble, out of his desire to perfect this work. And thus did he attentively, and with great forecast, take care of his own safety; not that he feared death, but of this persuasion, that if he were dead, the walls for his citizens would never be raised. He also gave orders that the builders should keep their ranks, and have their armor on while they were building. Accordingly, the mason had his sword on, as well as he that brought the materials for building. He also appointed that their shields should lie very near them; and he placed trumpeters at every five hundred feet, and charged them, that if their enemies appeared, they should give notice of it to the people, that they might fight in their armor, and their enemies might not fall upon them naked. "}

Chapter 05

Chapter 06

A) So the wall was finished on the 25th day of Elul falls on August/ September, in 52 days. 21 of September 444 B.C

Josephus in Antiquities Of The Jews Book 11 Chapter 5 **{"**He also went about the compass of the city by night, being never discouraged, neither about the work itself, nor about his own diet and sleep, for he made no use of those things for his pleasure, but out of necessity. And this trouble he underwent for two years and four months; for in so long a time was the wall built, in the twenty-eighth year of the reign of Xerxes, in the ninth month. Now when the walls were finished, Nehemiah and the multitude offered sacrifices to God for the building of them, and they continued in feasting eight days. However, when the nations which dwelt in Syria heard that the building of the wall was finished, they had indignation at it. But when Nehemiah saw that the city was thin of people, he exhorted the priests and the Levites that they would leave the country, and remove themselves to the city, and there continue; and he built them houses at his own expenses; and he commanded that part of the people which were employed in cultivating the land to bring the tithes of their fruits to Jerusalem, that the priests and Levites having whereof they might live perpetually, might not leave the Divine worship; who willingly hearkened to the constitutions of Nehemiah, by which means the city Jerusalem came to be fuller of people than it was before. So when Nehemiah had done many other excellent things, and things worthy of commendation, in a glorious manner, he came to a great age, and then died. He was a man of a good and righteous disposition, and very ambitious to make his own nation happy; and he hath left the walls of Jerusalem as an eternal monument for himself. Now this was done in the days of Xerxes. **"}**

Chapter 07

Chapter 08

What is the book of the law in Nehemiah?

It is believed by some to be the Book of Deuteronomy and by others to be the 5 books of the Torah which are Genesis, Exodus , Leviticus, Numbers, and Deuteronomy. Which I believe it to be a reference to the five books of Moses.

Below we see it doesn't say Books of the laws but Book of the law as if all the laws was really one law in reference and the same, we can say in reference to Book. Book could easily be in reference to the 5 Books of Moses.

Now all the people gathered together as one man in the open square that was in front of the Water Gate; and they told Ezra the scribe to bring **the Book of the Law of Moses,** which the LORD had commanded Israel. So Ezra the priest brought the Law before the assembly of men and women and all who could hear with understanding on the first day of the seventh month. Then he read from it in the open square that was in front of the Water Gate from morning until midday, before the men and women and those who could understand; and the ears of all the people were attentive to **the Book of the Law.** (Nehemiah 8:1-3 NKJV)

In Nehemiah 8:18 we see a reference to three of the books of Moses.

Ne 8:18 Also day by day, from the first day until the last day, he read from **the Book of the Law of God.** And they kept the feast seven days; and on the eighth day there was a sacred assembly, according to the prescribed manner.

Quoting:

'For seven days you shall offer an offering made by fire to the LORD. **On the eighth day you shall have a holy convocation, and you shall offer an offering made by fire to the LORD. It is a sacred assembly, and you shall do no customary work on it.** (Leviticus 23:36 NKJV)

Nu 29:35 '**On the eighth day you shall have a sacred assembly. You shall do no customary work.**

And Moses commanded them, saying: "At the end of every seven years, at the appointed time in the year of release, at the Feast of Tabernacles, "when all Israel comes to appear before the LORD your God in the place which He chooses, **you shall read this law before all Israel in their hearing.** (Deuteronomy 31:10-11 NKJV)

Ne 9:3 And they stood up in their place and read from **the Book of the Law of the LORD** their God for one -fourth of the day; and for another fourth they confessed and worshiped the LORD their God.

But in Chapter 13 it is called the Book of Moses

Ne 13:1 ¶ On that day they read from the Book of Moses in the hearing of the people, and in it was found written that no Ammonite or Moabite should ever come into the assembly of God, (NKJV)

There it quotes:

"An Ammonite or Moabite shall not enter the assembly of the LORD; even to the tenth generation none of his descendants shall enter the assembly of the LORD forever, "because they did not meet you with bread and water on the road when you came out of Egypt, and because they hired against you Balaam the son of Beor from Pethor of Mesopotamia, to curse you. (Deuteronomy 23:3-4 NKJV)

Also, if one was to read the five books of Moses one would get a idea that it was written by only one Author for where one books ends the other begins.

So Joseph died, being one hundred and ten years old; and they embalmed him, and he was put in a coffin in Egypt. (Genesis 50:26 NKJV)

Now these are the names of the children of Israel who came to Egypt; each man and his household came with Jacob: Reuben, Simeon, Levi, and Judah; Issachar, Zebulun, and Benjamin; Dan, Naphtali, Gad, and Asher. All those who were descendants of Jacob were seventy persons (for Joseph was in Egypt already). (Exodus 1:1-5 NKJV)

For the cloud of the LORD was above the tabernacle by day, and fire was over it by night, in the sight of all the house of Israel, throughout all their journeys. (Exodus 40:38 NKJV)

Now the LORD called to Moses, and spoke to him from the tabernacle of meeting, saying, (Leviticus 1:1 NKJV)

These are the commandments which the LORD commanded Moses for the children of Israel on Mount Sinai. (Leviticus 27:34 NKJV)

Now the LORD spoke to Moses in the Wilderness of Sinai, in the tabernacle of meeting, on the first day of the second month, in the second year after they had come out of the land of Egypt, saying: (Numbers 1:1 NKJV)

These are the commandments and the judgments which the LORD commanded the children of Israel by the hand of Moses in the plains of Moab by the Jordan, across from Jericho. (Numbers 36:13 NKJV)

These are the words which Moses spoke to all Israel on this side of the Jordan in the wilderness, in the plain opposite Suph, between Paran, Tophel, Laban, Hazeroth, and Dizahab. (Deuteronomy 1:1 NKJV)

Which leads me to think that these 5 books where at one time just one book which later was divided into 5. So, the book of Moses or the book of the law could be a clear reference to all five of Moses books.

Chapter 09

A) Now on the twenty-fourth day of this month which is Octber 20, 444 B.C

El Hannora (לָא אֵ֖ל רוֹנָֽה) - Awesome God- Neh_9:32- Psa_68:35- Dan_9:4- Neh_1:5- Deu_7:21

El HaShamayim = God of the Heavens , Deuteronomy 4:39, Nehemiah 9:6, Psalm 136:26, Daniel 2:18, Matthew 6:9

El HaGadol = The Great God Deuteronomy 10:17 , Nehemiah 9:32, Psalm 95:3, Jeremiah 32:18, Malachi 1:14

Chapter 10

Why didn't the prophet Daniel return to Jerusalem with Nehemiah to rebuild the city and the wall?

He might of been in a very old age.

Nehemiah 10 (NKJV)[1] Now those who placed their seal on the document were: Nehemiah the governor, the son of Hacaliah, and Zedekiah,[2] Seraiah, Azariah, Jeremiah,[3] Pashhur, Amariah, pMalchijah,[4] Hattush, Shebaniah, Malluch,[5] Harim, Meremoth, Obadiah,[6] Daniel, Ginnethon, Baruch,[7] Meshullam, Abijah, Mijamin,[8] Maaziah, Bilgai, and Shemaiah. These were the priests….

I offend wonder if this is Daniel of the book of Daniel. Did he left to Jerusalem in the time of Nehemiah and Ezra for there was Jews of that time who cried when they saw temple built for it wasn't as splendorous.

"So this Daniel prospered in the reign of Darius and in the reign of Cyrus the Persian." Dan 6:28 (NKJV)

Dan 9 (NKJV)[1] In the first year of Darius the son of Ahasuerus, of the lineage of the Medes, who was made king over the realm of the Chaldeans—[2] in the first year of his reign I, Daniel, understood by the books the number of the years specified by the word of the Lord through Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem.

Ezra 6 (NKJV)[14] So the elders of the Jews built, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. **And they built and finished it, according to the commandment of the God of Israel, and according to the command of Cyrus, Darius, and Artaxerxes king of Persia.[15] Now the temple was finished on the third day of the month of Adar, which was in the sixth year of the reign of King Darius.**

Was Daniel one of those who wept when he saw the temple rebuilt?

"But many of the priests and Levites and heads of the fathers' houses, old men who had seen the first temple, wept with a loud voice when the foundation of this temple was laid before their eyes. Yet many shouted aloud for joy," Ezr 3:12 (NKJV)

Chapter 11

Chapter 12

A) During the reign of Darius the Persian which is a referance to Darius II he ruled around 423-404 B.C.

Chapter 13

17 Esther

What is the historical evidence of Queen Esther that is mentioned in the Bible?

Evidence for the events of the book of Esther to be historical is the following:

1) We have a feast day celebrated by the Jews till this very day spoken about in the Book of Esther name Purim

Esther 9:26 So they called these days **Purim,** after the name Pur. Therefore, because of all the words of this letter, what they had seen concerning this matter, and what had happened to them,

Esther 9:28 that these days should be remembered and kept throughout every generation, every family, every province, and every city, that these **days of Purim** should not fail to be observed among the Jews, and that the memory of them should not perish among their descendants.

Esther 9:29 Then Queen Esther, the daughter of Abihail, with Mordecai the Jew, wrote with full authority to confirm this second letter about **Purim.**

Esther 9:31 to confirm **these days of Purim** at their appointed time, as Mordecai the Jew and Queen Esther had prescribed for them, and as they had decreed for themselves and their descendants concerning matters of their fasting and lamenting.

Esther 9:32 So the decree of Esther confirmed these matters of **Purim,** and it was written in the book. (NKJV)

2) The Book of Esther is included among the books in the Greek Old Testament named the Septuagint or also known LXX

3) This book is found both in Hebrew and Greek manuscripts which means it was circulated among the Jews.

4) There is external evidence . A cuneiform tablet from Borsippa, near Babylon mentions Marduka aka Mordecai holding an high official post in Susa

5) The Book itself tells us to check the Persian records to see if the events are so in Esther 10:2 Why would a source that is fiction tell those reading it to confirm whether the events are accurate if it is not so .

Esther 10:2 NKJV 2 Now all the acts of his power and his might, and the account of the greatness of Mordecai, to which the king advanced him, are they not written in the book of the chronicles of the kings of Media and Persia?

6) The Talmud (Megilla 7 daf a) says {" Esther was compose under the inspiration of the Holy Spirit"} If it was why would the Holy Spirit lie to us .

7) Though some might state that the New Testament does not quoted from the book of Esther . Matthew 1:11 has a quotation which might be argue that it is a quotation from Esther 2:6

Matthew 1:11 NKJV 11 Josiah begot Jeconiah and his brothers about the time they were carried away to Babylon.

Esther 2:6 NKJV 6 Kish had been carried away from Jerusalem with the captives who had been captured with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

8) The Book of Esther is quoted by the Early Church Father Clement and others in 1 Clement chapter 55 {"To bring forward some examples from among the heathen: Many kings and princes, in times of pestilence, when they had been instructed by an oracle, have given themselves up to death, in order that by their own blood they might deliver their fellow-citizens [from destruction]. Many have gone forth from their own cities, that so sedition might be brought to an end within them. We know many among ourselves who have given themselves up to bonds, in order that they might ransom others. Many, too, have surrendered themselves to slavery, that with the price which they received for themselves, they might provide food for others. Many women also, being strengthened by the grace of God, have performed numerous manly exploits. The blessed Judith, when her city was besieged, asked of the elders permission to go forth into the camp of the strangers; and, exposing herself to danger, she went out for the love which she bare to her country and people then besieged; and the Lord delivered Holofernes into the hands of a woman. (Judith 8:30) Esther also, being perfect in faith, exposed herself to no less danger, in order to deliver the twelve tribes of Israel from impending destruction. For with fasting and humiliation she entreated the everlasting God, who seeth all things; and He, perceiving the humility of her spirit, delivered the people for whose sake she had encountered peril. (Est 7:1-10, Est 8:1-17)**"}**

9) Josephus the Jewish Historian gives testimony toward the events in the book of Esther as true in his Antiquites of the Jews. Antiquites of the Jews Book 11 Chapter 6 which we will be quoting througout the commentary giving you Josephus take on it.

Chapter 01

A) In the days of Ahasuerus reigned over the Persian empire during the period 486-464 B.C

Verses 10-12

(Esther 1:10-12) On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, Abagtha, Zethar, and Carcas, seven eunuchs who served in the presence of King Ahasuerus, to bring Queen Vashti before the king, wearing her royal crown, in order to show her beauty to the people and the officials, for she was beautiful to behold. But Queen Vashti refused to come at the king's command brought by his eunuchs; therefore the king was furious, and his anger burned within him. (NKJV)

Not that agree , but it is interesting what the Talmud has to say about this issue:

William Davidson Talmud Megillah 12 B {"The Gemara Comments: Vashti was punished in this humiliating way for it is with the measure that a man measures to others that he himself is measured. In other words, God punishes individuals in line with their transgressions , measure for measure . This teaches that the wicked Vashti would take the daughters of Israel , and strip them naked , and make them work on Shabbat. Therefore it was decreed that she be brought before the king naked on Shabbat. This is as it id written : " After these things , when the warath of the King Ahasuerus was appeased , he remember Vashti, and what she had done , and what was dcreed against her" (Esther 2:1). That is to say , just as she had done with the young Jewish women, so it was decreed upon her "}

Verse 12

(Esther 1:12) But Queen Vashti refused to come at the king's command brought by his eunuchs; therefore the king was furious, and his anger burned within him. (NKJV)

William Davidson Talmud Megillah 12 B {" But Queen Vashti refused to come Esther 1:12 . The Gemara ask: Since she was immodest, as the Master said above: The two of them had sinful intentions , What is the reason she did not come? Rabbi Yosei bar Hanina said : This teaches that she broke out in leprosy , and therefore she was embarrassed to expose herself publicly. An alternative reason for her embarrassedment was taught in a baraita : The angel Gabriel came and fashioned her a tail"}

Josephus the Jewish Historian Commentary on the Book of Esther in Antiquites of the Jews Book 11 Chapter 6 {"1. AFTER the death of Xerxes, the kingdom came to be transferred to his son Cyrus, whom the Greeks called Artaxerxes. When this man had obtained the government over the Persians, the whole nation of the Jews, with their wives and children, were in danger of perishing; the occasion whereof we shall declare in a little time; for it is proper, in the first place, to explain somewhat relating to this king, and how he came to marry a Jewish wife, who was herself of the royal family also, and who is related to have saved our nation; for when Artaxerxes had taken the kingdom, and had set governors over the hundred twenty and seven provinces, from India even unto Ethiopia, in the third year of his reign, he made a costly feast for his friends, and for the nations of Persia, and for their governors, such a one as was proper for a king to make, when he had a mind to make a public demonstration of his riches, and this for a hundred and fourscore days; after which he made a feast for other nations, and for their ambassadors, at Shushan, for seven days. Now this feast was ordered after the manner following: He caused a tent to be pitched, which was supported by pillars of gold and silver, with curtains of linen and purple spread over them, that it might afford room for many ten thousands to sit down. The cups with which the waiters ministered were of gold, and adorned with precious stones, for pleasure and for sight. He also gave order to the servants that they should not force them to drink, by bringing them wine continually, as is the practice of the Persians, but to permit every one of the guests to enjoy himself according to his own inclination. Moreover, he sent messengers through the country, and gave order that they should have a remission of their labors, and should keep a festival many days, on account of his kingdom. In like manner did Vashti the queen gather her guests together, and made them a feast in the palace. Now the king was desirous to show her, who exceeded all other women in beauty, to those that feasted with him, and he sent some to command her to come to his feast. But she, out of regard to the laws of the Persians, which forbid the wives to be seen by strangers, did not go to the king and though he oftentimes sent the eunuchs to her, she did nevertheless stay away, and refused to come, till the king was so much irritated, that he brake up the entertainment, and rose up, and called for those seven who had the interpretation of the laws committed to them, and accused his wife, and said that he had been affronted by her, because that when she was frequently called by him to his feast, she did not obey him once. He therefore gave order that they should inform him what could be done by the law against her. So one of them, whose name was Memucan, said that this affront was offered not to him alone, but to all the Persians, who were in danger of leading their lives very ill with their wives, if they must be thus despised by them; for that none of their wives would have any reverence for their husbands, if they had" such an example of arrogance in the queen towards thee, who rulest over all." Accordingly, he exhorted him to punish her, who had been guilty of so great an affront to him, after a severe manner; and when he had so done, to publish to the nations what had been decreed about the queen. So the resolution was to put Vashti away, and to give her dignity to another woman. "}

Chapter 02

A) So Esther was taken to King Ahasuerus, into his royal palace, in the 10th month, which is the month of Tebeth, in the 7th year

of his reign which is January /February 478 B.C

Verse 7

Esther 2:7 And Mordecai had brought up Hadassah, that is, Esther, his uncle's daughter, for she had neither father nor mother. The young woman was lovely and beautiful. When her father and mother died, Mordecai took her as his own daughter.

Hadassah means "a myrtle; joy" and her name was changed to Esther which means "secret; hidden"

Josephus the Jewish Historian Commentary on the Book of Esther in Antiquites of the Jews Book 11 Chapter 6 {"2. But the king having been fond of her, did not well bear a separation, and yet by the law he could not admit of a reconciliation; so he was under trouble, as not having it in his power to do what he desired to do. But when his friends saw him so uneasy, they advised him to cast the memory of his wife, and his love for her, out of his mind, but to send abroad over all the habitable earth, and to search out for comely virgins, and to take her whom he should best like for his wife, because his passion for his former wife would be quenched by the introduction of another, and the kindness he had for Vashti would be withdrawn from her, and be placed on her that was with him. Accordingly, he was persuaded to follow this advice, and gave order to certain persons to choose out of the virgins that were in his kingdom those that were esteemed the most comely. So when a great number of these virgins were gathered together, there was found a damsel in Babylon, whose parents were both dead, and she was brought up with her uncle Mordecai, for that was her uncle's name. This uncle was of the tribe of Benjamin, and was one of the principal persons among the Jews. Now it proved that this damsel, whose name was Esther, was the most beautiful of all the rest, and that the grace of her countenance drew the eyes of the spectators principally upon her. So she was committed to one of the eunuchs to take the care of her; and she was very exactly provided with sweet odors, in great plenty, and with costly ointments, such as her body required to be anointed withal; and this was used for six months by the virgins, who were in number four hundred. And when the eunuch thought the virgins had been sufficiently purified, in the fore-mentioned time, and were now fit to go to the king's bed, he sent one to be with the king ever day. So when he had accompanied with her, he sent her back to the eunuch; and when Esther had come to him, he was pleased with her, and fell in love with the damsel, and married her, and made her his lawful wife, and kept a wedding feast for her on the twelfth month of the seventh year of his reign, which was called Adar. He also sent angari, as they are called, or messengers, unto every nation, and gave orders that they should keep a feast for his marriage, while he himself treated the Persians and the Medes, and the principal men of the nations, for a whole month, on account of this his marriage. Accordingly, Esther came to his royal palace, and he set a diadem on her head. And thus was Esther married, without making known to the king what nation she was derived from. Her uncle also removed from Babylon to Shushan, and dwelt there, being every day about the palace, and inquiring how the damsel did, for he loved her as though she had been his own daughter.

3. Now the king had made a law, that none of his own people should approach him unless he were called, when he sat upon his throne and men, with axes in their hands, stood round about his throne, in order to punish such as approached to him without being called. However, the king sat with a golden scepter in his hand, which he held out when he had a mind to save any one of those that approached to him without being called, and he who touched it was free from danger. But of this matter we have discoursed sufficiently.

4. Some time after this [two eunuchs], Bigthan and Teresh, plotted against the king; and Barnabazus, the servant of one of the eunuchs, being by birth a Jew, was acquainted with their conspiracy, and discovered it to the queen's uncle; and Mordecai, by the means of Esther, made the conspirators known to the king. This troubled the king; but he discovered the truth, and hanged the eunuchs upon a cross, while at that time he gave no reward]: to Mordecai, who had been the occasion of his preservation. He only bid the scribes to set down his name in the records, and bid him stay in the palace, as an intimate friend of the king."}

Chapter 03

A) On the thirteenth day of the first month April 7, 474 B.C.

B) On the thirteenth day of the twelfth month, which is the month of Adar, March 7, 473 B.C

Josephus the Jewish Historian Commentary on the Book of Esther in Antiquites of the Jews Book 11 Chapter 6 {"5. Now there was one Haman, the son of Amedatha, by birth an Amalekite, that used to go in to the king; and the foreigners and Persians worshipped him, as Artaxerxes had commanded that such honor should be paid to him; but Mordecai was so wise, and so

observant of his own country's laws, that he would not worship the man When Haman observed this, he inquired whence he came; and when he understood that he was a Jew, he had indignation at him, and said within himself, that whereas the Persians, who were free men, worshipped him, this man, who was no better than a slave, does not vouchsafe to do so. And when he desired to punish Mordecai, he thought it too small a thing to request of the king that he alone might be punished; he rather determined to abolish the whole nation, for he was naturally an enemy to the Jews, because the nation of the Amalekites, of which he was; had been destroyed by them. Accordingly he came to the king, and accused them, saying, "There is a certain wicked nation, and it is dispersed over all the habitable earth the was under his dominion; a nation separate from others, unsociable, neither admitting the same sort of Divine worship that others do, nor using laws like to the laws of others, at enmity with thy people, and with all men, both in their manners and practices. Now, if thou wilt be a benefactor to thy subjects, thou wilt give order to destroy them utterly, and not leave the least remains of them, nor preserve any of them, either for slaves or for captives." :But that the king might not be damnified by the loss of the tributes which the Jews paid him, Haman promised to give him out of his own estate forty thousand talents whensoever he pleased; and he said he would pay this money very willingly, that the kingdom might. be freed from such a misfortune.

6. When Haman had made this petition, the king both forgave him the money, and granted him the men, to do what he would with them. So Haman, having gained what he desired, sent out immediately a decree, as from the king, to all nations, the contents whereof were these: "Artaxerxes, the great king, to the rulers of the hundred twenty and seven provinces, from India to Ethiopia, sends this writing. Whereas I have governed many nations, and obtained the dominions of all the habitable earth, according to my desire, and have not been obliged to do any thing that is insolent or cruel to my subjects by such my power, but have showed myself mild and gentle, by taking care of their peace and good order, and have sought how they might enjoy those blessings for all time to come. And whereas I have been kindly informed by Haman, who, on account of his prudence and justice, is the first in my esteem, and in dignity, and only second to myself, for his fidelity and constant good-will to me, that there is an ill-natured nation intermixed with all mankind, that is averse to our laws, and not subject to kings, and of a different conduct of life from others, that hateth monarchy, and of a disposition that is pernicious to our affairs, I give order that all these men, of whom Haman our second father hath informed us, be destroyed, with their wives and children, and that none of them be spared, and that none prefer pity to them before obedience to this decree. And this I will to be executed on the fourteenth day of the twelfth month of this present year, that so when all that have enmity to us are destroyed, and this in one day, we may be allowed to lead the rest of our lives in peace hereafter." Now when this decree was brought to the cities, and to the country, all were ready for the destruction and entire abolishment of the Jews, against the day before mentioned; and they were very hasty about it at Shushan, in particular. Accordingly, the king and Haman spent their time in feasting together with good cheer and wine, but the city was in disorder. "}

Chapter 04

Josephus the Jewish Historian Commentary on the Book of Esther in Antiquites of the Jews Book 11 Chapter 6 {"7. Now when Mordecai was informed of what was done, he rent his clothes, and put on sackcloth, and sprinkled ashes upon his head, and went about the city, crying out, that "a nation that had been injurious to no man was to be destroyed." And he went on saying thus as far as to the king's palace, and there he stood, for it was not lawful for him to go into it in that habit. The same thing was done by all the Jews that were in the several cities wherein this decree was published, with lamentation and mourning, on account of the calamities denounced against them. But as soon as certain persons had told the queen that Mordecai stood before the court in a mourning habit, she was disturbed at this report, and sent out such as should change his garments; but when he could not be induced to put off his sackcloth, because the sad occasion that forced him to put it on was not yet ceased, she called the eunuch Acratheus, for he was then present, and sent him to Mordecai, in order to know of him what sad accident had befallen him, for which he was in mourning, and would not put off the habit he had put on at her desire. Then did Mordecai inform the eunuch of the occasion of his mourning, and of the decree which was sent by the king into all the country, and of the promise of money whereby Haman brought the destruction of their nation. He also gave him a copy of what was proclaimed at Shushan, to be carried to Esther; and he charged her to petition the king about this matter, and not to think it a dishonorable thing in her to put on a humble habit, for the safety of her nation, wherein she might deprecate the ruin of the Jews, who were in danger of it; for that Haman, whose dignity was only inferior to that of the king, had accused the Jews, and had irritated the king against them. When she was informed of this, she sent to Mordecai again, and told him that she was not called by the king, and that he who goes in to him without being called, is to be slain, unless when he is willing to save any one, he holds out his golden scepter to him; but that to whomsoever he does so, although he go in without being called, that person is so far from being slain, that he obtains pardon, and is entirely preserved. Now when the eunuch carried this message from Esther to Mordecai, he bade him also tell her that she must not only provide for her own preservation, but for the common preservation of her nation, for that if she now neglected this opportunity, there would certainly arise help to them from God some other way, but she and her father's house would be destroyed by those whom she now despised. But Esther sent the very same eunuch back to Mordecai [to desire him] to go to Shushan, and to gather the Jews that were there together to a congregation, and to fast and abstain from all sorts of food, on her account, and [to let him know that] she with her maidens would do the same: and then she promised that she would go to the king, though it were against the law, and that if she must die for it, she would not refuse it."}

Esther 4:3 Notes

The Word Fasting in Hebrew is צוֹם tsome which comes from צוּם tsuwm means to abstain from food

The Word Fasting in Greek is νῆστις nestis means not having eaten

The Theological Word Book of the Old Testament says the following which will tell us how is Fasting according to the Bible and why to fast , under fast {"Fasting is depriving the body of nourishment as a sign that one is experiencing great sorrow. Mourning, is further expressed in weeping and lamentation and in putting on sackcloth and ashes. ***{#Es 4:3 }*** He who fasts claims to afflict himself or his soul, i.e. his inner person. One could fast in behalf of another, e.g., the Psalmist for his enemies during their illness. ***{#Ps 35:13 }*** The fast most often lasted from sunrise until sunset, *{cf.* ***#2Sa 1:12 }*** and it could be total or partial abstinence. ***{#Ps 35:13 Da 10:3 }*** Fasting accompanied mourning for the dead, and for severe grief it lasted seven days (**#1Sa 31:13**). One also fasted to gain the attention of God on behalf of his suffering in sickness. David's illegitimate son by Bathsheba was critically ill; therefore David fasted and mourned many days. ***{#2Sa 12:16ff }*** On the seventh day David learned that the child had died; then he arose, washed, anointed himself and changed his clothing, for he perceived that he could accomplish nothing now that the child was dead. ***{#2Sa 12:20-23 }*** Another occasion for fasting was making a critical decision or following an ominous course of action. Esther, intending to seek the king's favor in reversing the decree of Haman, placed herself under the king's mercy and possible wrath which could end in her death. Therefore she requested that all the Jews fast and entreat God for her mission. ***{#Es 4:16 }*** Nehemiah fasted upon learning of the sorrowful condition of Jerusalem, ***{#Ne 1:4 }*** and then proceeded to work to correct the situation. Apparently before a person was stoned for blasphemy, the people mourned the sin and coming execution with fasting. Jezebel proclaimed such a fast for Naboth. ***{#1Ki 21:9,12 }*** Also upon learning of one's sin, fasting is in order. When Elijah condemned Ahab for Naboth's death, he mourned in sackcloth and fasted. God had mercy on him and delayed the punishment on his house. ***{#1Ki 21:27ff }*** An individual could intercede in supplication and fasting for an entire nation, Daniel confessed his sin and his people's sins that had led them into captivity. ***{#Da 9:3-19 }*** Gabriel answered his prayer, assured him of the ending of the captivity and promised the establishing of a new covenant. ***{#Da 9:22-27 }*** National fasting was called during times of extreme crisis, such as a plague, a military threat or the death of a king. Jehoshaphat proclaimed a fast because the kings of Moab and Ammon were planning a campaign against Judah, The people assembled at Jerusalem. Jehoshaphat led the assembly in prayer. Then Jahaziel, a Levite, under the inspiration of the Lord's Spirit, proclaimed an assurance of salvation. Prayer and enthusiastic praising followed. Afterwards Jehoshaphat led the army to war, but Yahweh had already discomfited the enemies; the army had only to collect the spoil. ***{#2Ch 20:1-29 }*** In 604 when the Babylonian army was camped against Ashkelon, about a three day march from Jerusalem, King Jehoiakim proclaimed a fast. Jer used this occasion to have Baruch read his prophecies from a scroll before the people near the New Gate of the temple. ***{#Jer 36:1-10 }*** Jer wanted the people to move from an outward show of contrition to true repentance. On another occasion, Joel forsaw the coming of the Day of Yahweh; therefore he exhorted the people to sanctify a fast and call a solemn assembly. ***{#Joe 1:14 Joe 2:15 }*** He proclaimed that if the people would truly repent in mourning and fasting, then God would be gracious and postpone the day of judgment. ***{#Joe 2:12-14 }*** The case of Nineveh shows God's desire to extend mercy and not judgment, On hearing the proclamation of judgment by Jonah, the Ninevites proclaimed a fast and repented. Thereby they averted for a time the day of judgment. ***{#Jon 3:5-10 }*** Certain days in the calendar were for national fasting, the most prominent being the Day of Atonement. ***{#Le 16:29,31 Le 23:27-32****; fasting is indicated in the phrase 'afflict oneself,'' nh npsh }* The number of these days appears to have grown in the post-exilic period. **#Zec 8:19** lists four fast days during the year. A fast day precedes the celebration of Purim. ***{#Es 9:31 }*** By the time of the NT the pious fasted on Monday and Thursday of every week. *{cf.* ***#Lu 18:12 }*** Fasting in itself did not cause Yahweh to turn to his people. He did not succumb merely to the afflictions of the body. A true fast had to indicate that the people were intent on seeking righteousness, which included taking care of the poor and needy (**#Isa 58**; cf. **#Jer 14:12 Zec 7:5**). However, when the Lord brings final salvation to his people, the months of fast will be turned into feasts of joy and gladness. ***{#Zec 8:19 }*** "}

Chapter 05

A) Third day from the Fasting Chapter 4:16

Verse 14

Esther 5:14 Then his wife Zeresh and all his friends said to him, "Let a gallows be made, fifty cubits high, and in the morning suggest to the king that Mordecai be hanged on it; then go merrily with the king to the banquet." And the thing pleased Haman; so he had the gallows made.

Fifty cubits high that is 75 feet high

Josephus the Jewish Historian Commentary on the Book of Esther in Antiquites of the Jews Book 11 Chapter 6 {"8. Accordingly, Mordecai did as Esther had enjoined him, and made the people fast; and he besought God, together with them, not to overlook his nation, particularly at this time, when it was going to be destroyed; but that, as he had often before provided for them, and forgiven, when they had sinned, so he would now deliver them from that destruction which was denounced against them; for although it was not all the nation that had offended, yet must they so ingloriously be slain, and that he was himself the occasion of the wrath of Haman, "Because," said he, "I did not worship him, nor could I endure to pay that honor to him which I used to pay to thee, O Lord; for upon that his anger hath he contrived this present mischief against those that have not transgressed thy laws." The same supplications did the multitude put up, and entreated that God would provide for their deliverance, and free the Israelites that were in all the earth from this calamity which was now coming upon them, for they had it before their eyes, and expected its coming. Accordingly, Esther made supplication to God after the manner of her country, by casting herself down upon the earth, and putting on her mourning garments, and bidding farewell to meat and drink, and all delicacies, for three days' time; and she entreated God to have mercy upon her, and make her words appear persuasive to the king, and render her countenance more beautiful than it was before, that both by her words and beauty she might succeed, for the averting of the king's anger, in case he were at all irritated against her, and for the consolation of those of her own country, now they were in the utmost danger of perishing; as also that he would excite a hatred in the king against the enemies of the Jews, and those that had contrived their future destruction, if they proved to be contemned by him.

9. When Esther had used this supplication for three days, she put off those garments, and changed her habit, and adorned herself as became a queen, and took two of her handmaids with her, the one of which supported her, as she gently leaned upon her, and the other followed after, and lifted up her large train (which swept along the ground) with the extremities of her fingers. And thus she came to the king, having a blushing redness in her countenance, with a pleasant agreeableness in her behavior; yet did she go in to him with fear; and as soon as she was come over against him, as he was sitting on his throne, in his royal apparel, which was a garment interwoven with gold and precious stones, which made him seem to her more terrible, especially when he looked at her somewhat severely, and with a countenance on fire with anger, her joints failed her immediately, out of the dread she was in, and she fell down sideways in a swoon: but the king changed his mind, which happened, as I suppose, by the will of God, and was concerned for his wife, lest her fear should bring some very ill thing upon her, and he leaped from his throne, and took her in his arms, and recovered her, by embracing her, and speaking comfortably to her, and exhorting her to be of good cheer, and not to suspect any thing that was sad on account of her coming to him without being called, because that law was made for subjects, but that she, who was a queen, as well as he a king, might be entirely secure; and as he said this, he put the scepter into her hand, and laid his rod upon her neck, on account of the law; and so freed her from her fear. And after she had recovered herself by these encouragements, she said, "My lord, it is not easy for me, on the sudden, to say what hath happened, for as soon as I saw thee to be great, and comely, and terrible, my spirit departed from me, and I had no soul left in me." And while it was with difficulty, and in a low voice, that she could say thus much, the king was in a great agony and disorder, and encouraged Esther to be of good cheer, and to expect better fortune, since he was ready, if occasion should require it, to grant her the half of his kingdom. Accordingly, Esther desired that he and his friend Haman would come to her to a banquet, for she said she had prepared a supper for him. He consented to it; and when they were there, as they were drinking, he bid Esther to let him know what she desired; for that she should not be disappointed though she should desire the half of his kingdom. But she put off the discovery of her petition till the next day, if he would come again, together with Haman, to her banquet."}

Chapter 06

Josephus the Jewish Historian Commentary on the Book of Esther in Antiquites of the Jews Book 11 Chapter 6 {"10. Now when the king had promised so to do, Haman went away very glad, because he alone had the honor of supping with the king at Esther's banquet, and because no one else partook of the same honor with kings but himself; yet when he saw Mordecai in the

court, he was very much displeased, for he paid him no manner of respect when he saw him. So he went home and called for his wife Zeresh, and his friends, and when they were come, he showed them what honor he enjoyed not only from the king, but from the queen also, for as he alone had that day supped with her, together with the king, so was he also invited again for the next day; yet," said he, "am I not pleased to see Mordecai the Jew in the court." Hereupon his wife Zeresh advised him to give order that a gallows should be made fifty cubits high, and that in the morning he should ask it of the king that Mordecai might be hanged thereon. So he commended her advice, and gave order to his servants to prepare the gallows, and to place it in the court, for the punishment of Mordecai thereon, which was accordingly prepared. But God laughed to scorn the wicked expectations of Haman; and as he knew what the event would be, he was delighted at it, for that night he took away the king's sleep; and as the king was not willing to lose the time of his lying awake, but to spend it in something that might be of advantage to his kingdom, he commanded the scribe to bring him the chronicles of the former kings, and the records of his own actions; and when he had brought them, and was reading them, one was found to have received a country on account of his excellent management on a certain occasion, and the name of the country was set down; another was found to have had a present made him on account of his fidelity: then the scribe came to Bigthan and Teresh, the eunuchs that had made a conspiracy against the king, which Mordecai had discovered; and when the scribe said no more but that, and was going on to another history, the king stopped him, and inquired "whether it was not added that Mordecai had a reward given him?" and when he said there was no such addition, he bade him leave off; and he inquired of those that were appointed for that purpose, what hour of the night it was; and when he was informed that it was already day, he gave order, that if they found any one of his friends already come, and standing before the court, they should tell him. Now it happened that Haman was found there, for he was come sooner than ordinary to petition the king to have Mordecai put to death; and when the servants said that Haman was before the court, he bid them call him in; and when he was come in, he said, "Because I know that thou art my only fast friend, I desire thee to give me advice how I may honor one that I greatly love, and that after a manner suitable to my magnificence." Now Haman reasoned with himself, that what opinion he should give it would be for himself, since it was he alone who was beloved by the king: so he gave that advice which he thought of all other the best; for he said, "If thou wouldst truly honor a man whom thou sayest thou dost love, give order that he may ride on horseback, with the same garment on which thou wearest, and with a gold chain about his neck, and let one of thy intimate friends go before him, and proclaim through the whole city, that whosoever the king honoreth obtaineth this mark of his honor." This was the advice which Haman gave, out of a supposal that such a reward would come to himself. Hereupon the king was pleased with the advice, and said, "Go thou therefore, for thou hast the horse, the garment, and the chain, ask for Mordecai the Jew, and give him those things, and go before his horse and proclaim accordingly; for thou art," said he, "my intimate friend, and hast given me good advice; be thou then the minister of what thou hast advised me to. This shall be his reward from us, for preserving my life." When he heard this order, which was entirely unexpected, he was confounded in his mind, and knew not what to do. However, he went out and led the horse, and took the purple garment, and the golden chain for the neck, and finding Mordecai before the court, clothed in sackcloth, he bid him put that garment off, and put the purple garment on. But Mordecai, not knowing the truth of the matter, but thinking that it was done in mockery, said, "O thou wretch, the vilest of all mankind, dost thou thus laugh at our calamities?" But when he was satisfied that the king bestowed this honor upon him, for the deliverance he had procured him when he convicted the eunuchs who had conspired against him, he put on that purple garment which the king always wore, and put the chain about his neck, and got on horseback, and went round the city, while Haman went before and proclaimed, "This shall be the reward which the king will bestow on every one whom he loves, and esteems worthy of honor." And when they had gone round the city, Mordecai went in to the king; but Haman went home, out of shame, and informed his wife and friends of what had happened, and this with tears; who said, that he would never be able to be revenged of Mordecai, for that God was with him.

11. Now while these men were thus talking one to another, Esther's eunuchs hastened Haman away to come to supper; "}

Chapter 07

Verse 9

Esther 7:9 Now Harbonah, one of the eunuchs, said to the king, "Look! The gallows, fifty cubits high, which Haman made for Mordecai, who spoke good on the king's behalf, is standing at the house of Haman." Then the king said, "Hang him on it!"(NKJV)

Fifty cubits high that is 75 feet high

Josephus the Jewish Historian Commentary on the Book of Esther in Antiquites of the Jews Book 11 Chapter 6 {"but one of the eunuchs, named Sabuchadas, saw the gallows that was fixed in Haman's house, and inquired of one of his servants for what purpose they had prepared it. So he knew that it was for the queen's uncle, because Haman was about to petition the king that he might be punished; but at present he held his peace. Now when the king, with Haman, were at the banquet, he desired the

queen to tell him what gifts she desired to obtain, and assured her that she should have whatsoever she had a mind to. She then lamented the danger her people were in; and said that "she and her nation were given up to be destroyed, and that she, on that account, made this her petition; that she would not have troubled him if he had only given order that they should be sold into bitter servitude, for such a misfortune would not have been intolerable; but she desired that they might be delivered from such destruction." And when the king inquired of her whom was the author of this misery to them, she then openly accused Haman, and convicted him, that he had been the wicked instrument of this, and had formed this plot against them. When the king was hereupon in disorder, and was gone hastily out of the banquet into the gardens, Haman began to intercede with Esther, and to beseech her to forgive him, as to what he had offended, for he perceived that he was in a very bad case. And as he had fallen upon the queen's bed, and was making supplication to her, the king came in, and being still more provoked at what he saw, "O thou wretch," said he, "thou vilest of mankind, dost thou aim to force in wife?" And when Haman was astonished at this, and not able to speak one word more, Sabuchadas the eunuch came in and accused Haman, and said," He found a gallows at his house, prepared for Mordecai; for that the servant told him so much upon his inquiry, when he was sent to him to call him to supper." He said further, that the gallows was fifty cubits high: which, when the king heard, he determined that Haman should be punished after no other manner than that which had been devised by him against Mordecai; so he gave order immediately that he should be hung upon those gallows, and be put to death after that manner. And from hence I cannot forbear to admire God, and to learn hence his wisdom and his justice, not only in punishing the wickedness of Haman, but in so disposing it, that he should undergo the very same punishment which he had contrived for another; as also because thereby he teaches others this lesson, that what mischiefs any one prepares against another, he, without knowing of it, first contrives it against himself."}

Chapter 08

A) So the king's scribes were called at that time, in the third month, which is the month of Sivan which falls on May / June on the 23 day

B) on one day in all the provinces of King Ahasuerus, on the 13th day of the 12th month, which is the month of Adar which falls on February/March

Josephus the Jewish Historian Commentary on the Book of Esther in Antiquites of the Jews Book 11 Chapter 6 {"12. Wherefore Haman, who had immoderately abused the honor he had from the king, was destroyed after this manner, and the king granted his estate to the queen. He also called for Mordecai, (for Esther had informed him that she was akin to him,) and gave that ring to Mordecai which he had before given to Haman. The queen also gave Haman's estate to Mordecai; and prayed the king to deliver the nation of the Jews from the fear of death, and showed him what had been written over all the country by Haman the son of Ammedatha; for that if her country were destroyed, and her countrymen were to perish, she could not bear to live herself any longer. So the king promised her that he would not do any thing that should be disagreeable to her, nor contradict what she desired; but he bid her write what she pleased about the Jews, in the king's name, and seal it with his seal, and send it to all his kingdom, for that those who read epistles whose authority is secured by having the king's seal to them, would no way contradict what was written therein. So he commanded the king's scribes to be sent for, and to write to the nations, on the Jews' behalf, and to his lieutenants and governors, that were over his hundred twenty and seven provinces, from India to Ethiopia. Now the contents of this epistle were these: "The great king Artaxerxes to our rulers, and those that are our faithful subjects, sendeth greeting. Many men there are who, on account of the greatness of the benefits bestowed on them, and because of the honor which they have obtained from the wonderful kind treatment of those that bestowed it, are not only injurious to their inferiors, but do not scruple to do evil to those that have been their benefactors, as if they would take away gratitude from among men, and by their insolent abuse of such benefits as they never expected, they turn the abundance they have against those that are the authors of it, and suppose they shall lie concealed from God in that case, and avoid that vengeance which comes from him. Some of these men, when they have had the management of affairs committed to them by their friends, and bearing private malice of their own against some others, by deceiving those that have the power, persuade them to be angry at such as have done them no harm, till they are in danger of perishing, and this by laying accusations and calumnies: nor is this state of things to be discovered by ancient examples, or such as we have learned by report only, but by some examples of such impudent attempts under our own eyes; so that it is not fit to attend any longer to calumnies and accusations, nor to the persuasions of others, but to determine what any one knows of himself to have been really done, and to punish what justly deserves it, and to grant favors to such as are innocent. This hath been the case of Haman, the son of Ammedatha, by birth an Amalekite, and alien from the blood of the Persians, who, when he was hospitably entertained by us, and partook of that kindness which we bear to all men to so great a degree, as to be called my father, and to be all along worshipped, and to have honor paid him by all in the second rank after the royal honor due to ourselves, he could not bear his good fortune, nor govern the magnitude of his prosperity with sound reason; nay, he made a conspiracy against me and my life, who gave him his authority, by endeavoring to take away Mordecai, my benefactor, and my savior, and by basely and treacherously requiring to have Esther, the partner of my life, and of my dominion, brought to destruction; for he contrived by this means to deprive me of my faithful friends, and transfer the government to others: but since I perceived that these Jews, that were by this pernicious fellow devoted to destruction, were not wicked men, but conducted their lives after the best manner, and were men dedicated to the worship of that God who hath preserved the kingdom to me and to my ancestors, I do not only free them from the punishment which the former epistle, which was sent by Haman, ordered to be inflicted on them, to

which if you refuse obedience, you shall do well; but I will that they have all honor paid to them. Accordingly, I have hanged up the man that contrived such things against them, with his family, before the gates of Shushan; that punishment being sent upon him by God, who seeth all things. And I give you in charge, that you publicly propose a copy of this epistle through all my kingdom, that the Jews may be permitted peaceably to use their own laws, and that you assist them, that at the same season whereto their miserable estate did belong, they may defend themselves the very same day from unjust violence, the thirteenth day of the twelfth month, which is Adar; for God hath made that day a day of salvation instead of a day of destruction to them; and may it be a good day to those that wish us well, and a memorial of the punishment of the conspirators against us: and I will that you take notice, that every city, and every nation, that shall disobey any thing that is contained in this epistle, shall be destroyed by fire and sword. However, let this epistle be published through all the country that is under our obedience, and let all the Jews, by all means, be ready against the day before mentioned, that they may avenge themselves upon their enemies."}

Chapter 09

A) In the twelfth month, that is, the month of Adar, on the 13th day February/March 473 B.C

Josephus the Jewish Historian Commentary on the Book of Esther in Antiquites of the Jews Book 11 Chapter 6 {"13. Accordingly, the horsemen who carried the epistles proceeded on the ways which they were to go with speed: but as for Mordecai, as soon as he had assumed the royal garment, and the crown of gold, and had put the chain about his neck, he went forth in a public procession; and when the Jews who were at Shushan saw him in so great honor with the king, they thought his good fortune was common to themselves also, and joy and a beam of salvation encompassed the Jews, both those that were in the cities, and those that were in the countries, upon the publication of the king's letters, insomuch that many even of other nations circumcised their foreskin for fear of the Jews, that they might procure safety to themselves thereby; for on the thirteenth day of the twelfth month, which according to the Hebrews is called Adar, but according to the Macedonians, Dystrus, those that carried the king's epistle gave them notice, that the same day wherein their danger was to have been, on that very day should they destroy their enemies. But now the rulers of the provinces, and the tyrants, and the kings, and the scribes, had the Jews in esteem; for the fear they were in of Mordecai forced them to act with discretion. Now when the royal decree was come to all the country that was subject to the king, it fell out that the Jews at Shushan slew five hundred of their enemies; and when the king had told Esther the number of those that were slain in that city, but did not well know what had been done in the provinces, he asked her whether she would have any thing further done against them, for that it should be done accordingly: upon which she desired that the Jews might be permitted to treat their remaining enemies in the same manner the next day; as also that they might hang the ten sons of Haman upon the gallows. So the king permitted the Jews so to do, as desirous not to contradict Esther. So they gathered themselves together again on the fourteenth day of the month Dystrus, and slew about three hundred of their enemies, but touched nothing of what riches they had. Now there were slain by the Jews that were in the country, and in the other cities, seventy-five thousand of their enemies, and these were slain on the thirteenth day of the month, and the next day they kept as a festival. In like manner the Jews that were in Shushan gathered themselves together, and feasted on the fourteenth day, and that which followed it; whence it is that even now all the Jews that are in the habitable earth keep these days festival, and send portions to one another. Mordecai also wrote to the Jews that lived in the kingdom of Artaxerxes to observe these days, and celebrate them as festivals, and to deliver them down to posterity, that this festival might continue for all time to come, and that it might never be buried in oblivion; for since they were about to be destroyed on these days by Haman, they would do a right thing, upon escaping the danger in them, and on them inflicting punishment on their enemies, to observe those days, and give thanks to God on them; for which cause the Jews still keep the forementioned days, and call them days of Phurim [or Purim.] "}

Chapter 10

Josephus the Jewish Historian Commentary on the Book of Esther in Antiquites of the Jews Book 11 Chapter 6 {"And Mordecai became a great and illustrious person with the king, and assisted him in the government of the people. He also lived with the queen; so that the affairs of the Jews were, by their means, better than they could ever have hoped for. And this was the state of the Jews under the reign of Artaxerxes."}

18 Job

What is the meaning of the Book of job?

I think James sums up the whole meaning of Job in two verses

James 5:10-11 My brethren, take the prophets, who spoke in the name of the Lord, as an example of suffering and patience. Indeed we count them blessed who endure. You have heard of the perseverance of Job and seen the end intended by the

Lord—that the Lord is very compassionate and merciful.

That is the best meaning one can give for Job

Chapter 01

Is it true that the Book of job in the Bible never happened?

The Book of Job is a true historical record. James the Brother of Jesus gives testimony of it as a historical record. He saw Job as real history as the Prophets of the Old Testament was real.

James 5 (NKJV)[10] My brethren, take the prophets, who spoke in the name of the Lord, as an example of suffering and patience.[11] Indeed we count them blessed who endure. You have heard of the perseverance of Job and seen the end intended by the Lord--that the Lord is very compassionate and merciful.

In matter of Fact the Greek version of the Old Testament name the Septuagint written around 250 BC has this to say .

Job 42:17 LXXE And Job died, an old man and full of days: (42:17A) and it is written that he will rise again with those whom the Lord raises up. (42:17B) This man is described in the Syriac book *as* living in the land of Ausis, on the borders of Idumea and Arabia: and his name before was Jobab; (42:17C) and having taken an Arabian wife, he begot a son whose name was Ennon. And he himself was the son of his father Zare, one of the sons of Esau, and of his mother Bosorrha, so that he was the fifth from Abraam. (42:17D) And these were the kings who reigned in Edom, which country he also ruled over: first, Balac, the son of Beor, and the name of his city was Dennaba: but after Balac, Jobab, who is called Job, and after him Asom, who was governor out of the country of Thaeman: and after him Adad, the son of Barad, who destroyed Madiam in the plain of Moab; and the name of his city was Gethaim. (42:17E) And *his* friends who came to him were Eliphaz, of the children of Esau, king of the Thaemanites, Baldad sovof the Sauchaeans, Sophar king of the Minaeans.

Are the Children of Job guilty?

No , Job sacrifices that was made for his children feasting day was if they had sinned, not because they sinned.The Bible does not state that the misfortune that happen to them was because of sin of their own we read why it happened . It was because of the devil was given permission to attack his family as to test Job's faithfulness to God.

Job 1 (NKJV)[4] And his sons would go and feast in their houses, each on his appointed day, and would send and invite their three sisters to eat and drink with them.[5] So it was, when the days of feasting had run their course, that Job would send and sanctify them, and he would rise early in the morning and offer burnt offerings according to the number of them all. For Job said, "It may be that my sons have sinned and cursed God in their hearts." Thus Job did regularly.

Job 1 (NKJV)[9] So Satan answered the Lord and said, "Does Job fear God for nothing?[10] Have You not made a hedge around him, around his household, and around all that he has on every side? You have blessed the work of his hands, and his possessions have increased in the land.[11] But now, stretch out Your hand and touch all that he has, and he will surely curse You to Your face!"[12] And the Lord said to Satan, "Behold, all that he has is in your power; only do not lay a hand on his person." So Satan went out from the presence of the Lord.[13] Now there was a day when his sons and daughters were eating and drinking wine in their oldest brother's house;[18] While he was still speaking, another also came and said, "Your sons and daughters were eating and drinking wine in their oldest brother's house,[19] and suddenly a great wind came from across the wilderness and struck the four corners of the house, and it fell on the young people, and they are dead; and I alone have escaped to tell you!"

Is it possible that Job 1:6 could possibly provide biblical proof that the sons of God mentioned in early Genesis were the fathers of the Nephilim?

Yes this is one of many Biblical proofs.

1) The Book of Job is considered the oldest Book in the Bible written possiblity shortly after the time of Joseph and his brothers. In the Septuagint (Greek version of the Old Testament written 250BC) tells us that Job himself was an Edomite fith generation after Abraham.

(This man is described in the Syriac book *as* living in the land of Ausis, on the borders of Idumea and Arabia: and his name before was Jobab; (42:17C) and having taken an Arabian wife, he begot a son whose name was Ennon. And he himself was the son of his father Zare, one of the sons of Esau, and of his mother Bosorrha, so that he was the fifth from Abraam. (42:17D) And these were the kings who reigned in Edom,)

2) Since it is Older than Genesis it should established who are the sons of God in Genesis 6 which according to Job, it was the Angels in the case of Genesis 6 fallen Angels.

Verses 20-22

Job 1:20-22 NKJV 20 Then Job arose, tore his robe, and shaved his head; and he fell to the ground and worshiped. 21 And he said: "Naked I came from my mother's womb, And naked shall I return there. The LORD gave, and the LORD has taken away; Blessed be the name of the LORD." 22 In all this Job did not sin nor charge God with wrong.

Job understood that We come naked in the womb and we return naked at death nothing is ours but lented by God

Psalms 49:17 NKJV 17 For when he dies he shall carry nothing away; His glory shall not descend after him.

Proverbs 27:24 NKJV 24 For riches are not forever, Nor does a crown endure to all generations.

Ecclesiastes 5:15 NKJV 15 As he came from his mother's womb, naked shall he return, To go as he came; And he shall take nothing from his labor Which he may carry away in his hand.

1 Timothy 6:7-8 NKJV 7 For we brought nothing into this world, and it is certain we can carry nothing out. 8 And having food and clothing, with these we shall be content.

Chapter 02

Chapter 03

Chapter 04

Chapter 05

Chapter 06

Chapter 07

Chapter 08

Chapter 09

Verse 9

Job 9:8 Which alone spreadeth out the heavens, and treadeth upon the waves ofthe sea.

The Heavens are not stretched around the earth

No where does the Bible states that the heavens are stretched out around the earth but we do read they are sretched out which implies a flat earth and not a round one.

Job 9:8 Which alone **spreadeth out the heavens**, and treadeth upon the waves ofthe sea.

(Psalms 104:2) Who cover Yourself with light as with a garment, Who **stretch out the heavens** like a curtain. (NKJV)

Isaiah 40:22 It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that **stretcheth out the heavens** as a curtain, and spreadeth them out as a tent to dwell in:

(Isaiah 42:5) Thus says God the LORD, **Who created the heavens and stretched them out**, Who spread forth the earth and that which comes from it, Who gives breath to the people on it, And spirit to those who walk on it: (NKJV)

(Jeremiah 10:12) He has made the earth by His power, He has established the world by His wisdom, And has **stretched out the heavens** at His discretion. (NKJV)

(Jeremiah 51:15) He has made the earth by His power ; He has established the world by His,wisdom, And **stretched out the heaven** by His understanding. (NKJV)

Chapter 10

Chapter 11

Chapter 12

Chapter 13

Chapter 14

Chapter 15

Chapter 16

Chapter 17

Chapter 18

Chapter 19

Chapter 20

Chapter 21

Chapter 22

Chapter 23

Chapter 24

Chapter 25

Chapter 26

Verse 7

(Job 26:7) He stretches out the north over empty space; He hangs the earth on nothing. (NKJV)

Natural Phenomena:

- Job 26:7 speaks of the earth hanging on nothing, reflecting an understanding of the earth's position in space long before modern scientific discoveries.

Chapter 27

According to Isaiah job 27:1, is Leviathan a sea creature?

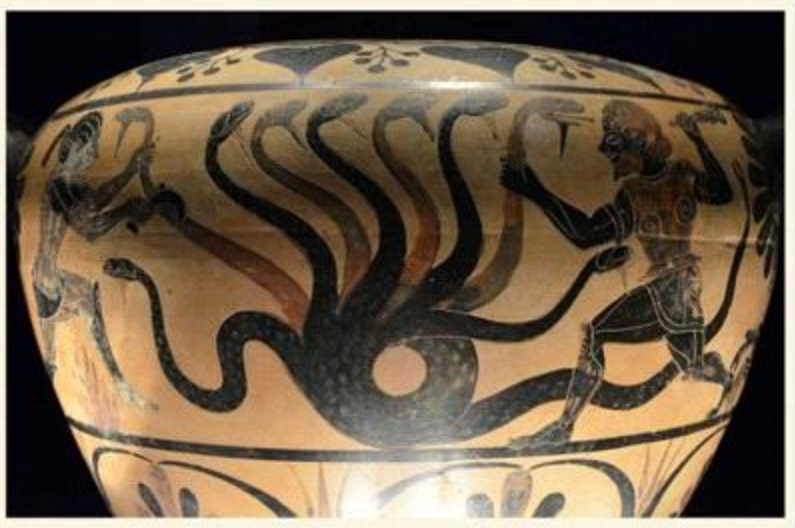
Yes , He or She is a sea serpent we see in the Psalms of his dwelling in the sea.

Psalms 74 (NKJV)[13] You divided the sea by Your strength; You broke the heads of the sea serpents in the waters.[14] You broke the heads of Leviathan in pieces, And gave him as food to the people inhabiting the wilderness.

Psalms 104 (NKJV)[25] This great and wide sea, In which are innumerable teeming things, Living things both small and great.[26] There the ships sail about; There is that Leviathan Which You have made to play there.

There are some Greek and Roman mythology that has a sea serpent with many heads in the sea named The Lernaean Hydra or Hydra of Lerna, more often known simply as the Hydra picture below.

Below painting ceramic water container dating 530–500 BC



Could of this sea serpent be the Leviathan or maybe the Loch Ness Monster be our Leviathan In the year around 564 AD this so call creator was first seen.

Let's read the passage you state in Isaiah .

“In that day the Lord with His severe sword, great and strong, Will punish Leviathan the fleeing serpent, Leviathan that twisted serpent; And He will slay the reptile that is in the sea.”— Isa 27:1 (NKJV)

There are some scholars who sees him as a large alligator or crocodile , I have a hard time seeing him like this.

In Job states when cursing his own birth states

“May those curse it who curse the day, Those who are ready to arouse Leviathan.”— Job 3:8 (NKJV)

This creature could also been some kind a dragon Bible states about it breathing out fire . We know he must of existed Job knew about him and God spoke a whole chapter about him.

Job 41 (NKJV)[1] "Can you draw out Leviathan with a hook, Or snare his tongue with a line which you lower?[2] Can you put a reed through his nose, Or pierce his jaw with a hook?[3] Will he make many supplications to you? Will he speak softly to you?[4] Will he make a covenant with you? Will you take him as a servant forever?[5] Will you play with him as with a bird, Or will you leash him for your maidens?[6] Will your companions make a banquet of him? Will they apportion him among the merchants?[7] Can you fill his skin with harpoons, Or his head with fishing spears?[8] Lay your hand on him; Remember the battle-- Never do it again![9] Indeed, any hope of overcoming him is false; Shall one not be overwhelmed at the sight of him?[10] No one is so fierce that he would dare stir him up. Who then is able to stand against Me?[11] Who has preceded Me, that I should pay him? Everything under heaven is Mine.[12] "I will not conceal his limbs, His mighty power, or his graceful proportions.[13] Who can remove his outer coat? Who can approach him with a double bridle?[14] Who can open the doors of his face, With his terrible teeth all around?[15] His rows of scales are his pride, Shut up tightly as with a seal;[16] One is so near another That no air can come between them;[17] They are joined one to another, They stick together and cannot be parted.[18] His sneezings flash forth light, And his eyes are like the eyelids of the morning.[19] Out of his mouth go burning lights; Sparks of fire shoot out.[20] Smoke goes out of his nostrils, As from a boiling pot and burning rushes.[21] His breath kindles coals, And a flame goes out of his mouth.[22] Strength dwells in his neck, And sorrow dances before him.[23] The folds of his flesh are joined together; They are firm on him and cannot be moved.[24] His heart is as hard as stone, Even as hard as the lower millstone.[25] When he raises himself up, the mighty are afraid; Because of his crashings they are beside themselves.[26] Though the sword reaches him, it cannot avail; Nor does spear, dart, or javelin.[27] He regards iron as straw, And bronze as rotten wood.[28] The arrow cannot make him flee; Slingstones become like stubble to him.[29] Darts are regarded as straw; He laughs at the threat of javelins.[30] His undersides are like sharp potsherds; He spreads pointed marks in the mire.[31] He makes the deep boil like a pot; He makes the sea like a pot of ointment.[32] He leaves a shining wake behind him; One would think the deep had white hair.[33] On earth there is nothing like him, Which is made without fear.[34] He beholds every high thing; He is king over all the children of pride."

It is seen as a she in the Book of Enoch . Book of Enoch Section 10

7. And on that day two monsters will be distributed, a female monster, named Leviathan, to dwell in the depth of the sea, over the

fountains of the waters. 8. But the masculine is named Behemoth, who occupies, with his breast, a void desert called Dנdאin, in the east of the garden where the chosen and holy will dwell, where my grandfather was taken up, the seventh from Adam, the first of men whom the Lord of the spirits made.

I hope I was able to answer your question , yes it is a sea serpent.

Chapter 28

Chapter 29

Chapter 30

Chapter 31

Chapter 32

Verse 2

(Job 32:2) Then the wrath of Elihu, the son of Barachel the Buzite, of the family of Ram, was aroused against Job; his wrath was aroused because he justified himself rather than God. (NKJV)

Elihu makes his first appearance in the book athough he was always there from the start, not mentioned as one of the friends that came to see Job .

(Job 2:11) Now when Job's three friends heard of all this adversity that had come upon him, each one came from his own place-Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite. For they had made an appointment together to come and mourn with him, and to comfort him. (NKJV)

the wrath of Elihu....Holy anger because God was not glorified because Job justified himself rather than God, in Job justifying himself can be seen throughout the book .

(Job 6:29) Yield now, let there be no injustice! Yes, concede, my righteousness still stands! (NKJV)

(Job 13:15) Though He slay me, yet will I trust Him. Even so, I will defend my own ways before Him. (NKJV)

(Job 27:5-6) Far be it from me That I should say you are right; Till I die I will not put away my integrity from me. My righteousness I hold fast, and will not let it go; My heart shall not reproach me as long as I live. (NKJV)

(Job 29:14) I put on righteousness, and it clothed me; My justice was like a robe and a turban. (NKJV)

(Job 31:6) Let me be weighed on honest scales, That God may know my integrity. (NKJV)

(Job 32:1) So these three men ceased answering Job, because he was righteous in his own eyes. (NKJV)

Except in the end where Job recognizes his condition before God.

(Job 40:3-5) Then Job answered the LORD and said: "Behold, I am vile; What shall I answer You? I lay my hand over my mouth. Once I have spoken, but I will not answer; Yes, twice, but I will proceed no further." (NKJV)

(Job 42:6) Therefore I abhor myself, And repent in dust and ashes." (NKJV)

He is called the Buzite maybe because he came from the descendants of Buz the son of Abraham's brother Nahor

(Genesis 22:20-21) Now it came to pass after these things that it was told Abraham, saying, "Indeed Milcah also has borne children to your brother Nahor: "Huz his firstborn, Buz his brother, Kemuel the father of Aram, (NKJV)

Elihu is the only one who is not rebuked by God

Verse 3

(Job 32:3) Also against his three friends his wrath was aroused, because they had found no answer, and yet had condemned Job. (NKJV)

Elihu wrath did not stop with Job but continued toward Job's three friends because they condemn Job without reason what they accuse Job of was not what Job done.

Eamples of this:

Eliphaz the Temanite states toward Job

(Job 15:5-6) For your iniquity teaches your mouth, And you choose the tongue of the crafty. Your own mouth condemns you, and not I; Yes, your own lips testify against you. (NKJV)

(Job 22:5-7) Is not your wickedness great, And your iniquity without end? For you have taken pledges from your brother for no reason, And stripped the naked of their clothing. You have not given the weary water to drink, And you have withheld bread from the hungry. (NKJV)

(Job 22:9) You have sent widows away empty, And the strength of the fatherless was crushed. (NKJV)

Zophar the Naamathite stated toward Job

(Job 11:2-5) "Should not the multitude of words be answered? And should a man full of talk be vindicated? Should your empty talk make men hold their peace? And when you mock, should no one rebuke you? For you have said, 'My doctrine is pure, And I am clean in your eyes.' But oh, that God would speak, And open His lips against you, (NKJV)

Bildad the Shuhite stated toward Job

(Job 8:4-6) If your sons have sinned against Him, He has cast them away for their transgression. If you would earnestly seek God And make your supplication to the Almighty, If you were pure and upright, Surely now He would awake for you, And prosper your rightful dwelling place. (NKJV)

Verse 4-7

(Job 32:4-7) Now because they were years older than he, Elihu had waited to speak to Job. When Elihu saw that there was no answer in the mouth of these three men, his wrath was aroused. So Elihu, the son of Barachel the Buzite, answered and said: "I am young in years, and you are very old; Therefore I was afraid, And dared not declare my opinion to you. I said, 'Age should speak, And multitude of years should teach wisdom.' (NKJV)

Elihu withdrew from speaking till everyone who was older than he spoke , he honored the aged for he assumed that wisdom came from them.

(Leviticus 19:32) 'You shall rise before the gray headed and honor the presence of an old man, and fear your God: I am the LORD. (NKJV)

(Job 12:12) Wisdom is with aged men, And with length of days, understanding. (NKJV)

Verse 8

(Job 32:8) But there is a spirit in man, And the breath of the Almighty gives him understanding. (NKJV)

But any wisdom which they might have is given from God and not from man's age

Chapter 33

The Works of the Spirit Before Pentecost

In this Study we will see what the Holy Spirit had done and next study will see what he is doing now then what are we to expect of him in the future.

The Holy Spirit was creator with the Father and the Son.

Holy Spirit

Job 33:4 The Spirit of God has made me, And the breath of the Almighty gives me life.

Psalms 33:6 By the word of the Lord the heavens were made, And all the host of them by the breath of His mouth.

The word for breath in Psalms 33:6 in Hebrew is ruach pronounce (roo'-akh) which means breath, wind, spirit.

Now for a quick reference we also see that the God the Son and the Father was also involved in creation .

Son

Hebrews 1:2 has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds;

The Father

Revelation 4:11 “You are worthy, O Lord, To receive glory and honor and power; For You created all things, And by Your will they exist and were created.”

We also see the Holy Spirit wrestling, striving with man before the flood of Noah

Genesis 6:3 And the Lord said, “My Spirit shall not strive with man forever, for he is indeed flesh; yet his days shall be one hundred and twenty years.”

He also strove with men all through the Old Testament according to Stephen. Which he did through the prophets.

Acts 7:51 “You stiff-necked and uncircumcised in heart and ears! You always resist the Holy Spirit; as your fathers did, so do you.

And when Israel was in the desert he also strove with them

Isaiah 63:10-11But they rebelled and grieved His Holy Spirit; So He turned Himself against them as an enemy, And He fought against them.Then he remembered the days of old, Moses and his people, saying: “Where is He who brought them up out of the sea With the shepherd of His flock? Where is He who put His Holy Spirit within them,

The Trinity appeared to Abraham, notice Abraham saw The Lord but who appears to him 3 men , and they speak as they where one.

Genesis 18:1-5 Then the Lord appeared to him by the terebinth trees of Mamre, as he was sitting in the tent door in the heat of the day. So he lifted his eyes and looked, and behold, three men were standing by him; and when he saw them, he ran from the tent door to meet them, and bowed himself to the ground, and said, “My Lord, if I have now found favor in Your sight, do not pass on by Your servant. Please let a little water be brought, and wash your feet, and rest yourselves under the tree.And I will bring a morsel of bread, that you may refresh your hearts. After that you may pass by, inasmuch as you have come to your servant.” They said, “Do as you have said.”

Augustine 354- 430 AD in his book on the Trinity makes mention of this fact.

St Augustine on the Trinity Book 2 Chapter 10

(" But under the oak at Mamre he saw three men, whom he invited, and hospitably received, and ministered to them as they feasted. Yet Scripture at the beginning of that narrative does not say, three men appeared to him, but, "The Lord appeared to him." And then, setting forth in due order after what manner the Lord appeared to him, it has added the account of the three men, whom Abraham invites to his hospitality in the plural number, and afterwards speaks to them in the singular number as one; and as one He promises him a son by Sara, viz. the one whom the Scripture calls Lord, as in the beginning of the same narrative, "The Lord," it says, "appeared to Abraham." He invites them then, and washes their feet, and leads them forth at their departure, as though they were men; but he speaks as with the Lord God, whether when a son is promised to him, or when the destruction is shown to him that was impending over Sodom. ")

Then we see the Holy Spirit preparing people with the ability to work in the Tabernacle.

Exodus 31:1-5 Then the Lord spoke to Moses, saying: "See, I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah.

And I have filled him with the Spirit of God, in wisdom, in understanding, in knowledge, and in all manner of workmanship, to design artistic works, to work in gold, in silver, in bronze, in cutting jewels for setting, in carving wood, and to work in all manner of workmanship.

We also see the Holy Spirit sending messages called prophecy by the prophets.

Acts 28:25 So when they did not agree among themselves, they departed after Paul had said one word: "The Holy Spirit spoke rightly through Isaiah the prophet to our fathers,

1 Peter 1:10-11 Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace that would come to you, searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow.

The Holy Spirit sent Jesus and the Prophets. This following verse if read in it's context shows God being sent by God and the Holy Spirit.

Isaiah 48:16 "Come near to Me, hear this: I have not spoken in secret from the beginning; From the time that it was, I was there. And now the Lord God and His Spirit Have sent Me."

So let's look at it in it's context

Isaiah 48:12-17 "Listen to Me, O Jacob, And Israel, My called: I am He, I am the First, I am also the Last. Indeed My hand has laid the foundation of the earth, And My right hand has stretched out the heavens; When I call to them, They stand up together. "All of you, assemble yourselves, and hear! Who among them has declared these things? The Lord loves him; He shall do His pleasure on Babylon, And His arm shall be against the Chaldeans. I, even I, have spoken; Yes, I have called him, I have brought him, and his way will prosper. "Come near to Me, hear this: I have not spoken in secret from the beginning; From the time that it was, I was there. And now the Lord God and His Spirit Have sent Me." Thus says the Lord, your Redeemer, The Holy One of Israel: "I am the Lord your God, Who teaches you to profit, Who leads you by the way you should go.

The Holy Spirit was involve in the birth of Christ

Matthew 1:18 Now the birth of Jesus Christ was as follows: After His mother Mary was betrothed to Joseph, before they came together, she was found with child of the Holy Spirit.

Luke 1:35 And the angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God.

The Holy Spirit led Jesus to the desert to be Tempted by the Devil

Matthew 4:1 Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil.

Luke 4:1 Then Jesus, being filled with the Holy Spirit, returned from the Jordan and was led by the Spirit into the wilderness,

This was after he anointed Jesus at Jesus baptism even though Jesus already possessed a certain amount of the Holy Spirit before this will be seen in tomorrow's Study.

Matthew 3:16 When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him.

Isaiah 11:1-2 There shall come forth a Rod from the stem of Jesse, And a Branch shall grow out of his roots. The Spirit of the Lord shall rest upon Him, The Spirit of wisdom and understanding, The Spirit of counsel and might, The Spirit of knowledge and of the fear of the Lord.

Isaiah 42:1 “Behold! My Servant whom I uphold, My Elect One in whom My soul delights! I have put My Spirit upon Him; He will bring forth justice to the Gentiles.

Isaiah 61:1 “The Spirit of the Lord God is upon Me, Because the Lord has anointed Me To preach good tidings to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives, And the opening of the prison to those who are bound;

When Christ cast out Demons he did so through the Holy Spirit.

Matthew 12:28 But if I cast out demons by the Spirit of God, surely the kingdom of God has come upon you.

In a other Gospel account the Holy Spirit is referred to as the figure of God

Luke 11:20 But if I cast out demons with the finger of God, surely the kingdom of God has come upon you.

The Holy Spirit help Jesus die on the Cross

Hebrews 9:14 how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?

The Holy Spirit was involved among the Trinity In raising Jesus from the died.

Holy Spirit

Romans 8:11But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you. Sonship Through the Spirit

Father

1 Thessalonians 1:9-10 For they themselves declare concerning us what manner of entry we had to you, and how you turned to God from idols to serve the living and true God, and to wait for His Son from heaven, whom He raised from the dead, even Jesus who delivers us from the wrath to come.

Jesus

John 2:19-21 Jesus answered and said to them, “Destroy this temple, and in three days I will raise it up.” Then the Jews said, “It has taken forty-six years to build this temple, and will You raise it up in three days?” But He was speaking of the temple of His body.

So We can clearly understand What the Apostle Peter means when they say God raise Jesus from the dead for all three persons of the God-head rose Jesus from the dead.

Acts 2:24 whom God raised up, having loosed the pains of death, because it was not possible that He should be held by it.

Acts 3:15 and killed the Prince of life, whom God raised from the dead, of which we are witnesses.

Acts 4:10 let it be known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, by Him this man stands here before you whole.

Chapter 34

Chapter 35

Chapter 36

Chapter 37

Chapter 38

The Earth has a foundation

If the Earth has a foundation it should not be round but flat. And the Bible is very clear of the world having a foundation.

(Job 38:4-6) "Where were you when **I laid the foundations of the earth**? Tell Me,if you have understanding. Who determined its measurements? Surely you know! Orwho stretched the line upon it? To what were its foundations fastened? Or who laid its cornerstone, (NKJV)

(Psalms 104:5) You **who laid the foundations of the earth,** So that it should not be moved forever, (NKJV)

(Proverbs 8:29) When He assigned to the sea its limit, So that the waters would not transgress His command, When He marked out **the foundations of the earth**, (NKJV)

(Job 38:13-14) That it might take hold of the ends of the earth, And the wicked be shaken out of it? It takes on form like clay under a seal, And stands out like a garment. (NKJV)

This verses also sounds like a flat earth is in view , ends of the earth , form like a clay under a seal , stands out like a garment all these discription is that of a flat earth and not a round one. If it was man speaking these it might be understood as the way man saw it in his day but it is God saying this about the earth. The One who created the earth and he is saying not that it is round as a ball or like a pear shape but flat .

Chapter 39

Chapter 40

Chapter 41

Chapter 42

Verse 11

(Job 42:11) Then all his brothers, all his sisters, and all those who had been his acquaintances before, came to him and ate food with him in his house; and they consoled him and comforted him for all the adversity that the LORD had brought upon him. Each one gave him a **piece of silver** and each a ring of gold. (NKJV)

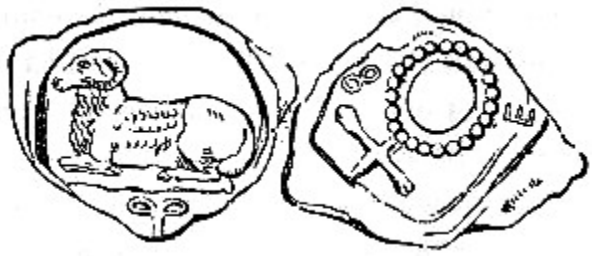
(Job 42:11) Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a **piece of money,** and every one an earring of gold. (KJV)

DAILY BIBLE ILLUSTRATIONS by JOHN KITTO, D.D., F.S.A. {"Now, what was this *kesitah*?

In the Authorized Version it is “a piece of money.” But a very old and different view, to which modern interpreters incline to return, is that conveyed in Rogers’ translation (1537). “Every man gave hym a shepe and a jewell of gold.” In fact, most of the old versions in different languages render the word by “sheep” or “lamb.” It is observable that the word in question only occurs

in two other places, both having reference to the same age in which Job appears to have lived, and therefore affording incidental support to the conclusion formerly exhibited respecting the age of Job; for if we find the same peculiar archaic words in two books, we have one ground for concluding that these books belong to the same period. The first of these texts is Gen_33:19, where it is said that Jacob gave a hundred *kesitah* to Hamor for a piece of ground near Shechem; and the other is in Jos_24:32, which is however merely a retrospective notice of the same transaction, or rather a quotation of the text in which it occurs. In the present text the *kesitah* might very well be a lamb, not only because a lamb or sheep is a frequent and acceptable present in the condition of life which the book describes, but because this would seem a very proper and delicate mode of making a beginning for the re-establishment of that pastoral prosperity for which Job had once been distinguished. But in the place in Genesis, the *kesitah*, whatever it be, is clearly a measure of value, and a medium of exchange. Still it is not unlikely that a lamb or sheep might be intended. In the early history of all peoples, sales and purchases were managed by exchanges; a person giving that which he could spare from his own possessions in return for that which he wanted of another's. Under this arrangement, certain common articles soon became established measures of value. A hunting people would speak of a certain commodity as being worth so many skins; while a pastoral people would appraise it at the value of so many sheep; and an agricultural people as being worth so many measures of corn. Thus Jacob, who was rich in flocks and herds, might certainly without improbability be supposed to have given a hundred lambs in exchange for the piece of land he required. We have, however, ground for supposing that he did not, for we are told in Act_7:16, that he gave "*a sum of money;*" although even this is not perfectly conclusive, as lambs thus employed would virtually become money. We will take it, however, to have been what we understand by money; and then we have to ask how the piece of money came to be called a *lamb*? for that, it is admitted, is the meaning of the word *kesitah*. We know that silver had already become the current medium of exchange in the time of Abraham; and we know also that when the precious metals became the representative of value, they continued for a long time to be weighed. This was the case when Abraham bought a sepulcher of Ephron the Hittite; and also when Joseph's brethren found their money returned to them "full weight" in their sacks. As however money, even as *coined*, is at the present day still weighed in the East, this does not militate against the probability that the piece of money in question formed a first step towards coinage, by being impressed with the figure of a lamb; probably because it was such a piece of silver as experience had shown to be equivalent to the ordinary value of a lamb, and as would be accepted instead of a lamb. Here would then be a twofold reason why this piece of money should be called a lamb: because it was the value of a lamb, and because, being of the value of a lamb, it bore a rude figure of the animal. "}

Ancient Medal of Cyprus, supposed to be the Kesitah



19 Psalms 1700-200 BC

Martin Luther in his preface on the Psalms written in 1545 said the following {" "Yea, the Psalter ought to be precious and dear, were it for nothing else but the clear promise it holds forth respecting Christ's death and resurrection, and its prefiguration of His kingdom and of the whole estate and system of Christianity, insomuch that it might well be entitled a Little Bible, wherein everything contained in the entire Bible is beautifully and briefly comprehended, and compacted into an enchiridion or Manual. It seems to me as if the Holy Ghost had been please to take on himself the trouble of putting together a short Bible, or book of exemplars, touching the whole of Christianity or all the saints, in order that they who are unable to read the whole Bible may nevertheless find almost the whole sum comprehended in one little book "}

We are told in the New Testament to sing the Psalms as we sing to God and each other.

(Ephesians 5:19) speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, (NKJV)

(Colossians 3:16) Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. (NKJV)

James the brother of our Lord said when we are happy to sing Psalms.

(James 5:13) Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing psalms. (NKJV)

The Psalms are divided into 5 books just like the Torah Pentateuch, the five books of Moses. Some Bibles will show you the divisions others will not.

Psalms 1 to 41 is the 1st book of Psalms

Psalms 42 to 72 is the 2nd book of Psalms

Psalms 73 to 89 is the 3rd book of Psalms

Psalms 90 to 106 is the 4th book of Psalms

Psalms 107 to 150 is the 5th book of Psalms

The main message as in all the books of the Bible is Jesus Christ.

(Luke 24:44) Then He said to them, "These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me." (NKJV)

So when we read the Psalms we should expect to see prophecies about Jesus.

There are Psalms known as the Messianic Psalms are:

Psalm 2, 8, 16, 22, 23, 24, 34, 40, 41, 45, 68, 69, 72, 89, 102, 109, 110, 118, 132

These Psalms are classified as Messianic because they contain references to the Messiah and are often quoted or alluded to in the New Testament, highlighting aspects of Christ's person, work, suffering, and resurrection . Other Psalms might refer to the Messiah but not as clearly as theses.

You will also find in these Psalms besides prophecy a conversation between the God the Son and God the Father .

(Psalms 40:6-8) Sacrifice and offering You did not desire; My ears You have opened. Burnt offering and sin offering You did not require. Then I said, "Behold, I come; In the scroll of the book it is written of me. I delight to do Your will, O my God, And Your law is within my heart." (NKJV)

God also uses situations in the Psalmist life that parallels with the Messiah's life as well when it is refer to. For example David in Psalms 41 when referring to Ahithophel betrayal speaks without knowing about Judas betrayal to Jesus.

(Psalms 41:9) Even my own familiar friend in whom I trusted, Who ate my bread, Has lifted up his heel against me. (NKJV)

(John 13:18) "I do not speak concerning all of you. I know whom I have chosen; but that the Scripture may be fulfilled, 'He who eats bread with Me has lifted up his heel against Me.' (NKJV)

The Holy Spirit inspired holy men of God to write these Psalms. And he used different matters to get them write them as well.

(2 Peter 1:20-21) knowing this first, that no prophecy of Scripture is of any private interpretation, for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit. (NKJV)

(Hebrews 1:1) God, who at various times and in various ways spoke in time past to the fathers by the prophets, (NKJV)

When we think of the Psalms many think of David as the only author of them but David was not the only author but others had their share of writing the Psalms as well.

David wrote almost half of the Psalms. He wrote a total of 73 Psalms. The following Psalms was written by him. 3 to 9, 11 to 41, 51 to 65, 68 to 70 , 86, 101, 103, 108 to 110, 122, 124, 131 to 133 , 138 to 145.

King Solomon , David's son wrote two of the Psalms which are 72 and 127

Moses wrote one psalm which is Psalms 90

The Sons of Korah wrote 11 Psalms which is Psalms 42 , 44 to 49 , 84 to 85 , 87 to 88, Korah was the levite who rebelled against Moses, The ground open and swallowed up Korah and those who followed him but his son's were spared and their descendents which were godly men of God.

(Numbers 26:9-11) The sons of Eliab were Nemuel, Dathan, and Abiram. These are the Dathan and Abiram, representatives of the congregation, who contended against Moses and Aaron in the company of Korah, when they contended against the LORD; and the earth opened its mouth and swallowed them up together with Korah when that company died, when the fire devoured two hundred and fifty men; and they became a sign. Nevertheless the children of Korah did not die. (NKJV)

Asaph wrote 12 Psalms , he wasa levite and one of the leaders of David's choir. He wrote the following Psalms 50, 73 to 83

Ethan the Ezrahite he wrote one Psalm. Which is Psalms 89. He was a very wise man, and a levite . We are told Solomon was more wiser than him.

(1 Kings 4:31) For he was wiser than all men-than Ethan the Ezrahite, and Heman, Chalcol, and Darda, the sons of Mahol; and his fame was in all the surrounding nations. (NKJV)

Heman the Ezrahite a other levite, he with the Sons of Korah wrote a Psalm which was Psalms 88. Although it is possible according to the Hebrew that the Sons of Korah wrote the Psalm for him.

Then there are 40 other Psalms by unknown authors. There is even one Psalms or more that some scholars debate might be written in the time of the Maccabean revolt against Seleucid rule around 167-160 B.C. One of these Psalms is Psalms 74 where we read "They burned down all the meeting places" most likely in reference to synagogues which didn't exist before the Babylon Captivity in 586 BC but after.

(Psalms 74:8) They said in their hearts, "Let us destroy them altogether." They have burned up all the meeting places of God in the land. (NKJV)

The Psalms are both songs and prayers for example:

(Psalms 4:1) <<To the Chief Musician. With stringed instruments. A Psalm of David.>> Hear me when I call, O God of my righteousness! You have relieved me in my distress; Have mercy on me, and hear my prayer. (NKJV)

(Psalms 30:4) Sing praise to the LORD, You saints of His, And give thanks at the remembrance of His holy name. (NKJV)

The books of Psalms took over 1000 years to write and compile. Psalms is truly a work of art unlike no other.

Following is a list of Names for God in the Book of Pslams

Psa 1:6	LORD (*YHWH*)
Psa 2:4	He who sits in the heavens
Psa 3:2	God (*Elohim*)
Psa 3:3	a shield for me My glory (*Kabodhi*) the One who lifts up my head
Psa 4:1	God of my righteousness (*Elohe Tsidgi*)
Psa 5:2	My King
Psa 5:11	Your name
Psa 7:1	LORD my God (*YHWH Elohim*)
Psa 7:9	the righteous God
Psa 7:10	Who saves the upright in heart
Psa 7:11	a just judge
Psa 7:17	the name of the LORD Most High (*YHWH 'Elyon*)
Psa 8:1	LORD, our Lord (*YHWH Adonai*)
	You who set Your glory above the heavens

Psa_9:2	Most High (*Elyon*)
Psa_9:9	a refuge for the oppressed
	A refuge in times of trouble
Psa_9:13	You who lift me up from the gates of death
Psa_10:14	the helper of the fatherless
Psa_10:16	The LORD is King forever (YHWH Melech 'Olam)
Psa_14:6	the LORD is his refuge
Psa_14:7	the salvation of Israel
Psa_16:5	the portion of my inheritance my cup
Psa_17:7	You who save those who trust in You
Psa_18:1	LORD, my strength
Psa_18:2	The LORD is my rock (YHWH Sel'i) my fortress (*Metsudhathi*) my deliverer (*Mephalti*) My God, my strength My shield the horn of my salvation (*Keren-Yish't*) my stronghold (*Misgabbi*)
Psa_18:3	who is worthy to be praised
Psa_18:18	my support
Psa_18:30	a shield to all who trust in Him
Psa_18:32	God who arms me with strength
Psa_18:46	the God of my salvation (*Elohe Teshu'athi*)
Psa_18:47	God who avenges me (*El Nekamoth*)
Psa_19:14	O LORD, my strength (YHWH Tsuri) my redeemer
Psa_20:1	the name of the God of Jacob
Psa_20:5	the name of our God
Psa_20:7	the name of the LORD our God
Psa_20:9	Save, LORD (*YHWH Hoshe'ah*)
Psa_22:1	My God, My God (*Eli Eli*)
Psa_22:3	Who inhabit the praises of Israel
Psa_22:9	He who took Me out of the womb
Psa_22:19	My Strength
Psa_23:1	The LORD is my shepherd (*YHWH Ro'i*)
Psa_24:8	The King of glory
	The LORD strong and mighty (YHWH 'Izuz We Gibbor)
	The LORD mighty in battle (*YHWH Gibbor Milchamah*)
Psa_24:10	The LORD of hosts (*YHWH Sebaoth*)
Psa_27:1	The LORD is my light (*YHWH 'Ori*) my salvation
	The LORD is the strength of my life (*YHWH Ma'oz Khayyay*)
Psa_28:1	O LORD my Rock (*Jehovah Tsur*)
Psa_28:7	The LORD is the strength of His people (YHWH *'Oz-Lamo*)
Psa_28:8	the saving refuge of His anointed
Psa_29:3	The God of glory (*El Hakabodh*)
Psa_29:10	King forever
Psa_30:4	His holy name
Psa_30:10	my helper
Psa_31:2	my rock of refuge a fortress of defense
Psa_31:5	O LORD God of truth (*YHWH El Emeth*)
Psa_32:7	my hiding place
Psa_33:20	our help and our shield
Psa_35:3	I am your salvation
Psa_35:5	the angel of the LORD
Psa_37:39	their strength in the time of trouble (*'Uzam*)
Psa_38:22	O Lord, my salvation (Adonai)
Psa_40:17	my help and my deliverer
Psa_41:13	the LORD God of Israel (*YHWH Elohe Yisra'el*)
Psa_42:8	the God of my life (*El Hayyay*)
Psa_42:9	God my Rock (*El Sela*)
Psa_43:2	God of my strength (*Elohe Ma'ozt*)
Psa_43:4	God my exceeding joy (*El Simchath Gili*)
Psa_45:3	O Mighty One
Psa_46:1	A very present help in trouble
Psa_46:7	the God of Jacob (*Elohe Ya'akob*)
Psa_47:2	a great King over all the earth
Psa_47:9	the God of Abraham
Psa_48:14	Our God forever (*Elohenu 'Olam*)

Psa_50:1	The Mighty One, God the LORD
Psa_50:6	Judge
Psa_53:6	the salvation of Israel
Psa_54:4	God is my helper (*Elohim 'Ozer Li*)
Psa_57:2	God Most High (*El Marom*) who performs all things for me
Psa_58:11	God who judges in the earth (*Elohim Shophtim Ba'arets*)
Psa_59:5	LORD God of hosts (*Jehovah Elohim Tseba'oth*)
	the God of Israel (*Elohe Yisra'el*)
Psa_59:9	my defense
Psa_59:10	My merciful God (*Elohe Yisra'el*)
Psa_59:11	O Lord our shield
Psa_59:16	refuge in the day of my trouble
Psa_59:17	The God of my mercy
Psa_60:12	He who shall tread down our enemies
Psa_61:2	the rock that is higher than I
Psa_61:3	a shelter for me a strong tower from the enemy
Psa_62:7	The rock of my strength
Psa_62:8	God is a refuge for us (*Elohim Machaseh Lanu*)
Psa_65:2	You who hear prayer
Psa_65:5	the confidence of all the ends of the earth
Psa_65:6	Who established the mountains by His strength
Psa_65:7	You who still the noise of the seas
Psa_66:20	Who has not turned away my prayer
Psa_67:6	God, our own God
Psa_68:4	Him who rides on the clouds YAH
Psa_68:5	a father of the fatherless a defender of widows
Psa_68:8	God, the God of Israel (*El Elohe Yisra'eo*)
Psa_68:19	Who daily loads us with benefits
Psa_68:24	my God, my King
Psa_68:33	Him who rides on the heaven of heavens
Psa_68:35	He who gives strength and power to His people
Psa_71:7	my strong refuge
Psa_71:16	Lord GOD
Psa_71:22	O Holy One of Israel
Psa_72:18	the LORD God, the God of Israel Who only does wondrous things
Psa_72:19	His glorious name
Psa_73:26	the strength of my heart my portion forever
Psa_74:12	my King from of old
Psa_76:1	great
Psa_76:12	awesome
Psa_77:14	the God who does wonders
Psa_78:35	the Most High God their redeemer
Psa_80:1	O Shepherd of Israel
	You who lead Joseph like a flock
	You who dwell between the cherubim
Psa_81:10	I am the LORD your God Who brought you out of the land of Egypt
Psa_83:18	You, whose name alone is the LORD
	the Most High over all the earth
Psa_84:2	the living God
Psa_84:11	a sun and shield
Psa_86:5	good ready to forgive abundant in mercy
Psa_86:15	a God full of compassion gracious Longsuffering abundant in mercy
Psa_88:1	LORD God of my salvation (YHWH *Elohe Yeshu'athi*)
Psa_89:17	the glory of their strength
Psa_89:26	my Father the rock of my salvation
Psa_90:1	our dwelling place
Psa_91:1	Almighty
Psa_91:9	The LORD, who is my refuge (*YHWH Machsi*) your habitation
Psa_93:4	The LORD on high
	mightier than the noise of many waters
	(mightier) than the mighty waves of the sea
Psa_94:2	O Judge of the earth

Psa_95:3	the great God the great King above all gods
Psa_95:6	the LORD our Maker
Psa_97:5	the Lord of the whole earth
Psa_98:6	the LORD, the King (*Hamelech YHWH*)
Psa_99:8	God-Who-Forgives (*El Nose'*)
Psa_103:3	Who forgives all your iniquities
	Who heals all your diseases
Psa_103:4	Who redeems your life from destruction
	Who crowns you with lovingkindness and tender mercies
Psa_103:5	Who satisfies your mouth with good things
Psa_103:8	merciful and gracious Slow to anger abounding in mercy
Psa_104:2	Who cover Yourself with light as with a garment
	Who stretch out the heavens like a curtain
Psa_104:3	Who makes the clouds His chariot
	Who walks on the wings of the wind
Psa_104:4	Who makes His angels spirits
Psa_104:5	You who laid the foundations of the earth
Psa_106:21	God their Savior Who had done great things in Egypt
Psa_106:48	the LORD God of Israel
Psa_108:13	He who shall tread down our enemies
Psa_109:1	O God of my praise
Psa_109:21	O GOD the Lord
Psa_113:5	Who dwells on high
Psa_113:6	Who humbles Himself to behold... in the heavens
Psa_114:8	Who turned the rock into a pool of water
Psa_115:15	the LORD, Who made heaven and earth
Psa_118:14	my strength and song
Psa_119:57	my portion
Psa_121:4	He who keeps Israel
Psa_121:5	your keeper your shade at your right hand
Psa_123:1	You who dwell in the heavens
Psa_124:1	the LORD who was on our side
Psa_124:6	the LORD, Who has not given us as prey to their teeth
Psa_132:2	the Mighty God of Jacob
Psa_135:5	above all gods
Psa_135:21	the LORD out of Zion, Who dwells in Jerusalem
Psa_136:2	the God of gods
Psa_136:3	the Lord of lords
Psa_136:4	Him who alone does great wonders
Psa_136:6	Him who laid out the earth above the waters
Psa_136:7	Him who made great lights
Psa_136:10	Him who struck Egypt in their firstborn
Psa_136:13	Him who divided the Red Sea in two
Psa_136:16	Him who led His people through the wilderness
Psa_136:17	Him who struck down great kings
Psa_136:23	Who remembered us in our lowly state
Psa_136:25	Who gives food to all flesh
Psa_136:26	the God of heaven
Psa_140:7	the strength of my salvation
Psa_142:5	My portion in the land of the living
Psa_144:1	Who trains my hands for war
Psa_144:2	My loving kindness
	My high tower
	the One in whom I take refuge
	Who subdues my people under me
Psa_144:10	The One who gives salvation to kings
	Who delivers David His servant from the deadly sword
Psa_146:6	Who keeps truth forever
Psa_146:7	Who executes justice for the oppressed
	Who gives food to the hungry
Psa_147:8	Who covers the heavens with clouds
	Who prepares rain for the earth

	Who makes grass to grow on the mountains
Psa 149:2	their Maker

Chapter 01

Psalms 1:1-6 NKJV 1 Blessed is the man Who walks not in the counsel of the ungodly, Nor stands in the path of sinners, Nor sits in the seat of the scornful; 2 But his delight is in the law of the LORD, And in His law he meditates day and night. 3 He shall be like a tree Planted by the rivers of water, That brings forth its fruit in its season, Whose leaf also shall not wither; And whatever he does shall prosper. 4 The ungodly are not so, But are like the chaff which the wind drives away. 5 Therefore the ungodly shall not stand in the judgment, Nor sinners in the congregation of the righteous. 6 For the LORD knows the way of the righteous, But the way of the ungodly shall perish.

Verse 1

Blessed means (happy , glad) is the man. Athough this Pslam speaks to us how to live but in many respects only one man is in referance to and that is Jesus Christ who is seperated from the rest in the way he lived.

Hebrews 7:26 NKJV 26 For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens;

While Jesus was with sinners he was not effected by them

Matthew 11:19 "The Son of Man came eating and drinking, and they say, 'Look, a glutton and a winebibber, a friend of tax collectors and sinners!' But wisdom is justified by her children."

Luke 7:34 "The Son of Man has come eating and drinking, and you say, 'Look, a glutton and a winebibber, a friend of tax collectors and sinners!'

As we are called to be close to sinners but not live in their sins

1Corithians 5:11 But now I have written to you not to keep company with anyone named a brother, who is sexually immoral, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner--not even to eat with such a person.

Who walks not in the counsel of the ungodly. We should not follow counsel which is against God's word from ungodly people.

(Proverbs 1:10-15) My son, if sinners entice you, Do not consent. If they say, "Come with us, Let us lie in wait to shed blood; Let us lurk secretly for the innocent without cause; Let us swallow them alive like Sheol, And whole, like those who go down to the Pit; We shall find all kinds of precious possessions, We shall fill our houses with spoil; Cast in your lot among us, Let us all have one purse" - My son, do not walk in the way with them, Keep your foot from their path; (NKJV)

Example of the opposite of this can be seen in Rehoboam who rejected the counsel of the elders who knew better and accepted the counsel of the foolish.

1 Kings 12:3-18 NKJV 3 that they sent and called him. Then Jeroboam and the whole assembly of Israel came and spoke to Rehoboam, saying, 4 "Your father made our yoke heavy; now therefore, lighten the burdensome service of your father, and his heavy yoke which he put on us, and we will serve you." 5 So he said to them, "Depart for three days, then come back to me." And the people departed. 6 Then King Rehoboam consulted the elders who stood before his father Solomon while he still lived, and he said, "How do you advise me to answer these people?" 7 And they spoke to him, saying, "If you will be a servant to these people today, and serve them, and answer them, and speak good words to them, then they will be your servants forever." 8 But he rejected the advice which the elders had given him, and consulted the young men who had grown up with him, who stood before him. 9 And he said to them, "What advice do you give? How should we answer this people who have spoken to me, saying, 'Lighten the yoke which your father put on us'?" 10 Then the young men who had grown up with him spoke to him, saying, "Thus you should speak to this people who have spoken to you, saying, 'Your father made our yoke heavy, but you make it

lighter on us' -thus you shall say to them: 'My little finger shall be thicker than my father's waist! 11 'And now, whereas my father put a heavy yoke on you, I will add to your yoke; my father chastised you with whips, but I will chastise you with scourges!'" 12 So Jeroboam and all the people came to Rehoboam the third day, as the king had directed, saying, "Come back to me the third day." 13 Then the king answered the people roughly, and rejected the advice which the elders had given him; 14 and he spoke to them according to the advice of the young men, saying, "My father made your yoke heavy, but I will add to your yoke; my father chastised you with whips, but I will chastise you with scourges!" 15 So the king did not listen to the people; for the turn of events was from the LORD, that He might fulfill His word, which the LORD had spoken by Ahijah the Shilonite to Jeroboam the son of Nebat. 16 Now when all Israel saw that the king did not listen to them, the people answered the king, saying: "What share have we in David? We have no inheritance in the son of Jesse. To your tents, O Israel! Now, see to your own house, O David!" So Israel departed to their tents. 17 But Rehoboam reigned over the children of Israel who dwelt in the cities of Judah. 18 Then King Rehoboam sent Adoram, who was in charge of the revenue; but all Israel stoned him with stones, and he died. Therefore King Rehoboam mounted his chariot in haste to flee to Jerusalem.

Verse 2

(Psalms 1:2) But his delight is in the law of the LORD, And in His law he meditates day and night. (NKJV)

When fleeing from any sin , one has to replace it with something better and that is what we see here , you are forsaking the counsel of the ungodly , standing in the path of sinners, Nor are you sitting in the seat of the scornful; but you are seeking your delight in the things of the Lord.

(2 Timothy 2:22) Flee also youthful lusts; but pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart. (NKJV)

Verse 3

3 He shall be like a tree Planted by the rivers of water, That brings forth its fruit in its season, Whose leaf also shall not wither; And whatever he does shall prosper.

The Prophet Jeremiah no doubt had this verse in mind in Jeremiah 17

(Jeremiah 17:8) For he shall be like a tree planted by the waters, Which spreads out its roots by the river, And will not fear when heat comes; But its leaf will be green, And will not be anxious in the year of drought, Nor will cease from yielding fruit. (NKJV)

The righteous will always bare fruit unlike the wicked which we will see in the next verse in this psalm because they are abiding in the source which gives them life and for the Christian that source is Jesus Christ who helps us produce fruit in him when we abide in him.

(John 15:1-8) "I am the true vine, and My Father is the vinedresser. "Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit He prunes, that it may bear more fruit. "You are already clean because of the word which I have spoken to you. "Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me. "I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing. "If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw them into the fire, and they are burned. "If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you. "By this My Father is glorified, that you bear much fruit; so you will be My disciples. (NKJV)

Verse 4

4 The ungodly are not so, But are like the chaff which the wind drives away.

While those who are righteous are able to abide recieving their nutriments from Jesus who is our source of life but the wicked since they don't recieve the nutriments that gives life dies spiritaully and lastly goes to hell. In many respects one sees this in the parable of the sower and the seed. Those who understands the word and are rooted deep are able to bring forth fruit why those who just hear it , don't understands it , or is too concern in the things of the world dies and bares no fruit.

(Matthew 13:3-9) Then He spoke many things to them in parables, saying: "Behold, a sower went out to sow. "And as he sowed, some seed fell by the wayside; and the birds came and devoured them. "Some fell on stony places, where they did not have much earth; and they immediately sprang up because they had no depth of earth. "But when the sun was up they were scorched, and because they had no root they withered away. "And some fell among thorns, and the thorns sprang up and choked them. "But others fell on good ground and yielded a crop: some a hundredfold, some sixty, some thirty. "He who has ears to hear, let him hear!" (NKJV)

(Matthew 13:18-23) "Therefore hear the parable of the sower: "When anyone hears the word of the kingdom, and does not understand it, then the wicked one comes and snatches away what was sown in his heart. This is he who received seed by the wayside. "But he who received the seed on stony places, this is he who hears the word and immediately receives it with joy; "yet he has no root in himself, but endures only for a while. For when tribulation or persecution arises because of the word, immediately he stumbles. "Now he who received seed among the thorns is he who hears the word, and the cares of this world and the deceitfulness of riches choke the word, and he becomes unfruitful. "But he who received seed on the good ground is he who hears the word and understands it, who indeed bears fruit and produces: some a hundredfold, some sixty, some thirty." (NKJV)

Verse 5

5 Therefore the ungodly shall not stand in the judgment, Nor sinners in the congregation of the righteous.

Ungodly will not be able to hold their ground in the Great white throne judgment they will be judged according to their works then be cast into the lake of fire .

(Revelation 20:11-15) Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them. And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books. The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works. Then Death and Hades were cast into the lake of fire. This is the second death. And anyone not found written in the Book of Life was cast into the lake of fire. (NKJV)

Nor sinners in the congregation of the righteous. Those who rejoice in evil can not remain unspotted but they will be revealed before all in time who they really were.

Mark 4:22 For whatever is hidden is meant to be disclosed, and whatever is concealed is meant to be brought out into the open.

Luke 8:17 For there is nothing hidden that will not be disclosed, and nothing concealed that will not be known or brought out into the open.

Verse 6

6 For the LORD knows the way of the righteous, But the way of the ungodly shall perish.

As one who searches the hearts of man, the LORD knows the way of the righteous and the ungodly

(Jeremiah 17:9-10) "The heart is deceitful above all things, And desperately wicked; Who can know it? I, the LORD, search the heart, I test the mind, Even to give every man according to his ways, According to the fruit of his doings. (NKJV)

1Corinthians 4:5 Therefore judge nothing before the appointed time; wait till the Lord comes. He will bring to light what is hidden in darkness and will expose the motives of men's hearts. At that time each will receive his praise from God.

Chapter 02

Verse 1-2

(Psalms 2:1-2) Why do the nations rage, And the people plot a vain thing? The kings of the earth set themselves, And the rulers

take counsel together, Against the LORD and against His Anointed, saying, (NKJV)

This psalm is about Jesus who is known as God's anointed here , him being King , priest, and prophet all these offices one has to be anointed for.

Priest was called anointed , to be one , one had to be anointed

“Then the anointed priest shall take some of the bull's blood and bring it to the tabernacle of meeting. Leviticus 4:5 (NKJV)

Exodus 28:41 "So you shall put them on Aaron your brother and on his sons with him. You shall anoint them, consecrate them, and sanctify them, that they may minister to Me as priests.

(Exodus 29:7) "And you shall take the anointing oil, pour it on his head, and anoint him. (NKJV)

The Prophet was also called anointed and there was times he was anointed for his office

1Kings 19:16 "Also you shall anoint Jehu the son of Nimshi as king over Israel. And Elisha the son of Shaphat of Abel Meholah you shall anoint as prophet in your place.(NKJV)

A King was called anointed and they was anointed for that office

2 Samuel 3:39 "And I am weak today, **though anointed king**; and these men, the sons of Zeruiah, are too harsh for me. The LORD shall repay the evildoer according to his wickedness."

1Chronicles 14:8 ¶ Now when the Philistines heard **that David had been anointed king** over all Israel, all the Philistines went up to search for David. And David heard of it and went out against them.

Jesus is king

(1 Corinthians 15:25) For He must reign till He has put all enemies under His feet. (NKJV)

(Luke 1:32-33) "He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David. "And He will reign over the house of Jacob forever, and of His kingdom there will be no end." (NKJV)

Jesus is priest

Hebrews 3:1 ¶ Therefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Christ Jesus,

Hebrews 4:14 Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.

Jesus is prophet

John 4:44 For Jesus Himself testified that a prophet has no honor in his own country.

John 6:14 Then those men, when they had seen the sign that Jesus did, said, "This is truly the Prophet who is to come into the world."

John 7:40 Therefore many from the crowd, when they heard this saying, said, "Truly this is the Prophet."

Jesus is truly God's anointed refer to in this psalm because he is also known as God's son

John 17:1 ¶ Jesus spoke these words, lifted up His eyes to heaven, and said: "Father, the hour has come. Glorify Your Son, that Your Son also may glorify You,

Jesus said the prophecies of God's anointed from Isaiah was fullfilled in him

(Luke 4:17-21) And He was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written: "The Spirit of the LORD is upon Me, Because He has anointed Me To preach the gospel to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives And recovery of sight to the blind, To set at liberty those who are oppressed; To proclaim the acceptable year of the LORD." Then He closed the book, and gave it back to the attendant and sat down. And the eyes of all who were in the synagogue were fixed on Him. And He began to say to them, "Today this Scripture is fulfilled in your hearing." (NKJV)

In the Book of Acts the Apostles acknowlges this psalms as a referance to him when they state'

(Acts 4:25-28) "who by the mouth of Your servant David have said: 'Why did the nations rage, And the people plot vain things? The kings of the earth took their stand, And the rulers were gathered together Against the LORD and against His Christ.' "For truly against Your holy Servant Jesus, whom You anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together "to do whatever Your hand and Your purpose determined before to be done. (NKJV)

And even in our times we see a anti christ spirit among the nations , movies , tv shows that speaks against Jesus and his disciples and we as christians shouldn't be surprize seeing these things must happen before Jesus coming.

(Jude 1:14-15) Now Enoch, the seventh from Adam, prophesied about these men also, saying, "Behold, the Lord comes with ten thousands of His saints, "to execute judgment on all, to convict all who are ungodly among them of all their ungodly deeds which they have committed in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him." (NKJV)

Verses 7-9

Revelation 2:26-27) "And he who overcomes, and keeps My works until the end, to him I will give power over the nations-- 'He shall rule them with a rod of iron; They shall be dashed to pieces like the potter's vessels' --as I also have received from My Father; (NKJV)

What Jesus himself recieved he gives and shares with us.

This Idea of The Church being rulers in the heavens was always in the mind of the early Churches.

Tertullian (145 AD -220 AD) in his Book On Idolatry chapter 18 {" But “both your birth and your substance are troublesome to you in resisting idolatry.” For avoiding it, remedies cannot be lacking; since, even if they be lacking, there remains that one by which you will be made a happier magistrate, not in the earth, but in the heavens."}

This promise was first given to Jesus but Jesus gives it to us aswell .

(Psalms 2:7-9) "I will declare the decree: The LORD has said to Me, 'You are My Son, Today I have begotten You. Ask of Me, and I will give You The nations for Your inheritance, And the ends of the earth for Your possession. You shall break them with a rod of iron; You shall dash them to pieces like a potter's vessel.'" (NKJV)

This is not just speaking about the 1,000 year reign after the Tribulation but in the New Heavens and New Earth .

(Revelation 20:4) And I saw thrones, and they sat on them, and judgment was committed to them.....And they lived and reigned with Christ for a thousand years. (NKJV)

(Revelation 21:7) "He who overcomes shall inherit all things, and I will be his God and he shall be My son. (NKJV)

If we are to inherit all things we are to rule all things aswell.If it is yours , it is yours to rule .

Chapter 03

Verse 1

Psalms 3:1 NKJV 1 <<A Psalm of David when he fled from Absalom his son.>> LORD, how they have increased who trouble me! Many are they who rise up against me.

....A Psalm of David when he fled from Absalom his son..... See 2 Samuel 15-18 for the context of the Psalm

LORD, how they have increased who trouble me! Many are they who rise up against me.

In this time of affliction David had many enenmies to worry about there was

1) Absalom his son who took his kingdom from him and the hearts of the people (2 Samuel 15-18)

2) Ahithophel who gave counsel to Absalom who use to be David's counselor (2Samuel 15:12, 31)

3) Shimei who followed David and his people to curse at David and throw rocks at them (2Samuel 16:5-13)

4) Joab David's nephew who would end up killing David's son Absalom (2 Samuel 18)

5) The majority of the People who followed Absalom instead of David (2Samuel 15:12)

Verse 2

Psalms 3:2 NKJV 2 Many are they who say of me, "There is no help for him in God." Selah

Athough all looked hopless , God was on David side but was using this situation as a means of chastening David due to the sin which he commited in taking Bathsheba the wife of Uriah the Hittite.

Verse 3

Psalms 3:3 NKJV 3 But You, O LORD, are a shield for me, My glory and the One who lifts up my head.

In the midst of the Trial David looked at God as one would look to a shield in battle , This is how God also revealed himself to Abraham in Genesis 15 this is why David could look back and call God his shield.

Genesis 15:1 NKJV 1 After these things the word of the LORD came to Abram in a vision, saying, "Do not be afraid, Abram. I am your shield, your exceedingly great reward."

Verse 4

Psalms 3:4 NKJV 4 I cried to the LORD with my voice, And He heard me from His holy hill. Selah

Because God heard his prayer, David can be sure his request would be answered

1 John 5:15 NKJV 15 And if we know that He hears us, whatever we ask, we know that we have the petitions that we have asked of Him.

Verse 5

Psalms 3:5 NKJV 5 I lay down and slept; I awoke, for the LORD sustained me.

The fact that David could go to sleep and wake up in the midst of these troubles is a sign that God sustains him and is keeping him through it. While others who would go through it would not be able to sleep. God gave David the ablity to sleep and wakeup refresh.

Psalms 4:8 NKJV 8 I will both lie down in peace, and sleep; For You alone, O LORD, make me dwell in safety.

Psalms 127:2 NKJV 2 It is vain for you to rise up early, To sit up late, To eat the bread of sorrows; For so He gives His beloved

sleep.

Verse 6

Psalms 3:6 NKJV 6 I will not be afraid of ten thousands of people Who have set themselves against me all around.

Since David has his eyes on God as his shield (see verse 3), fear is not a objection. Athough there where Ten thousands of people who have set themselves against David all around . David trusted in God his shield who would help him withstand.

Psalms 3:3 NKJV 3 But You, O LORD, are a shield for me, My glory and the One who lifts up my head.

Verse 7

Psalms 3:7 NKJV 7 Arise, O LORD; Save me, O my God! For You have struck all my enemies on the cheekbone; You have broken the teeth of the ungodly.

Arise, O LORD; Save me, O my God

Calling God to wake up as if he was sleeping is what is called a anthromophic langue because God doesn't sleep

Psalms 121:4 Behold, He who keeps Israel Shall neither slumber nor sleep.

But the pslamist is speaking to him as if he does and was human . He in short is telling him do something. I need to see you at work in this situation which to me is hopless. This is not the first or the last time the Psalmist uses this phrase in the pslams he writes .

Psalms 7:6 Arise, O LORD, in Your anger; Lift Yourself up because of the rage of my enemies; Rise up for me to the judgment You have commanded!

Psalms 9:19 Arise, O LORD, Do not let man prevail; Let the nations be judged in Your sight.

Psalms 10:12 ¶ Arise, O LORD! O God, lift up Your hand! Do not forget the humble.

For You have struck all my enemies on the cheekbone; You have broken the teeth of the ungodly.

When we pray we should believe God heard us and trust he has already answer our prayers even if we do not see it at the moment, and that is what we see David doing . He is praying as if the prayer request has already been answered.

Mark 11:24 NKJV 24 "Therefore I say to you, whatever things you ask when you pray, believe that you receive them, and you will have them.

Verse 8

Psalms 3:8 NKJV 8 Salvation belongs to the LORD. Your blessing is upon Your people. Selah

David ends the Psalm by acknowlging that true deliverance comes from God and goes on to bless God's people

Chapter 04

Elohe Tsadeki - God of my Righteousness Psa_4:1

Chapter 05

Chapter 06

Chapter 07

Verse 1

...concerning the words of Cush, a Benjamite.... Possibly a referance to Saul who was also a Benjamite

(1 Samuel 9:1-2) There was a man of Benjamin whose name was Kish the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of power. And he had a choice and handsome son whose name was Saul. There was not a more handsome person than he among the children of Israel. From his shoulders upward he was taller than any of the people. (NKJV)

or a referance to Shimei who was of the family of Saul who cursed at David when he was fleeing from his Son Absalom

(2 Samuel 16:5-13) Now when King David came to Bahurim, there was a man from the family of the house of Saul, whose name was Shimei the son of Gera, coming from there. He came out, cursing continuously as he came. And he threw stones at David and at all the servants of King David. And all the people and all the mighty men were on his right hand and on his left. Also Shimei said thus when he cursed: "Come out! Come out! You bloodthirsty man, you rogue! "The LORD has brought upon you all the blood of the house of Saul, in whose place you have reigned; and the LORD has delivered the kingdom into the hand of Absalom your son. So now you are caught in your own evil, because you are a bloodthirsty man!" Then Abishai the son of Zeruiah said to the king, "Why should this dead dog curse my lord the king? Please, let me go over and take off his head!" But the king said, "What have I to do with you, you sons of Zeruiah? So let him curse, because the LORD has said to him, 'Curse David.' Who then shall say, 'Why have you done so?'" And David said to Abishai and all his servants, "See how my son who came from my own body seeks my life. How much more now may this Benjamite? Let him alone, and let him curse; for so the LORD has ordered him. "It may be that the LORD will look on my affliction, and that the LORD will repay me with good for his cursing this day." And as David and his men went along the road, Shimei went along the hillside opposite him and cursed as he went, threw stones at him and kicked up dust. (NKJV)

Cush means black or Dark maybe a referance to the soul and not a name in referance

Verses 1-3

(Psalms 7:1-3) <<A Meditation of David, which he sang to the LORD concerning the words of Cush, a Benjamite.>> **O LORD my God,** in You I put my trust; Save me from all those who persecute me; And deliver me, Lest they tear me like a lion, Rending me in pieces, while there is none to deliver. **O LORD my God**, if I have done this: If there is iniquity in my hands, (NKJV)

Psalm 18:1,28 To the Chief Musician. A Psalm of David the servant of the LORD, who spoke to the LORD the words of this song on the day that the LORD delivered him from the hand of all his enemies and from the hand of Saul. And he said:>> I will love You, O LORD, my strength.....For You will light my lamp; **The LORD my God** will enlighten my darkness.

(Psalms 30:1-2) <<A Psalm. A Song at the dedication of the house of David.>> I will extol You, O LORD, for You have lifted me up, And have not let my foes rejoice over me. **O LORD my God,** I cried out to You, And You healed me. (NKJV)

(Psalms 35:1,24) <<A Psalm of David.>> Plead my cause, O LORD, with those who strive with me; Fight against those who fight against me.....Vindicate me, O LORD my God, according to Your righteousness; And let them not rejoice over me. (NKJV)

David constantly acknowldeges the Lord as his God unlike King Saul who did not always do so.

(1 Samuel 15:30) Then he said, "I have sinned; yet honor me now, please, before the elders of my people and before Israel, and return with me, that I may worship the LORD your God." (NKJV)

Verse 17

In PSALM 7:17, what is meant by "I will praise the LORD according to his righteousness: And will sing praise to the name of the LORD most high."?

It meant that the psalmist couldn't come before God with his own righteousness but needed to come to God with a righteousness outside of himself . Which was God's own righteousness.

We see elsewhere the psalmist say :

1.I will not glory in my righteousness but God's only
Psalms 71:16 I will go in the strength of the Lord God; **I will make mention of Your righteousness, of Yours only**.

2. Clear me of blame because of God's righteousness

Psalms 35:24 **Vindicate me, O Lord my God, according to Your righteousness;** And let them not rejoice over me.

3. Let not my enemies go to God's righteousness

Psalms 69:27 Add iniquity to their iniquity, **And let them not come into Your righteousness.**

4. There is Deliverance in the righteousness of God

Psalms 71:2 **Deliver me in Your righteousness,** and cause me to escape; Incline Your ear to me, and save me.

The Psalmist understood that his righteousness was useless and powerless in God's sight.

This is why Peter states after performing a mighty healing of a crippled man.

Acts 3:12-13[12]So when Peter saw it, he responded to the people: “Men of Israel, why do you marvel at this? **Or why look so intently at us, as though by our own power or godliness we had made this man walk?[13]The God of Abraham, Isaac, and Jacob, the God of our fathers, glorified His Servant Jesus,** whom you delivered up and denied in the presence of Pilate, when he was determined to let Him go.

My righteousness didn't perform this healing but it was through Jesus righteousness that this healing was performed.

Chapter 08

Chapter 09

Psalms 9 & 10 is one Psalm in some manuscripts

Tears of suffering are never in vain

😔

As I sit down and begin to cry in my depression I remember:

1) God does not forget the tears of the humble but remembers them (Psalms 9:12)

2) My tears will come before him and he will hear them (Psalms18:6, 34:15)

3) Our Weeping of suffering is only for a time but after that joy is promised.(Psalms 30:5)

4) God collects every tear that a believer cries in a bottle of his and keeps record of them in a scroll (Psalms 56:8)

5) God will bring out of their distresses those who cry to him. (Psalms107:28)

6) God saves those who cry after him and fulfill their desires (Psalms 145:19)

7) If God can remember ravens who cry why not remember me. (Psalms 147:9)

8) The Bible calls those who weep blessed and makes a promise that a time will come when we will laugh (Luke 6:21)

9) I am not crying to a other persons Father but my father through adoption. (Romans 8:15)

10) God who became flesh was no stranger to tears and knows first hand how it feels so he could help me in my depression and tears (Hebrews 5:7)

11) God would one day wipe all our tears from our eyes (Rev 21:4)

Then after this my tears begin to fade and I begin to smile. ☺

Chapter 10

YHWH Melech 'Olam The LORD King Forever (Psa_10:16)

Chapter 11

Chapter 12

Chapter 13

Chapter 14

Chapter 15

Chapter 16

Chapter 17

El Shama God Who Hears:

Psalm 17:6 - “I call upon you, for you will answer me, O God; incline your ear to me; hear my words.”

Chapter 18

El Tzur (לְא רוּצ) - God is My Rock Psa_18:2,

Elohe Tishu'athi - God of my Salvation Psa_ 18:46

El Nakamoth - God that Avengeth Psa_ 18:47

Yahweh is my rock and my ***Metsuda*** and my Savior,
my ***El***, my rock in whom I take refuge,
my ***Magen***, and the strength of my salvation,
my stronghold.

The LORD is my rock which is YHWH Tsuri

The Lord is My Rock

Yahweh Tsuri (Zsu-REE) means: The Lord is my Rock. God is described as our Rock throughout the books of the prophets and Psalms. Which means he is unmovable and because of that we can rest upon him he would not break or bend.

El means name for God which means strength , power , might

my fortress, ***Metsuda which means*** castle, defense, fort(-ress), (strong) hold, be hunted, net, snare, strong place.

the Lord is my shield
Magen is the Hebrew name for God meaning the Lord is my Shield . The Hebrew word 'Magen' appears in the Bible 63 times. It is mainly translated as shield or buckler and it also is translated as defense or armed.

Does hell in the Bible truly mean the grave?

Although there are occasions where hell does mean the grave or the abode of the dead there are some translations like KJV which goes overboard in using this word hell .

שְׁאֹל שְׁאוֹל

sheol

The word can mean the grave, hell or the abode of the dead.

Two verse comes to mind speaking about Christ being in the abode of the dead. Where the Hebrew word Sheol is used.

Psa 18:5 KJV The sorrows of hell compassed me about: the snares of death prevented me.

Here is a reference to the grave see

Psa 18:5 AMP The cords of Sheol (the nether world, the place of the dead) surrounded me; The snares of death confronted me.

Psa 16:10 KJV For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

NKJV, NIV, AMP & ISV corrects it and states

Psa 16:10 NKJV For You will not leave my soul in Sheol, Nor will You allow Your Holy One to see corruption.

Psa 16:10 NIV because you will not abandon me to the realm of the dead, nor will you let your faithful one see decay.

Psa 16:10 AMP For You will not abandon me to Sheol (the nether world, the place of the dead), Nor will You allow Your Holy One to undergo decay.

Psa 16:10 ISV For you will not leave my soul in Sheol, you will not allow your holy one to experience corruption.

Now where did Christ went after he died and what did he do Peter tells us in his first letter.

1Pe 3:18-20 NKJV 18 For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit, 19 by whom also He went and preached to the spirits in prison, 20 who formerly were disobedient, when once the Divine longsuffering waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight souls, were saved through water.

1Pe 4:6 NKJV For this reason the gospel was preached also to those who are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

He went to the abode of the dead to those who drowned in the time of Noah to preach to them the Gospel. But the Bible does speak of a hell and a lake of fire here are just a few verses it doesn't have to use the word hell to mean it, it's description is good enough:

Isa 66:24 NKJV “And they shall go forth and look Upon the corpses of the men Who have transgressed against Me. For their worm does not die, And their fire is not quenched. They shall be an abhorrence to all flesh.”

Mat 18:34 KJV And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

Mat 25:30 KJV And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

Mat 25:46 KJV And these shall go away into everlasting punishment: but the righteous into life eternal.

Mar 9:43-48 NKJV 43 If your hand causes you to sin, cut it off. It is better for you to enter into life maimed, rather than having two hands, to go to hell, into the fire that shall never be quenched— 44 where 'Their worm does not die And the fire is not quenched.' 45 And if your foot causes you to sin, cut it off. It is better for you to enter life lame, rather than having two feet, to be cast into hell, into the fire that shall never be quenched— 46 where 'Their worm does not die And the fire is not quenched.' 47 And if your eye causes you to sin, pluck it out. It is better for you to enter the kingdom of God with one eye, rather than having two eyes, to be cast into hell fire— 48 where 'Their worm does not die And the fire is not quenched.'

Luk 16:23-25 NKJV 23 And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom. 24 "Then he cried and said, 'Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.' 25 But Abraham said, 'Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented.

Rev 14:10-11 NKJV 10 he himself shall also drink of the wine of the wrath of God, which is poured out full strength into the cup of His indignation. He shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. 11 And the smoke of their torment ascends forever and ever; and they have no rest day or night, who worship the beast and his image, and whoever receives the mark of his name."

Rev 20:15 NKJV And anyone not found written in the Book of Life was cast into the lake of fire.

Chapter 19

The Bible states in Psalms 19:1-3

The heavens declare the glory of God; And the firmament shows His handiwork.

Day unto day utters speech, And night unto night reveals knowledge.

There is no speech nor language Where their voice is not heard.

While we are living in a time where there are some scientist who deny the Book of Genesis, God and the over all of the Bible . But If one would investigate the best scientist that the world have ever produce by the grace of God all of them were Bible Believers. None where Atheist. Here are some of them with their affirmations of their faith.

Examples :

1) John Ambrose Fleming (1849-1945) invented Electronics, Thermionic Valve

He states " We must not build on the sands of a uncertain ever changing science.... But upon the rock of inspired Scripture "

He also stated "The theory of evolution is totally inadequate to explain the origin and manifestation of the inorganic world."

Moreover he said "There is abundant evidence that the Bible, though written by men, is not the product of the human mind. By countless multitudes it has always been revered as a communication to us from the Creator of the Universe."

2) Blaise Pascal (1623-1662) Barometer, Hydrostatics

Blaise Pascal states "If God exists, not seeking God must be the gravest error imaginable. If one decides to sincerely seek for God and doesn't find God, the lost effort is negligible in comparison to what is at risk in not seeking God in the first place. "

He also is known of saying"Jesus is the God whom we can approach without pride and before whom we can humble ourselves without despair."

3) Lord Kelvin (1824-1907) Absolute Temperature Scale, Thermodynamics, Energetic, Trans-Atlantic Cables

He stated "Christianity without the cross is nothing. The cross was the fitting close of a life of rejection, scorn and defeat. But in no true sense have these things ceased or changed. Jesus is still He whom man despises, and the rejected of men. The world has never admired Jesus, for moral courage is yet needed in every one of its high places by him who would "confess" Christ. The "offense" of the cross, therefore, has led men in all ages to endeavor to be rid of it, and to deny that it is the power of God in the world."

4) Sir John William Strutt, Lord Rayleigh

(12 November 12, 1842 - Jun 30, 1919)

English physical scientist , 3rd Baron of Rayleigh, was an who made fundamental discoveries in the fields of acoustics and optics. Dimensional Analysis, Model Analysis He received the Nobel Prize for Physics in 1904.

He stated "I may say that in my opinion true Science and true Religion neither are nor could be opposed."

5) Francis Bacon (1561-1626) Scientific Method

Neither did the dispensation of God vary in the times after our Saviour came into the world; for our Saviour himself did first show His power to subdue ignorance, by His conference with the priests and doctors of the law, before He showed His power to subdue nature by His miracles.“

6) Louis Pasteur (1822-1895) invented Bacteriology , Biogenesis Law, Fermentation Control, Pasteurization, Vaccination and Immunization.

He stated "A bit of science distances one from God, but much science nears one to Him."

He also stated "The more I study nature, the more I stand amazed at the work of the Creator."

7) Issac Newton (1642-1727) invented Dynamics , Calculus, Law of Gravity, Reflecting Telescope

Many people don't know but Issac Newton even wrote a Commentary on the Book or Daniel and Revelation.

He states (" And from true lordship it follows that the true God is living, intelligent, and powerful; from the other perfections, that he is supreme, or supremely perfect. He is eternal and infinite, omnipotent and omniscient; that is, he endures from eternity to eternity; and he is present from infinity to infinity; he rules all things, and he knows all things that happen or can happen.")

8) Joseph Lister (1827-1912) Antiseptic Surgery

He stated "I am a believer in the fundamental doctrines of Christianity."

9) Joseph Henry (1797-1878) Galvanometer , Electric Motor, Self-induction

He stated "God has created man in his own intellectual image, and graciously permitted him to study His modes of operation, and rewards his industry in this line by giving him powers and instruments which affect in the highest degree his material welfare."

He also stated " Nothing in the whole system of nature is isolated or unimportant. The fall of a leaf and the motion of a planet are governed by the same laws. . . . It is in the study of objects considered trivial and unworthy of notice by the casual observer that genius finds the most important and interesting phenomena. It was in the investigation of the varying

colors of the soap-bubble that Newton detected the remarkable fact of the fits of easy reflection and easy refraction presented by a ray of light in its passage through space, and upon which he established the fundamental principle of the present generalization of the undulatory theory of light. . . . The microscopic organization of animals and plants is replete with the highest instruction; and, surely, in the language of one of the fathers of modern physical science, "nothing can be unworthy of being investigated by man which was thought worthy of being created by GOD." "

10) Michael Faraday (1791-1876) Electric Generator, Electromagnetics, Field Theory

He stated "Since peace is alone the gift of God, and as it is He who gives it, why should we be afraid? His unspeakable gift in His

beloved Son is the ground of no doubtful hope."

He also stated " "I shall be with Christ, and that is enough."

11) Samuel F.B.Morse (1791-1872) Telegraph

He said "Education without religion is in danger of substituting wild theories for the simple commonsense rules of Christianity."

Message sent by Morse to officially open the first telegraph line, from Baltimore to Washington, on May 24, 1844. " "What Hath God Wrought."

12) Robert Boyle (1626-1691) Chemistry, Gas Dynamics

He states "The gospel comprises indeed, and unfolds, the whole mystery of mans redemption, as far forth as it is necessary to be known for our salvation."

He also stated "In the Bible the ignorant may learn all requisite knowledge, and the most knowing may learn to discern their ignorance."

13) Johann Kepler (1571-1630) Ephemeris Tables, Physical Astronomy, Celestial Mechanics

He stated "Geometry, which before the origin of things was coeternal with the divine mind and is God himself (for what could there be in God which would not be God himself?), supplied God with patterns for the creation of the world, and passed over to Man along with the image of God; and was not in fact taken in through the eyes."

14) Humphrey Davy (1778-1829) Mine Safety Lamp , Thermokinetics

He stated “I envy no quality of the mind or intellect in others; not genius, power, wit, nor fancy; but, if I could choose what would be most delightful, and, I believe, most useful to me, I should prefer a firm religious belief to every other blessing.”

15) Henri Fabre (1823-1915) Entomology of Living Insects

He stated “After eighty-seven years of observation and reflection, I cannot so much say that I believe in God as that I see Him. Without Him, I understand nothing: without Him all is darkness. My studies have both preserved and strengthened this faith in me, and have even increased it. All epochs have their hobbies, and the hobby of our own epoch is, in my opinion, atheism, which I regard as the influenza of the age.”

16) David Brewster (1781-1861) Kaleidoscope, Optical Mineralogy

He stated “Man, made after God's image, was a nobler creation than twinkling sparks in the sky, or than the larger and more useful lamp of the moon.”

He also stated "Prophetic of infidel times, and indicating the unsoundness of our general education, 'The Vestiges of the Natural History of Creation', has started into public favour with a fair chance of poisoning the fountains of science, and sapping the foundations of religion.

17) James Clerk Maxwell (1831-1879) Electrodynamics, Statistical Thermodynamics

He stated "I have looked into most philosophical systems and I have seen that none will work without God...."

He also stated "I think men of science as well as other men need to learn from Christ, and I think Christians whose minds are scientific are bound to study science that their view of the glory of God may be as extensive as their being is capable. But I think that the results which each man arrives at in his attempts to harmonize his science with his Christianity ought not to be regarded as having any significance except to the man himself, and to him only for a time, and should not receive the stamp of a society."

More over he stated ""But I should be very sorry if an interpretation founded on a most conjectural scientific hypothesis were to get fastened to the text in Genesis... The rate of change of scientific hypothesis is naturally much more rapid than that of Biblical interpretations, so that if an interpretation is founded on such an hypothesis, it may help to keep the hypothesis above ground long after it ought to be buried and forgotten."

18) John Ray (1627-1705) Natural History

He stated "The Wisdom of God Manifested in the Works of the Creation."

He also stated " "There is for a free man no occupation more worthy and delightful than to contemplate the beauteous works of nature and honor the infinite wisdom and goodness of God."

19) Nicolaus Copernicus (1473 – 1543)

was a mathematician and astronomer who proposed that the sun was stationary in the center of the universe and the earth revolved around it.

He stated “For who would not, while constantly studying the universe so clearly arranged in the

most beautiful order and directed by divine wisdom – who would not, through the constant contemplation of this, I might almost say through intercourse with it, be induced to doeverything good and to admire the Architect who created all this, in whom there is the highest bliss and in whom all good reaches its summit? The inspired psalmist would not sing that he is enraptured by God’s creation and that he rejoices in the work of His hands,if he, like all men, were not moved by the sight of this Creation to the contemplation of theSupreme Good "

He also stated “So vast, without any question, is this divine handiwork of the Almighty Creator "

Moreover He said "“For my part I believe that gravity is nothing but a certain natural desire, which the divineprovidence of the Creator of all things has implanted in parts, to gather as a unity and awhole by combining in the form of a globe "

Reference:

Johannes Kepler, E. J. Aiton, Alistair Matheson Duncan, Judith Veronica Field (1997). “The Harmony of the World”, p.304, American Philosophical Society

Michael Faraday's letter to Auguste de la Rive, 1861.

Robert Boyle (1675). “Some considerations touching the style of the H. Scriptures; extracted from ... a discourse, concerning divers particulars belonging to the Bible ... The third edition”, p.53

Sir Isaac Newton (2014). “Newton: Philosophical Writings”, p.111, Cambridge University Press

Message sent by Morse to officially open the first telegraph line, from Baltimore to Washington, on May 24, 1844. Quoted in John F. Stover, "History of the Baltimore and Ohio Railroad", pp. 59 - 60, 1987.

Smithsonian Annual Report for 1852, p. 15.

1846], in Henry Papers, vol. 6, p. 429

Neither did the dispensation of God vary in the times after…
„Neither did the dispensation of God vary in the times after our Saviour came into the world; for our Saviour himself did first show His power to subdue ignorance, by His conference with the priests and doctors of the law, before He showed His power to subdue nature by His miracles.“ - Francis Bacon
https://quotepark.com/quotes/2017255-francis-bacon-neither-did-the-dispensation-of-god-vary-in-the-ti/

Jean Henri Fabre The Homer of Insects , The Sacred Heart Review Vol 56, Number 3 July 1 , 1916 page 8

David Brewster (1854). “More Worlds Than One: The Creed of the Philosopher and the Hope of the Christian”, p.11

James Clerk Maxwell (2002). “The Scientific Letters and Papers of James Clerk Maxwell:”, p.188, Cambridge University Press

James Clerk Maxwell (2002). “The Scientific Letters and Papers of James Clerk Maxwell:”, p.418, Cambridge University Press

John Ray (1848). “The Correspondence of John Ray: Consisting of Selections from the Philosophical Letters Published by Dr. Derham, and Original Letters of John Ray, in the Collection of the British Museum”, p.486

Chapter 20

Elohe Ya'akob - God of Jacob Psa_20:1

YHWH Hoshe'ah The LORD Save (Psa_20:9)

Chapter 21

Chapter 22

Verse 1

(Psalms 22:1) My God, My God, why have You forsaken Me? Why are You so far from helping Me, And from the words of My groaning? ..... This pslam was qouted by Jesus as refering to him.

(Matthew 27:46) And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lama sabachthani?" that is, "My God, My God, why have You forsaken Me?" (NKJV)

(Mark 15:34) And at the ninth hour Jesus cried out with a loud voice, saying, "Eloi, Eloi, lama sabachthani?" which is translated, "My God, My God, why have You forsaken Me?" (NKJV)

Athough the Messiah felt forsaken he was not forsaken by God.

(Psalms 22:24) For He has not despised nor abhorred the affliction of the afflicted; Nor has He hidden His face from Him; But when He cried to Him, He heard. (NKJV)

Verse 2

(Psalms 22:2) O My God, I cry in the daytime, but You do not hear; And in the night season, and am not silent... The Messiah will cryout to God at day light and night. While on the cross Jesus experience day and night athough he was only on the cross for 6 hours.

Matthew 27:45 Now from the sixth hour until the ninth hour there was darkness over all the land.

Mark 15:33 ¶ Now when the sixth hour had come, there was darkness over the whole land until the ninth hour.

Luke 23:44 ¶ Now it was about the sixth hour, and there was darkness over all the earth until the ninth hour.

Joel 2:31 The sun shall be turned into darkness, And the moon into blood, Before the coming of the great and awesome day of the LORD.

(Hebrews 5:6-7) As He also says in another place: "You are a priest forever According to the order of Melchizedek"; who, in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death, and was heard because of His godly fear, (NKJV)

The Messiah is to be Abandon by those who he loved

(Psalms 22:11) Be not far from Me, For trouble is near; For there is none to help. (NKJV)

All this was fullfilled in Jesus who was forsaken by those who was closest to him

(Matthew 26:54-56) "How then could the Scriptures be fulfilled, that it must happen thus?" In that hour Jesus said to the multitudes, "Have you come out, as against a robber, with swords and clubs to take Me? I sat daily with you, teaching in the

temple, and you did not seize Me. "But all this was done that the Scriptures of the prophets might be fulfilled." Then all the disciples forsook Him and fled. (NKJV)

(John 16:32) "Indeed the hour is coming, yes, has now come, that you will be scattered, each to his own, and will leave Me alone. And yet I am not alone, because the Father is with Me. (NKJV)

The Messiah will be surrounded by many of the Jewish religous Leaders at his death

(Psalms 22:12-13) Many bulls have surrounded Me; Strong bulls of Bashan have encircled Me. They gape at Me with their mouths, Like a raging and roaring lion. (NKJV)

Israel leaders was called by God "Bulls of Bashan" and their wives where called cows of Bashan

(Amos 4:1) Hear this word, you cows of Bashan, who are on the mountain of Samaria, Who oppress the poor, Who crush the needy, Who say to your husbands, "Bring wine, let us drink!" (NKJV)

This of course is fullfilled by Jesus

(Matthew 27:39-42) And those who passed by blasphemed Him, wagging their heads and saying, "You who destroy the temple and build it in three days, save Yourself! If You are the Son of God, come down from the cross." Likewise the chief priests also, mocking with the scribes and elders, said, "He saved others; Himself He cannot save. If He is the King of Israel, let Him now come down from the cross, and we will believe Him. (NKJV)

The Messiah will thirst before his death and will be given vinger and gall to drink

(Psalms 22:15) My strength is dried up like a potsherd, And My tongue clings to My jaws; You have brought Me to the dust of death. (NKJV)

(Psalms 69:21) They also gave me gall for my food, And for my thirst they gave me vinegar to drink. (NKJV)

We of course see this fullfilled in Jesus

(John 19:28-30) After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, "I thirst!" Now a vessel full of sour wine was sitting there; and they filled a sponge with sour wine, put it on hyssop, and put it to His mouth. So when Jesus had received the sour wine, He said, "It is finished!" And bowing His head, He gave up His spirit. (NKJV)

The Messiah is to be crucified and the soliders will throw lots for his garments

(Psalms 22:14-17) I am poured out like water, And all My bones are out of joint; My heart is like wax; It has melted within Me. My strength is dried up like a potsherd, And My tongue clings to My jaws; You have brought Me to the dust of death. For dogs have surrounded Me; The congregation of the wicked has enclosed Me. They pierced My hands and My feet; I can count all My bones. They look and stare at Me. (NKJV)

This is of course fullfilled in Jesus , it is a known fact that Jesus died on the cross and we see this in the New Testament. To be crucified means both of your hands and feet must be pierced through by nails.

(Matthew 27:35) Then they crucified Him, and divided His garments, casting lots, that it might be fulfilled which was spoken by the prophet: "They divided My garments among them, And for My clothing they cast lots." (NKJV)

Chapter 23

Verse 1

Psalms_23:1.....The LORD is my shepherd (*YHWH Ro'i*)

Jesus called himself the Good Shepherd who gave himself for us his sheep

(John 10:11) "I am the good shepherd. The good shepherd gives His life for the sheep. (NKJV)

(John 10:14) "I am the good shepherd; and I know My sheep, and am known by My own.(NKJV)

Peter calls Jesus the Shepherd and Overseer of our souls

(1 Peter 2:25) For you were like sheep going astray, but have now returned to the Shepherd and Overseer of your souls. (NKJV)

Verse 2

(Psalms 23:2) He makes me to lie down in green pastures; He leads me beside the still waters. (NKJV)

He while on earth made his followers lie down in the green pastures while they heard him and was fed by him.

(Mark 6:39-42) Then He commanded them to make them all sit down in groups on the green grass. So they sat down in ranks, in hundreds and in fifties. And when He had taken the five loaves and the two fish, He looked up to heaven, blessed and broke the loaves, and gave them to His disciples to set before them; and the two fish He divided among them all. So they all ate and were filled. (NKJV)

We are told in the book of Revelations Jesus will shepherd us and lead us to living waters

Revelations 7:17 "for the Lamb who is in the midst of the throne will shepherd them and lead them to living fountains of waters. And God will wipe away every tear from their eyes."(NKJV)

Verse 3

(Psalms 23:3) He restores my soul; He leads me in the paths of righteousness For His name's sake. (NKJV)

It is only in Jesus that we find right standing with God and he lead us by his word through his preachers

(Acts 26:17-18) 'I will deliver you from the Jewish people, as well as from the Gentiles, to whom I now send you, 'to open their eyes, in order to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in Me.' (NKJV)

Verse 4

(Psalms 23:4) Yea, though I walk through the valley of the shadow of death, I will fear no evil; For You are with me; Your rod and Your staff, they comfort me. (NKJV)

Yea, though I walk through the valley of the shadow of death..... shadow of death should not be compared to phyical death which is not implied but spiritaul death for example in Isaiah 9:1-2 we see a prophecy that is fullfilled in Matthew 4 in that of Jesus ministering in the land of Zebulun and the land of Naphtali and it speaks of them being in the shallow of death and the light of the Gospel of Jesus coming upon them. When a person is not saved they are in the Shadow of death , Spiritaul death has come upon them. Us christians passing through the valley of shallow of death does not mean we are in the Shallow of Death but are current residence and pilgrims where there are many who have died spiritaully. We are not there to stay.

(Isaiah 9:1-2) Nevertheless the gloom will not be upon her who is distressed, As when at first He lightly esteemed The land of Zebulun and the land of Naphtali, And afterward more heavily oppressed her, By the way of the sea, beyond the Jordan, In Galilee of the Gentiles. The people who walked in darkness Have seen a great light; Those who dwelt in the land of the shadow of death, Upon them a light has shined. (NKJV)

(Matthew 4:13-16) And leaving Nazareth, He came and dwelt in Capernaum, which is by the sea, in the regions of Zebulun and

Naphtali, that it might be fulfilled which was spoken by Isaiah the prophet, saying: "The land of Zebulun and the land of Naphtali, By the way of the sea, beyond the Jordan, Galilee of the Gentiles: The people who sat in darkness have seen a great light, And upon those who sat in the region and shadow of death Light has dawned." (NKJV)

Your rod and Your staff, they comfort me.... The tools used to discipline us are the ones which brings us comfort in bringing us to the right path.

(Hebrews 12:5-11) And you have forgotten the exhortation which speaks to you as to sons: "My son, do not despise the chastening of the LORD, Nor be discouraged when you are rebuked by Him; For whom the LORD loves He chastens, And scourges every son whom He receives." If you endure chastening, God deals with you as with sons; for what son is there whom a father does not chasten? But if you are without chastening, of which all have become partakers, then you are illegitimate and not sons. Furthermore, we have had human fathers who corrected us, and we paid them respect. Shall we not much more readily be in subjection to the Father of spirits and live? For they indeed for a few days chastened us as seemed best to them, but He for our profit, that we may be partakers of His holiness. Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it. (NKJV)

At times God used and uses Nations to bring about discipline to his people, Assyria, was called the rod of My anger for the purpose to discipline Israel

(Isaiah 10:5-7) "Woe to Assyria, the rod of My anger And the staff in whose hand is My indignation. I will send him against an ungodly nation, And against the people of My wrath I will give him charge, To seize the spoil, to take the prey, And to tread them down like the mire of the streets. Yet he does not mean so, Nor does his heart think so; But it is in his heart to destroy, And cut off not a few nations. (NKJV)

Verse 5

(Psalms 23:5) You prepare a table before me in the presence of my enemies; You anoint my head with oil; My cup runs over. (NKJV)

You prepare a table before me in the presence of my enemies..... In the very presence of those who wishes you harm and would do it to you if they had the chance Jesus would exalt us and show to them how much he loves us as he did it for those in the pass he will do it for us . For example:

Haman was the enemy of Mordecai the Jew who he ended up serving by the kings command.

(Esther 6:3-10) Then the king said, "What honor or dignity has been bestowed on Mordecai for this?" And the king's servants who attended him said, "Nothing has been done for him." So the king said, "Who is in the court?" Now Haman had just entered the outer court of the king's palace to suggest that the king hang Mordecai on the gallows that he had prepared for him. The king's servants said to him, "Haman is there, standing in the court." And the king said, "Let him come in." So Haman came in, and the king asked him, "What shall be done for the man whom the king delights to honor?" Now Haman thought in his heart, "Whom would the king delight to honor more than me?" And Haman answered the king, "For the man whom the king delights to honor, "let a royal robe be brought which the king has worn, and a horse on which the king has ridden, which has a royal crest placed on its head. "Then let this robe and horse be delivered to the hand of one of the king's most noble princes, that he may array the man whom the king delights to honor. Then parade him on horseback through the city square, and proclaim before him: 'Thus shall it be done to the man whom the king delights to honor!'" Then the king said to Haman, "Hurry, take the robe and the horse, as you have suggested, and do so for Mordecai the Jew who sits within the king's gate! Leave nothing undone of all that you have spoken." (NKJV)

You anoint my head with oil; ..... Most Likely David thinking about when he was anointed by Samuel the prophet

(1 Samuel 16:1-13) Now the LORD said to Samuel, "How long will you mourn for Saul, seeing I have rejected him from reigning over Israel? Fill your horn with oil, and go; I am sending you to Jesse the Bethlehemite. For I have provided Myself a king among his sons." And Samuel said, "How can I go? If Saul hears it, he will kill me." And the LORD said, "Take a heifer with you, and say, 'I have come to sacrifice to the LORD.' "Then invite Jesse to the sacrifice, and I will show you what you shall do; you shall anoint for Me the one I name to you." So Samuel did what the LORD said, and went to Bethlehem. And the elders of the town trembled at his coming, and said, "Do you come peaceably?" And he said, "Peaceably; I have come to sacrifice to the

LORD. Sanctify yourselves, and come with me to the sacrifice." Then he consecrated Jesse and his sons, and invited them to the sacrifice. So it was, when they came, that he looked at Eliab and said, "Surely the LORD'S anointed is before Him." But the LORD said to Samuel, "Do not look at his appearance or at the height of his stature, because I have refused him. For the LORD does not see as man sees; for man looks at the outward appearance, but the LORD looks at the heart." So Jesse called Abinadab, and made him pass before Samuel. And he said, "Neither has the LORD chosen this one." Then Jesse made Shammah pass by. And he said, "Neither has the LORD chosen this one." Thus Jesse made seven of his sons pass before Samuel. And Samuel said to Jesse, "The LORD has not chosen these." And Samuel said to Jesse, "Are all the young men here?" Then he said, "There remains yet the youngest, and there he is, keeping the sheep." And Samuel said to Jesse, "Send and bring him. For we will not sit down till he comes here." So he sent and brought him in. Now he was ruddy, with bright eyes, and good-looking. And the LORD said, "Arise, anoint him; for this is the one!" Then Samuel took the horn of oil and anointed him in the midst of his brothers; and the Spirit of the LORD came upon David from that day forward. So Samuel arose and went to Ramah. (NKJV)

My cup runs over..... Speaking of the blessings David recieved from God, The Lord himself being his cup as he states in Psalms 16 undoubtly would make any cup overflow

Psalms 16:5 O LORD, You are the portion of my inheritance and my cup; You maintain my lot.

Verse 6

(Psalms 23:6) Surely goodness and mercy shall follow me All the days of my life; And I will dwell in the house of the LORD Forever. (NKJV)

Surely goodness and mercy shall follow me All the days of my life ..... David counted and depended on God's goodness and mercy on his life

(2 Samuel 7:27-28) "For You, O LORD of hosts, God of Israel, have revealed this to Your servant, saying, 'I will build you a house.' Therefore Your servant has found it in his heart to pray this prayer to You. "And now, O Lord GOD, You are God, and Your words are true, and **You have promised this goodness to Your servant**. (NKJV)

(2 Samuel 22:51) He is the tower of salvation to His king, **And shows mercy to His anointed, To David** and his descendants forevermore." (NKJV)

(2 Samuel 24:13-14) So Gad came to David and told him; and he said to him, "Shall seven years of famine come to you in your land? Or shall you flee three months before your enemies, while they pursue you? Or shall there be three days' plague in your land? Now consider and see what answer I should take back to Him who sent me." And David said to Gad, "I am in great distress. **Please let us fall into the hand of the LORD, for His mercies are great**; but do not let me fall into the hand of man." (NKJV)

The Mercies that God had on David was what cause the resurrection of Christ

(Acts 13:34) "And that He raised Him from the dead, no more to return to corruption, He has spoken thus: 'I will give you the sure mercies of David.' (NKJV)

God states in Isaiah to give us the mercies of David

(Isaiah 55:3) Incline your ear, and come to Me. Hear, and your soul shall live; And I will make an everlasting covenant with you-The sure mercies of David. (NKJV)

And I will dwell in the house of the LORD Forever..... To dwell in God's house forever not just for a lifetime but to be with him for all eternity. This is what is promise to us in the book of Revelation.

(Revelation 3:12) "**He who overcomes, I will make him a pillar in the temple of My God, and he shall go out no more**. And I will write on him the name of My God and the name of the city of My God, the New Jerusalem, which comes down out of heaven from My God. And I will write on him My new name. (NKJV)

(Revelation 21:22) But I saw no temple in it, for the **Lord God Almighty and the Lamb are its temple**. (NKJV)

Chapter 24

El Gibbor Milchamah (לֵא רוֹבּג הָמָחְלִמ) - Mighty in Battle:

Psa_ 24:8- "Who is this King of glory? The LORD, strong and mighty, the LORD, mighty in battle!"

Who is the king of glory in Psalm 24?

Jesus the Messiah is in reference who in the New Testament is refer to as the Lord of Glory hint at Psalm 24 The King of Glory but refer to as such in the book of Enoch as the Lord of Glory.

1 Corinthians 2:8 which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory.(NKJV)

James 2:1 ¶ My brethren, do not hold the faith of our Lord Jesus Christ, the Lord of glory, with partiality. (NKJV)

1 Enoch 40 {“And on the four sides of the Lord of Spirits I saw four presences, different from those that sleep not, and I learnt their names: for the angel that went with me made known to me their names, and showed me all the hidden things. And I heard the voices of those four presences as they uttered praises before the Lord of glory. “}

The Gate in reference might be the golden gate which was sealed by Ottoman Sultan Suleiman the Magnificent in 1541 AD and put next to it a cemetery to prevent the coming of the Messiah but this Gate will be open at the Messiah’s second coming .

The Bible states these Gates will be closed

(Ezekiel 44:1-2) Then He brought me back to the outer gate of the sanctuary which faces toward the east, but it was shut. And the LORD said to me, "This gate shall be shut; it shall not be opened, and no man shall enter by it, because the LORD God of Israel has entered by it; therefore it shall be shut. (NKJV)

But Psalms 24 also states that they will be open at the coming of the king of Glory.

(Psalms 24:7) Lift up your heads, O you gates! And be lifted up, you everlasting doors! And the King of glory shall come in. (NKJV)

When the Messiah comes he will come from the east and this gate shall open for him.

Matthew 24:27 "For as the lightning comes from the east and flashes to the west, so also will the coming of the Son of Man be.

Zecariah 14:4 And in that day His feet will stand on the Mount of Olives, Which faces Jerusalem on the east. And the Mount of Olives shall be split in two, From east to west, Making a very large valley; Half of the mountain shall move toward the north And half of it toward the south.

Chapter 25

A Study on Love

The Bible tells us that one of God's attributes is love

“Remember, O Lord, Your tender mercies and Your lovingkindnesses, For they are from of old.”— Ps 25:6 (NKJV)

And God is called love

“He who does not love does not know God, for God is love. 1Jn 4:8 (NKJV)

One of qualities of love is uniqueness , when one is in love with ones spouse they don't love a other woman with that same love .

Mal 1 (NKJV)[2] "I have loved you," says the Lord. "Yet you say, 'In what way have You loved us?' Was not Esau Jacob's brother?" Says the Lord. "Yet Jacob I have loved;

[3] But Esau I have hated, And laid waste his mountains and his heritage For the jackals of the wilderness."

And the same we can speak about God's love towards the believer and the unbelievers. It is not the same. Which we will talk about at a more convenient time.

In the English we are limited in uses of words for Love and most of us uses the same word for love . I love pizza , I love my dog , I love my spouse , all these love are different but they are not always seen by different words as one see in the Greek. A man can't love pizza or his Dog as much as his wife .

Let's name the different words for Love and their meanings in the Greek in the time of Jesus and his Apostles

1) Eros -this word is not in use in the New Testament but it means passion, lust, romance. This love is implied in the Book Song of Solomon's.Though is not a sin for one to feel this way for one spouse. It is not the best love for it is one that passes away through Time. Sex is not everything in a marriage and if your marriage is built on this it won't last. When the Eros is gone the marriage would collapse. There needs to be something to keep it together other than lust.

2) Phileo - love between family and friends . Care for someone. Peter use this word when speaking to Jesus and Jesus asking him 2 times if he loved him and once if he cared for him in the Greek, Peter couldn't get himself to say I love you , but said I care for you 3 times in John 21:15-19

3) Phila - deep friendship

4) Philadelphia - brotherly love

5) ludus - playful love , child like love , flirtatious love . The Greeks feared this kind of love along with eros , Though time maybe innocent it could turn for the worse. Because man has been known to do all kinds of wicked things for the sake of lust even murder.

6) Pragma - understanding, compromise, tolerance

7) Storge - family love, mother or father have this love for their children, it comes by nature

8) Mania - obsessive love , addiction , this where the word maniac comes from . Not good to have and be scary.

9) Agape - love feast, divine love , human love .

10) Agapao - divine love.

Last two are sacrificial love, love that is not about feelings but action . The best love , that will make any marriage last .Agape is believed to be a noun and Agapao the verb for divine love by some scholars

11) Philautia- self love this comes naturally , we all love ourselves , even the person who commits suicide has a self love . For they kill themselves to prevent them selves from experiencing more pain whether , physical or emotional . We are not told to love ourselves in scripture but to love our neighbors as ourselves. Because self love comes naturally.

12) Philandros - fond of man , affectionate as a wife loves their husband's . We see this love in Titus 2:4

“that they admonish the young women to love their husbands, to love their children, Titus 2:4 (NKJV)

Chapter 26

Chapter 27

Chapter 28

YHWH 'Oz-Lamo-The LORD the Strength of His people (Psa_28:7)

Chapter 29

El Hakkavod (לְא דוֹבָּכַה) - God of Glory- Psa_29:3- Psa_24:7-10- Isa_6:3- Act_7:2- 1Co_2:8

Chapter 30

Chapter 31

El Emet (לְא תֶמֶא) - God of Truth: The concept of God being the God of Truth is found throughout Scripture. Psa_31:5

Chapter 32

Verses 1-2

And sins are not to be shown to accuse us before him if we truely are in Christ.

(Romans 4:6-8) just as David also describes the blessedness of the man to whom God imputes righteousness apart from works: "Blessed are those whose lawless deeds are forgiven, And whose sins are covered; Blessed is the man to whom the LORD shall not impute sin." (NKJV)

This is a qoute from Pslams 32:1-2

(Psalms 32:1-2) <<A Psalm of David. A Contemplation.>> Blessed is he whose transgression is forgiven, Whose sin is covered. Blessed is the man to whom the LORD does not impute iniquity, And in whose spirit there is no deceit. (NKJV)

In the Greek Version of the Old Testament which is qouted by Paul named the Septuagint this passage reads {"[LXXE] Psalms 32:1 On understanding. By David. Happy they whose iniquities are forgiven, and whose sins are covered.
2 Happy the man, to whose account the Lord will not charge sin, and in whose mouth there is no guile."}

The Word Impute means acording to Collins Cobuild English Dictionary {"If you impute something such as blame or a crime to someone, you say that they are responsible for it or are the cause of it."} And we are told that those in Christ God will not impute

iniquity. He will not say we are responsible for the sins done in the flesh.

Chapter 33

Chapter 34

El Shama God Who Hears: This specific name is not mentioned in the Bible, but the concept of God being the God who hears is present throughout Scripture. Verses that highlight God's ability to hear include Psalm 34:17, Psalm 65:2, and 1 John 5:14.

Title : This Pslam was written due to David when he pretended madness before Achish the king of Gath, Abimelech was the title for the kings of the Philistines

(1 Samuel 21:10-15) Then David arose and fled that day from before Saul, and went to Achish the king of Gath. And the servants of Achish said to him, "Is this not David the king of the land? Did they not sing of him to one another in dances, saying: 'Saul has slain his thousands, And David his ten thousands'?" Now David took these words to heart, and was very much afraid of Achish the king of Gath. So he changed his behavior before them, feigned madness in their hands, scratched on the doors of the gate, and let his saliva fall down on his beard. Then Achish said to his servants, "Look, you see the man is insane. Why have you brought him to me? "Have I need of madmen, that you have brought this fellow to play the madman in my presence? Shall this fellow come into my house?" (NKJV)

Verse 20

Psalms 34:20 He guards all his bones; Not one of them is broken.

Fullfilled in Christ after his death on the cross, Jesus legs wasn't broken as the other two who was crucified with him were because he was dead

(John 19:32-34) Then the soldiers came and broke the legs of the first and of the other who was crucified with Him. But when they came to Jesus and saw that He was already dead, they did not break His legs. But one of the soldiers pierced His side with a spear, and immediately blood and water came out. (NKJV)

Chapter 35

Chapter 36

Chapter 37

Chapter 38

Chapter 39

Chapter 40

Verse 6

Sacrifice and offering You did not desire; Burnt offering and sin offering You did not require. For Sin done purposely, there was no sacrfice for atonement for them. All the sins that was atone under the law was those done unkownly :

Hebrews 10:26 NKJV For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins,

Leviticus 4:2-3 NKJV "Speak to the children of Israel, saying: 'If a person sins unintentionally against any of the commandments of the LORD *in anything* which ought not to be done, and does any of them, (3) if the anointed priest sins, bringing guilt on the people, then let him offer to the LORD for his sin which he has sinned a young bull without blemish as a sin offering.

Leviticus 4:22-23 NKJV 'When a ruler has sinned, and done *something* unintentionally *against* any of the commandments of the LORD his God *in anything* which should not be done, and is guilty, (23) or if his sin which he has committed comes to his knowledge, he shall bring as his offering a kid of the goats, a male without blemish.

Numbers 15:22-31 NKJV 'If you sin unintentionally, and do not observe all these commandments which the LORD has spoken to Moses— (23) all that the LORD has commanded you by the hand of Moses, from the day the LORD gave commandment and onward throughout your generations— (24) then it will be, if it is unintentionally committed, without the knowledge of the congregation, that the whole congregation shall offer one young bull as a burnt offering, as a sweet aroma to the LORD, with its grain offering and its drink offering, according to the ordinance, and one kid of the goats as a sin offering. (25) So the priest shall make atonement for the whole congregation of the children of Israel, and it shall be forgiven them, for it was unintentional; they shall bring their offering, an offering made by fire to the LORD, and their sin offering before the LORD, for their unintended sin. (26) It shall be forgiven the whole congregation of the children of Israel and the stranger who dwells among them, because all the people *did it* unintentionally. (27) 'And if a person sins unintentionally, then he shall bring a female goat in its first year as a sin offering. (28) So the priest shall make atonement for the person who sins unintentionally, when he sins unintentionally before the LORD, to make atonement for him; and it shall be forgiven him. (29) You shall have one law for him who sins unintentionally, *for* him who is native-born among the children of Israel and for the stranger who dwells among them. (30) 'But the person who does *anything* presumptuously, *whether he is* native-born or a stranger, that one brings reproach on the LORD, and he shall be cut off from among his people. (31) Because he has despised the word of the LORD, and has broken His commandment, that person shall be completely cut off; his guilt *shall be* upon him.' "

My ears You have opened..... Refers to the law of Slavery if a slave wanted to stay a slave for life he would have to get a hole on his ear.

Exodus 21:5-6 NKJV But if the servant plainly says, 'I love my master, my wife, and my children; I will not go out free,' (6) then his master shall bring him to the judges. He shall also bring him to the door, or to the doorpost, and his master shall pierce his ear with an awl; and he shall serve him forever.

A referance to this passage is refer to in the Book of Hebrews and rightly applies it to Jesus {"Hebrews 10:5-10 NKJV Therefore, when He came into the world, He said: "SACRIFICE AND OFFERING YOU DID NOT DESIRE, BUT A BODY YOU HAVE PREPARED FOR ME. (6) IN BURNT OFFERINGS AND SACRIFICES FOR SIN YOU HAD NO PLEASURE. (7) THEN I SAID, 'BEHOLD, I HAVE COME—IN THE VOLUME OF THE BOOK IT IS WRITTEN OF ME—TO DO YOUR WILL, O GOD.' " (8) Previously saying, "SACRIFICE AND OFFERING, BURNT OFFERINGS, AND OFFERINGS FOR SIN YOU DID NOT DESIRE, NOR HAD PLEASURE IN THEM" (which are offered according to the law), (9) then He said, "BEHOLD, I HAVE COME TO DO YOUR WILL, O GOD." He takes away the first that He may establish the second. (10) By that will we have been sanctified through the offering of the body of Jesus Christ once *for all*."}

Verse 8

The Messiah will delight to do God's will and will always be doing the will of his God

(Psalms 40:8) I delight to do Your will, O my God, And Your law is within my heart." (NKJV)

By the following passages we see Jesus as the Messiah only doing and delighting in the will of his God the Father:

(Matthew 26:39) He went a little farther and fell on His face, and prayed, saying, "O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You will." (NKJV)

(John 4:34) Jesus said to them, "My food is to do the will of Him who sent Me, and to finish His work. (NKJV)

(John 5:30) "I can of Myself do nothing. As I hear, I judge; and My judgment is righteous, because I do not seek My own will but the will of the Father who sent Me. (NKJV)

(John 6:38) "For I have come down from heaven, not to do My own will, but the will of Him who sent Me. (NKJV)

Chapter 41

Chapter 42

In many Hebrew manuscripts Psalms 42 and 43 constitute as one psalm

Verse 1 **Hebrew word shaphat means to** Vindicate, Judge, contend, defend, plead, reason, rule, punish. The Pslamist aka the sons of Korah is asking for God to defend their cause in the midst of a ungodly nation.

El Hayyay - God of My Life Psa_42:8

El Sela - God, My Rock Psa_42:9

Chapter 43

Elohe Ma'ozi - God of My Strength Psa_43:2

El Simchath Gili - God My Exceeding Joy Psa_43:4

Chapter 44

Chapter 45

Who wrote Psalm 45?

The Sons of Korah

“To the Chief Musician. Set to 'The Lilies.' A Contemplation of the sons of Korah. A Song of Love. My heart is overflowing with a good theme; I recite my composition concerning the King; My tongue is the pen of a ready writer.” Ps 45:1 (NKJV)

The Sons of Korah was children of the Levite whose name was Korah who rebelled against Moses .

Num 26 (NKJV)[9] The sons of Eliab were Nemuel, Dathan, and Abiram. These are the Dathan and Abiram, representatives of the congregation, who contended against Moses and Aaron in the company of Korah, when they contended against the Lord;[10] and the earth opened its mouth and swallowed them up together with Korah when that company died, when the fire devoured two hundred and fifty men; and they became a sign.[11] Nevertheless the children of Korah did not die.

While it can be said that the throne of the king of Israel was the throne of God

(1 Chronicles 29:23) Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered; and all Israel obeyed him. (NKJV)

It is clear that athough he sat in God's throne he was under God's authority and God could put them in their place or take them out if they rebel against him

(Jeremiah 22:2-4) "and say, 'Hear the word of the LORD, O king of Judah, you who sit on the throne of David, you and your servants and your people who enter these gates! 'Thus says the LORD: "Execute judgment and righteousness, and deliver the plundered out of the hand of the oppressor. Do no wrong and do no violence to the stranger, the fatherless, or the widow, nor shed innocent blood in this place. "For if you indeed do this thing, then shall enter the gates of this house, riding on horses and in

chariots, accompanied by servants and people, kings who sit on the throne of David. (NKJV)

Daniel 4:17 'This decision is by the decree of the watchers, And the sentence by the word of the holy ones, In order that the living may know That the Most High rules in the kingdom of men, Gives it to whomever He will, And sets over it the lowest of men.'

This Pslam is speaking about Jesus Christ who is God the Son and his throne is forever

(Psalms 45:6-7) Thy throne, O God, is for ever and ever: A sceptre of equity is the sceptre of thy kingdom. Thou hast loved righteousness, and hated wickedness: Therefore God, thy God, hath anointed thee With the oil of gladness above thy fellows. (ASV)

compare to

(Hebrews 1:8-9) but of the Son he saith, Thy throne, O God, is for ever and ever; And the sceptre of uprightness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; Therefore God, thy God, hath anointed thee With the oil of gladness above thy fellows. (ASV)

(Daniel 7:13-14) "I was watching in the night visions, And behold, One like the Son of Man, Coming with the clouds of heaven! He came to the Ancient of Days, And they brought Him near before Him. Then to Him was given dominion and glory and a kingdom, That all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, Which shall not pass away, And His kingdom the one Which shall not be destroyed. (NKJV)

Chapter 46

Where in the Bible can you find a shake spear?

It is found in many Old Bibles and NKJV , it was first noticed in the King James Bible . In Psalm 46. In Verse 3 one finds the word Shake and in verse 9 one finds the word Spear. But the 1611 KJV has the the words Shake and Speare which makes it Shakespeare.

Psalms 46 (KJV)[1] (To the chief Musician for the sons of Korah, A Song upon Alamoth.) God is our refuge and strength, a very present help in trouble.[2] Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;[3] Though the waters thereof roar and be troubled, though the mountains **shake** with the swelling thereof. Selah.[4] There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High.[5] God is in the midst of her; she shall not be moved: God shall help her, and that right early.[6] The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.[7] The LORD of hosts is with us; the God of Jacob is our refuge. Selah.[8] Come, behold the works of the LORD, what desolations he hath made in the earth.[9] He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the **spear** in sunder; he burneth the chariot in the fire.[10] Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.[11] The LORD of hosts is with us; the God of Jacob is our refuge. Selah.

Psalms 46 (YLT)[1] To the Overseer. -- By sons of Korah. `For the Virgins.' -- A song. God [is] to us a refuge and strength, A help in adversities found most surely.[2] Therefore we fear not in the changing of earth, And in the slipping of mountains Into the heart of the seas.[3] Roar -- troubled are its waters, Mountains they **shake** in its pride. Selah.[4] A river -- its rivulets rejoice the city of God, Thy holy place of the tabernacles of the Most High.[5] God [is] in her midst -- she is not moved, God doth help her at the turn of the morn![6] Troubled have been nations, Moved have been kingdoms, He hath given forth with His voice, earth melteth.[7] Jehovah of Hosts [is] with us, A tower for us [is] the God of Jacob. Selah.[8] Come ye, see the works of Jehovah, Who hath done astonishing things in the earth,[9] Causing wars to cease, Unto the end of the earth, the bow he shivereth, And the **spear** He hath cut asunder, Chariots he doth burn with fire.[10] Desist, and know that I [am] God, I am exalted among nations, I am exalted in the earth.[11] Jehovah of hosts [is] with us, A tower for us [is] the God of Jacob! Selah.

Ps 46 (NKJV)[1] To the Chief Musician. A Psalm of the sons of Korah. A Song for Alamoth. God is our refuge and strength, A very present help in trouble.[2] Therefore we will not fear, Even though the earth be removed, And though the mountains be carried into the midst of the sea;[3] Though its waters roar and be troubled, Though the mountains **shake** with its swelling. Selah[4] There is a river whose streams shall make glad the city of God, The holy place of the tabernacle of the Most High.[5] God is in the midst of her, she shall not be moved; God shall help her, just at the break of dawn.[6] The nations raged, the kingdoms were moved; He uttered His voice, the earth melted.[7] The Lord of hosts is with us; The God of Jacob is our refuge. Selah[8] Come, behold the works of the Lord, Who has made desolations in the earth.[9] He makes wars cease to the end of the earth; He breaks the bow and cuts the **spear** in two; He burns the chariot in the fire.[10] Be still, and know that I am God; I will be exalted among the nations, I will be exalted in the earth![11] The Lord of hosts is with us; The God of Jacob is our refuge. Selah

Psalms 46 (DARBY)[1] {To the chief Musician. Of the sons of Korah. On Alamoth. A song.} God is our refuge and strength, a help in distresses, very readily found.[2] Therefore will we not fear though the earth be removed, and though the mountains be carried into the heart of the seas;[3] Though the waters thereof roar [and] foam, though the mountains **shake** with the swelling thereof. Selah.[4] There is a river the streams whereof make glad the city of God, the sanctuary of the habitations of the Most High.[5] God is in the midst of her; she shall not be moved: God shall help her at the dawn of the morning.[6] The nations raged, the kingdoms were moved; he uttered his voice, the earth melted.[7] Jehovah of hosts is with us; the God of Jacob is our high fortress. Selah.[8] Come, behold the works of Jehovah, what desolations he hath made in the earth:[9] He hath made wars to cease unto the end of the earth; he breaketh the bow, and cutteth the **spear** in sunder; he burneth the chariots in the fire.[10] Be still, and know that I am God: I will be exalted among the nations, I will be exalted in the earth.[11] Jehovah of hosts is with us; the God of Jacob is our high fortress. Selah.

What is kind of weird is that in 1610 when Shakespeare was 46 King James Version was almost completed which led some to believe That William Shakespeare had something to do with it.

Chapter 47

El Hamelech (לְאֹ֣ מֶּה) - God the King- Psa_47:7- Psa_95:3- Isa_43:15- Jer_10:10- Zec_14:9

Chapter 48

Elohenu 'Olam - The Everlasting God Psa_ 48:14

Chapter 49

Chapter 50

What does Asaph mean in the Bible?

Asaph name means in Hebrew who gathers together,

He wrote Psalm 50, 73–83

There was three persons by that name in the Old Testament

1.1. There was Asaph the musician in the time of David.

> **1Ch 15:16-17 NET** 16 David told the leaders of the Levites to appoint some of their relatives as musicians; they were to play various instruments, including stringed instruments and cymbals, and to sing loudly and joyfully. 17 So the Levites appointed Heman son of Joel; one of his relatives, Asaph son of Berechiah; one of the descendants of Merari, Ethan son of Kushaiah;**1Ch 16:5 NET** Asaph was the leader and Zechariah second in command, followed by Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, Obed-Edom, and Jeiel. They were to play stringed instruments; Asaph was to sound the cymbals;**1Ch 25:1 NET** David and the army officers selected some of the sons of Asaph, Heman, and Jeduthun to prophesy as they played stringed instruments and cymbals. The following men were assigned this responsibility:**Neh 12:46 NET** For long ago, in the days of David and Asaph, there had been directors for the singers and for the songs of praise and thanks to God.**Neh 7:44 NHEB** The singers: the descendants of Asaph, one hundred forty-eight.

2. There was a recorder under that name for Hezekiah .**2Ki 18:18 NHEB** When they had called to the king, there came out to them Eliakim the son of Hilkiah, who was over the household, and Shebnah the scribe, and Joah the son of Asaph the recorder.**Isa 36:3 NHEB** Then Eliakim the son of Hilkiah, who was over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder came out to him.

3. There was also a keeper of the forest under Artaxerxes name Asaph .Neh **2:8 NHEB** and a letter to Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the citadel by the temple, for the wall of the city, and for the house that I shall enter into." The king granted my requests, because of the good hand of my God on me.

Chapter 51

A Psalm of David when Nathan the prophet went to him, after he had gone in to Bathsheba. ..... See 2 Samuel 11 & 12 for the context of this Psalm

Verse 4

Against You, You only, have I sinned, And done this evil in Your sight.....

All sins is against God that is why David states against God only he done the evil of killing Uriah the Hittite

(Genesis 39:9) "There is no one greater in this house than I, nor has he kept back anything from me but you, because you are his wife. How then can I do this great wickedness, and sin against God?" (NKJV)

(Luke 15:18-21) 'I will arise and go to my father, and will say to him, "Father, I have sinned against heaven and before you, "and I am no longer worthy to be called your son. Make me like one of your hired servants."' "And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him. "And the son said to him, 'Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son.' (NKJV)

Verse 11

David possibly thinking on Saul how the Holy Spirit departed from him ask the Lord for the Holy Spirit not to leave him.

(1Samuel 16:14) But the Spirit of the LORD departed from Saul, and a distressing spirit from the LORD troubled him. (NKJV)

In the New Testament we are told that Holy Spirit will not leave the Christian.

(John 14:16) "And I will pray the Father, and He will give you another Helper, that He may abide with you forever-- (NKJV)

Verses 16-17

In the Law of Moses there is no offering made for sin done purposely that is why David states For "You do not desire sacrifice, or else I would give it:" The only sins that was atone for was for those done without knowledge.

(Numbers 15:27-30) 'And if a person sins unintentionally, then he shall bring a female goat in its first year as a sin offering. 'So the priest shall make atonement for the person who sins unintentionally, when he sins unintentionally before the LORD, to make atonement for him; and it shall be forgiven him. 'You shall have one law for him who sins unintentionally, for him who is native-born among the children of Israel and for the stranger who dwells among them. 'But the person who does anything presumptuously, whether he is native-born or a stranger, that one brings reproach on the LORD, and he shall be cut off from among his people. (NKJV)

All that is left by David to offering God is his repentance in a broken spirit, which means broken and a contrite heart in hopes of recieving forgiveness for his sin

(Psalms 51:17) The sacrifices of God are a broken spirit, A broken and a contrite heart-These, O God, You will not despise. (NKJV)

Is the Holy Spirit the soul of God?

Let's look at what is a soul before we talk about is the Holy Spirit a Soul.

When it comes to humans we consist of Body, Spirit and Soul.

“Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless

at the coming of our Lord Jesus Christ.”1Ths 5:23 (NKJV)

The Spirit and the Soul are different

“For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit,…. Heb 4:12 (NKJV)

The Soul is your person , this person will either go to heaven or hell depending on whether they have Jesus as their Lord and Savior when they die.

Mar 8 (NKJV)[36] For what will it profit a man if he gains the whole world, and loses his own soul?[37] Or what will a man give in exchange for his soul?

“But God said to him, 'Fool! This night your soul will be required of you; then whose will those things be which you have provided?'” Luke 12:20 (NKJV)

Now God is three in one .

“"Hear, O Israel: The Lord our God, the Lord is one!” Deu 6:4 (NKJV)

“Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,” Mat 28:19 (NKJV)

Father

“….Grace to you and peace from God our Father Rom 1:7 (NKJV)

Son

“But to the Son He says: "Your throne, O God, is forever and ever;….” Heb 1:8 (NKJV)

Holy Spirit

Acts 5 :[3] But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit ….[4]….You have not lied to men but to God."

Each is his own person

Notice how Jesus separates himself from the person of the Father and the Holy Spirit although they are God they are different in persons.

“And I (Jesus) will pray to the Father, and He will give you another Helper (Holy Spirit), that He may abide with you forever-–”John 14:16

Since each person of God is different from each other ,Therefore is safe to say each is his own soul. So yes the Holy Spirit is the Soul of God , but also the Father is the soul of God , and the Son is the soul of God .

I really hope this answers your question. And feel free to ask any thing else sorry I took so long in answering.

Chapter 52

Chapter 53

Chapter 54

Elohim 'Ozer Li - God My Helper Psa_ 54:4

Chapter 55

Chapter 56

Chapter 57

El Marom - God Most High-Psalms 57:2

Chapter 58

Elohim Shephtim Ba arets - God that Judges in the Earth -Psalms 58:11

Chapter 59

Elohe Yisra'el - God of Israel Psa_ 59:5

Elohe Chaseddiy -God of My Mercy Psa_59:10

My Merciful God (Elohe Khasdi; Psa_59:10)

Psa_59:5 LORD God of hosts (*YHWH Elohim Tseba'oth*)

Psa_59:9 the God of Israel (*Elohe Yisra'el*) my defense

Psa_59:10 My merciful God (*Elohe Yisra'el*)

Chapter 60

Chapter 61

Chapter 62

Elohim Machaseh Lanu - God Our Refuge Psalms 62:8

Chapter 63

Chapter 64

Chapter 65

Verse 3

(Psalms 65:3) Iniquities prevail against me; As for our transgressions, You will provide atonement for them. (NKJV)

God will provide atonement for man and not the other way around.

(Psalms 79:9) Help us, O God of our salvation, For the glory of Your name; And deliver us, and **provide atonement for our sins**, For Your name's sake! (NKJV)

Luke 18:13 (YLT) `And the tax-gatherer, having stood afar off, would not even the eyes lift up to the heaven, but was smiting on his breast, saying, God be **propitious to me**--the sinner!

And God has in the New Testament through the blood atonement of Christ Jesus

(Hebrews 1:3) who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, **when He had by Himself purged our sins,** sat down at the right hand of the Majesty on high, (NKJV)

(Hebrews 9:14) how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God? (NKJV)

(1 John 1:7) But if we walk in the light as He is in the light, we have fellowship with one another, and **the blood of Jesus Christ His Son cleanses us from all sin.** (NKJV)

Verse 4

(Psalms 65:4) **Blessed is the man You choose, And cause to approach You**, That he may dwell in Your courts. We shall be satisfied with the goodness of Your house, Of Your holy temple. (NKJV)

the man You choose ..... the choosing is that of God and not of man

(Psalms 4:3) But know that **the LORD has set apart for Himself** him who is godly; The LORD will hear when I call to Him. (NKJV)

(Psalms 33:12) Blessed is the nation whose God is the LORD, **The people He has chosen** as His own inheritance. (NKJV)

(Jeremiah 1:5) "Before I formed you in the womb I knew you; **Before you were born I sanctified you; I ordained you** a prophet to the nations." (NKJV)

(Ephesians 1:4-6) just as **He chose us in Him before the foundation of the world**, that we should be holy and without blame before Him in love, **having predestined us to adoption as sons** by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, by which He has made us accepted in the Beloved. (NKJV)

The purpose of his choosing is for them to dwell in Your courts

(Psalms 36:8) They are abundantly satisfied with the fullness of Your house, And You give them drink from the river of Your pleasures. (NKJV)

(Psalms 84:4) Blessed are those who dwell in Your house; They will still be praising You. Selah (NKJV)

There is something special about being in the Temple for the Jews in that time and now even more special when it comes to the temple in heaven which is literly Jesus for the Christian.

(Revelation 21:22) But I saw no temple in it, for the Lord God Almighty and the Lamb are its temple. (NKJV)

Verse 5

(Psalms 65:5) By awesome deeds in righteousness You will answer us, O God of our salvation, You who are the confidence of all the ends of the earth, And of the far-off seas; (NKJV)

O God of our salvation..... Only God can save us and be our saviour , This is why the christian knows in his heart Jesus is God for only God can save a man from their sins other than him none can save us

(Isaiah 43:11) I, even I, am the LORD, And **besides Me there is no savior.** (NKJV)

(Hosea 13:4) "Yet I am the LORD your God Ever since the land of Egypt, And you shall know no God but Me; **For there is no Savior besides Me.** (NKJV)

Acts 5:31 "**Him God has exalted to His right hand to be Prince and Savior**, to give repentance to Israel and forgiveness of sins.

Acts 13:23 "From this man's seed, according to the promise, **God raised up for Israel a Savior--Jesus**--

Ephesians 5:23 For the husband is head of the wife, as also Christ is head of the church; **and He is the Savior** of the body.

Philippians 3:20 For our citizenship is in heaven, from which we also eagerly wait for **the Savior, the Lord Jesus** Christ,

You who are the confidence of all the ends of the earth, And of the far-off seas;..... Whether one is a Jew or Gentile Jesus is our confidence and only hope. The light we can trust and depend on.

Isaiah 42:6 "I, the LORD, have called You in righteousness, And will hold Your hand; **I will keep You and give You as a covenant to the people, As a light to the Gentiles,**

(Isaiah 49:6) Indeed He says, '**It is too small a thing that You should be My Servant To raise up the tribes of Jacob, And to restore the preserved ones of Israel; I will also give You as a light to the Gentiles,** That You should be My salvation to the ends of the earth.'" (NKJV)

Verse 6

(Psalms 65:6) **Who established the mountains by His strength**, Being clothed with power; (NKJV)

A God of power and might who made the mountains

Chapter 66

Chapter 67

Chapter 68

Psa_68:8 God, the God of Israel (*El Elohe Yisra'eo*)

El Yeshuati (לְא יִׄתְעוּשְׁי) - God of My Salvation: Verses that emphasize God as the God of Salvation include Psa_68:20, Isa_12:2, and Act_4:12.

Eli Malekhi - God My King Psalms 68:24

Verse 4, 33

The Psalmist states God YHWH is the one who rides the Clouds aka Heaven and not Baal because in the Canaanite stories they had Baal as the rider of the clouds.

Psalms 68:4 Sing to God, sing praises to His name; Extol **Him who rides on the clouds**, By His name YAH, And rejoice before Him.

Psalms 68:33 To **Him who rides on the heaven of heavens**, which were of old! Indeed, He sends out His voice, a mighty voice.

Taken from the Stories of Baal and Anat CTA.3iv,8-23=KTU1.2IV {"Kothar-wa-hasis says ; " **Listen to me , Mighty Baal , Hear me out , Rider of the Clouds** , Now is the time for you to strike , Slay your enemies , and eliminate your rivals . Now is the time to found an everlasting kingdom , Establish your dominion throughout all generations."

Then Kothar-wa-hasis forges a battle -at. He names it "Chaser" " Chase Yamm away, Chase Yamm from his throne , Chase Nahar from his steat of power. Fly from the hand of Baal , Fly like a eagle from his fingers . Strike the shoulder of Yamm the Sea . Plunge into the chest of Nahor the River." Yamm however is too strong, He does not fall . Yamm does not even waver, He

does not collapse.

So, Kothar-wa-hasis forges another battle -ax , He names it Expeller ." " Expel Yamm , Expel him from his throne , Expel Nahar from his seat of power. Fly from the hand of Baal , Fly like an eagle from his fingers . Split the skull of Yamm the sea, Divide the forehead of Nahar the River. Now Yamm will fall , Now Nahar will collapse on the earth."}

In the Book of Daniel and the New Testament we see the Son of Man who is Jesus riding on the clouds.

(Daniel 7:13-14) "I was watching in the night visions, And behold, **One like the Son of Man, Coming with the clouds of heaven!** He came to the Ancient of Days, And they brought Him near before Him. Then to Him was given dominion and glory and a kingdom, That all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, Which shall not pass away, And His kingdom the one Which shall not be destroyed. (NKJV)

(Matthew 24:30) "Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see **the Son of Man coming on the clouds of heaven** with power and great glory. (NKJV)

(Matthew 26:63-65) But Jesus kept silent. And the high priest answered and said to Him, "I put You under oath by the living God: Tell us if You are the Christ, the Son of God!" Jesus said to him, "It is as you said. Nevertheless, I say to you, hereafter you will **see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven**." Then the high priest tore his clothes, saying, "He has spoken blasphemy! What further need do we have of witnesses? Look, now you have heard His blasphemy! (NKJV)

(Acts 1:9-11) Now when He had spoken these things, while they watched**, He was taken up, and a cloud received Him** out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, who also said, "Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven." (NKJV)

(Revelation 1:7) **Behold, He is coming with clouds**, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him. Even so, Amen. (NKJV)

Chapter 69

Chapter 70

Chapter 71

Chapter 72

Chapter 73

Chapter 74

Verse 8

Ps 74:8 They said in their hearts, "Let us destroy them altogether." They have burned up all the meeting places of God in the land.

Some scholars debate that this Pslam might be written in the time of the Maccabean revolt against Seleucid rule around 167-160 B.C. Because of this verse"They burned down all the meeting places" most likely in reference to synagogues which didn't exist before the Babylon Captivity in 586 BC but after.

Verse 13-14

(Psalms 74:13-14) You divided the sea by Your strength; You broke the heads of the sea serpents in the waters. You broke the heads of Leviathan in pieces, And gave him as food to the people inhabiting the wilderness. (NKJV)

Ras Shamra myth texts states speaking of Baal {" What enemy rises up against Baal , what adversary against him who mounteth the clouds? Have I not slain Sea , beloved of El , Have I not annihated River, the great god ? Have I not muzzeled the Dragon , holding her in a muzzle ? I have slain the crooked Serpent , The Foul fanged with seven heads"}

The Philistines believed Baal as the slayer of Serpent of the Sea but Asaph states it wasn't Baal who slayed Leviathan the sea monster with seven heads but YHWH his God who did.

Asaph wants the glory to be for God and not for a demonic deity . (Deuteronomy 32:3) For I proclaim the name of the LORD: Ascribe greatness to our God. (NKJV)

Chapter 75

Chapter 76

Chapter 77

Chapter 77

Chapter 78

Verse 1

Ps 78:1 ¶ <<A Contemplation of Asaph.>> Give ear, O my people, to my law; Incline your ears to the words of my mouth.

It is interesting that Asaph is speaking as if he was God calling the Law my Law and stating to give ear the words that comes out of his mouth. Because When the Messiah which is of course Jesus came in the flesh he was known as the word or words of God.

(John 1:1-3) In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made. (NKJV)

(John 1:14) And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. (NKJV)

Verse 2

The Messiah will speak in parables

(Psalms 78:2) I will open my mouth in a parable; I will utter dark sayings of old, (NKJV)

(Psalms 49:4) I will bow down my ear to a parable; I will open my dark saying on the harp. (MKJV)

This we see was fullfilled in Jesus , He spoke in Parables.

(Matthew 13:34-35) Jesus spoke all these things to the crowds in parables, and He did not speak to them without a parable, so that it might be fulfilled which was spoken by the prophet, saying, "I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world." (MKJV)

(Mark 4:33-34) And with many such parables He spoke the Word to them, as they were able to hear it. But he did not speak to them without a parable. And when they were alone, He explained all things to His disciples. (MKJV)

Verse 3

(Psalms 78:3) Which we have heard and known, And our fathers have told us. (NKJV)

The Messiah will speak about things that are of old of the ancients

(Matthew 5:21) "You have heard that it was said to those of old, 'You shall not murder, and whoever murders will be in danger of the judgment.' (NKJV)

(Matthew 5:27) "You have heard that it was said to those of old, 'You shall not commit adultery.' (NKJV)

(Matthew 5:31) "Furthermore it has been said, 'Whoever divorces his wife, let him give her a certificate of divorce.' (NKJV)

(Matthew 5:33) "Again you have heard that it was said to those of old, 'You shall not swear falsely, but shall perform your oaths to the Lord.' (NKJV)

(Matthew 5:43) "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' (NKJV)

Verses 4-6

(Psalms 78:4-6) We will not hide them from their children, Telling to the generation to come the praises of the LORD, And His strength and His wonderful works that He has done. For He established a testimony in Jacob, And appointed a law in Israel, Which He commanded our fathers, That they should make them known to their children; That the generation to come might know them, The children who would be born, That they may arise and declare them to their children, (NKJV)

Telling to the generation to come..... That the generation to come might know them... The Purpose of telling the things we heard about in the pass is so other generations may hear them and pass them there children and so forth.

(Exodus 12:26-27) "And it shall be, when your children say to you, 'What do you mean by this service?' "that you shall say, 'It is the Passover sacrifice of the LORD, who passed over the houses of the children of Israel in Egypt when He struck the Egyptians and delivered our households.'" So the people bowed their heads and worshiped. (NKJV)

(Deuteronomy 4:9) "Only take heed to yourself, and diligently keep yourself, lest you forget the things your eyes have seen, and lest they depart from your heart all the days of your life. And teach them to your children and your grandchildren, (NKJV)

(Deuteronomy 6:7) "You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. (NKJV)

(Joshua 4:6-7) "that this may be a sign among you when your children ask in time to come, saying, 'What do these stones mean to you?' "Then you shall answer them that the waters of the Jordan were cut off before the ark of the covenant of the LORD; when it crossed over the Jordan, the waters of the Jordan were cut off. And these stones shall be for a memorial to the children of Israel forever." (NKJV)

(Joel 1:3) Tell your children about it, Let your children tell their children, And their children another generation. (NKJV)

Verse 7

(Psalms 78:7) That they may set their hope in God, And not forget the works of God, But keep His commandments; (NKJV)

Here we see the purpose of telling a other generation of the things of the Pass , Like the Exodus , Passover, giving of the Law so they would hope in God, not forget the works of God, and keep his commandments.

Proverbs 22:6 ¶ Train up a child in the way he should go, And when he is old he will not depart from it.(NKJV)

Verses 24-25

Manna is the food of the Angels. Which God fed Isreal for 40 years.

(Psalms 78:24-25) Had rained down manna on them to eat, And given them of the bread of heaven. Men ate angels' food; He sent them food to the full. (NKJV)

(Exodus 16:35) And the children of Israel ate manna forty years, until they came to an inhabited land; they ate manna until they came to the border of the land of Canaan. (NKJV)

It was Brownish in Color

(Numbers 11:7) Now the manna was like coriander seed, and its color like the color of bdellium. (NKJV)

And it's Shape was like White coriander seed

(Exodus 16:31) And the house of Israel called its name Manna. And it was like white coriander seed, and the taste of it was like wafers made with honey. (NKJV)

Chapter 79

Chapter 80

Elohim Tseba'oth - God of Hosts -Psalms 80:7

Chapter 81

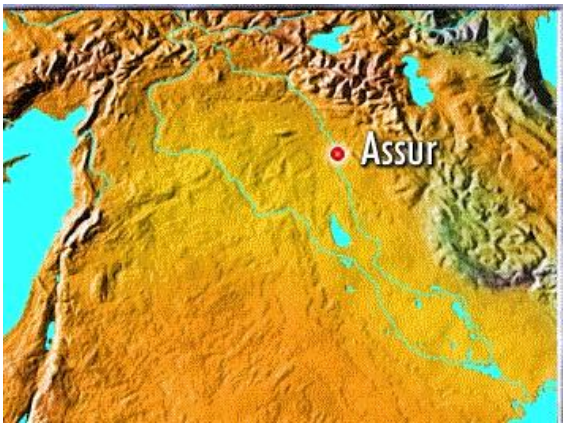
Chapter 82

Chapter 83

Verse 3

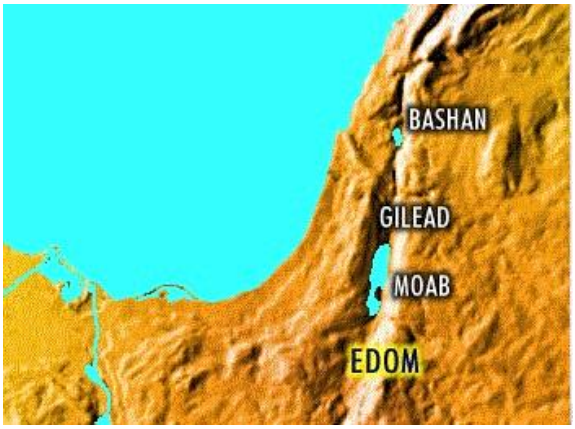
Assyria also has joined with them; They have helped the children of Lot. Selah (Psalms 83:8 NKJV)

Assur also is joined with them: they have holpen the children of Lot. Selah. {holpen: Heb. been an arm to} (Psalms 83:8 KJV)



Verse 6

The tents of Edom and the Ishmaelites; Moab and the Hagrites; (Psalms 83:6 NKJV)



Verse 10

Who perished at En Dor, Who became as refuse on the earth. (Psalms 83:10 NKJV)

Chapter 84

Verse 1

(Psalms 84:1) <<To the Chief Musician. On an instrument of Gath. A Psalm of the sons of Korah.>> How lovely is Your tabernacle, O LORD of hosts! (NKJV)

The Psalms are not in a certain order , so here we have a Psalm that was writen before the temple era when the tabernacle was still standing as the place of worship. Sons of Korah were from the levites who serve at the tabernacle. Here in this Psalm we see a love for the house of worship.

Verse 2, 10

(Psalms 84:2) My soul longs, yes, even faints For the courts of the LORD; My heart and my flesh cry out for the living God. (NKJV)

A desire for God and his place of worship by the Psalmist, this is not the first time the Sons of Korah express these desire for God .

(Psalms 42:1-2) <<To the Chief Musician. A Contemplation of the sons of Korah.>> As the deer pants for the water brooks, So pants my soul for You, O God. My soul thirsts for God, for the living God. When shall I come and appear before God? (NKJV)

The Psalmist will later state that a day in the house of the Lord is better than a thousand outside of it. In other words it is better to be in the house of the Lord than not to be in it .

(Psalms 84:10) For a day in Your courts is better than a thousand. I would rather be a doorkeeper in the house of my God Than dwell in the tents of wickedness. (NKJV)

Chapter 85

Chapter 86

Chapter 87

Chapter 88

The LORD, God of My Salvation (YHWH Elohe Yeshu'athi; Psa_88:1)

Chapter 89

YHWH Ganan - The Lord Our Defence - Psalms 89:18

Chapter 89

Chapter 90

How many chapters did Moses write in Psalms?

There is only one Psalm which was written by Moses and that is Psalm 90

(Title of it is : a Prayer of Moses the man of God.)

No other Psalm is attributed to Moses

El Olam (לְאָ מָלוֹעַ) - Everlasting God: This name is mentioned in Gen_21:33, where it refers to God as the Everlasting God. It signifies God's eternal nature and existence. Other verses that highlight God's everlasting nature include Psa_90:2, Isa_40:28, and Rev_1:8.

Chapter 91

YHWH Machsi The LORD My Refuge (Psa_91:9)

Chapter 92

Chapter 93

Chapter 94

Verses 9-10

(Psalms 94:9-10) He who planted the ear, shall He not hear? He who formed the eye, shall He not see? He who instructs the nations, shall He not correct, He who teaches man knowledge? (NKJV)

He who planted the ear, shall He not hear? ..... The fact that Psalmist understands that God in creating man has given him the ablity to hear let's us know that he himself can hear our prayers when we call out to him , many times we see in the writings of the Psalmists whether David , Asaph or someone else writing to God in the Psalms for God to hear with his ears also gives evidence of this truth. Here we see a few of many.

Ps 5:1 ¶ <<To the Chief Musician. With flutes. A Psalm of David.>> Give ear to my words, O LORD, Consider my meditation.

Ps 10:17 LORD, You have heard the desire of the humble; You will prepare their heart; You will cause Your ear to hear,

Ps 17:1 ¶ <<A Prayer of David.>> Hear a just cause, O LORD, Attend to my cry; Give ear to my prayer which is not from deceitful lips.

Ps 17:6 I have called upon You, for You will hear me, O God; Incline Your ear to me, and hear my speech.

Ps 31:2 Bow down Your ear to me, Deliver me speedily; Be my rock of refuge, A fortress of defense to save me.

Ps 39:12 "Hear my prayer, O LORD, And give ear to my cry; Do not be silent at my tears; For I am a stranger with You, A sojourner, as all my fathers were.

Ps 54:2 Hear my prayer, O God; Give ear to the words of my mouth.

Ps 55:1 ¶ <<To the Chief Musician. With stringed instruments. A Contemplation of David.>> Give ear to my prayer, O God, And do not hide Yourself from my supplication.

Ps 71:2 Deliver me in Your righteousness, and cause me to escape; Incline Your ear to me, and save me.

Ps 77:1 ¶ <<To the Chief Musician. To Jeduthun. A Psalm of Asaph.>> I cried out to God with my voice-To God with my voice; And He gave ear to me.

Ps 80:1 ¶ <<To the Chief Musician. Set to "The Lillies." A Testimony of Asaph. A Psalm.>> Give ear, O Shepherd of Israel, You who lead Joseph like a flock; You who dwell between the cherubim, shine forth!

Ps 84:8 ¶ O LORD God of hosts, hear my prayer; Give ear, O God of Jacob! Selah

Ps 86:1 ¶ <<A Prayer of David>> Bow down Your ear, O LORD, hear me; For I am poor and needy.

Ps 86:6 Give ear, O LORD, to my prayer; And attend to the voice of my supplications.

Ps 88:2 Let my prayer come before You; Incline Your ear to my cry.

No prayer to God ever is in vain no matter who has prayed it , We have in scripture God answering the prayers , of men , women, angels , demons , Satan and the saved. He who planted the ear is always ready to hear when we call on him.

Chapter 95

Chapter 96

Chapter 97

Chapter 98

Psa_98:6 the LORD, the King (Hamelech YHWH)

Verses 7-8

(Psalms 98:7-8) Let the sea roar with its fullness; the world, and those who dwell therein. Let the rivers clap their hands. Let the mountains sing for joy together. (WEB)

When inanimate objects in writings are given human qualities , its called personification. And that is what we see here in referance to verses 7, 8 . The sea is seen as a lion roaring rivers clapping thier hands and mountians claping for joy. The Bible gives many examples of personifications for other inanimate objects like : sin crouching as a crouching animal towards Cain to attack him as prey, the blood of Abel crying out .Creation groaning and travaling in pain for liberation.

(Genesis 4:7) If you do well, will it not be lifted up? If you don't do well, sin crouches at the door. Its desire is for you, but you are to rule over it." (WEB)

(Genesis 4:10) And He said, "What have you done? The voice of your brother's blood cries out to Me from the ground. (NKJV)

(Romans 8:22) For we know that the whole creation groans and labors with birth pangs together until now. (NKJV)

Chapter 99

El Nose' - God that Forgave Psa_99:8

Chapter 100

Chapter 101

Chapter 102

Chapter 103

Verses 1-2

(Psalms 103:1-2) <<A Psalm of David.>> Bless the LORD, O my soul; And all that is within me, bless His holy name! Bless the LORD, O my soul, And forget not all His benefits: (NKJV)

David is preaching to himself something which he did at times in the pslams and so should we. The best sermons we hear at times are those which many times comes out of our own mouths.

(1 Samuel 30:6) Now David was greatly distressed, for the people spoke of stoning him, because the soul of all the people was grieved, every man for his sons and his daughters. But David strengthened himself in the LORD his God. (NKJV)

(Psalms 16:2) O my soul, you have said to the LORD, "You are my Lord, My goodness is nothing apart from You." (NKJV)

We could see others who did the same aswell like the sons of Korah

(Psalms 42:11) Why are you cast down, O my soul? And why are you disquieted within me? Hope in God; For I shall yet praise Him, The help of my countenance and my God. (NKJV)

Verse 3

(Psalms 103:3) Who forgives all your iniquities, Who heals all your diseases, (NKJV)

Only God can truly forgive someone's sins and heal them as we see in Jesus :

(Matthew 9:2-8) Then behold, they brought to Him a paralytic lying on a bed. When Jesus saw their faith, He said to the paralytic, "Son, be of good cheer; your sins are forgiven you." And at once some of the scribes said within themselves, "This Man blasphemes!" But Jesus, knowing their thoughts, said, "Why do you think evil in your hearts? "For which is easier, to say, 'Your sins are forgiven you,' or to say, 'Arise and walk'? "But that you may know that the Son of Man has power on earth to forgive sins" --then He said to the paralytic, "Arise, take up your bed, and go to your house." And he arose and departed to his house. Now when the multitudes saw it, they marveled and glorified God, who had given such power to men. (NKJV)

(Mark 2:2-13) Immediately many gathered together, so that there was no longer room to receive them, not even near the door. And He preached the word to them. Then they came to Him, bringing a paralytic who was carried by four men. And when they could not come near Him because of the crowd, they uncovered the roof where He was. So when they had broken through, they let down the bed on which the paralytic was lying. When Jesus saw their faith, He said to the paralytic, "Son, your sins are forgiven you." And some of the scribes were sitting there and reasoning in their hearts, "Why does this Man speak blasphemies like this? Who can forgive sins but God alone?" But immediately, when Jesus perceived in His spirit that they reasoned thus within themselves, He said to them, "Why do you reason about these things in your hearts? "Which is easier, to say to the paralytic, 'Your sins are forgiven you,' or to say, 'Arise, take up your bed and walk'? "But that you may know that the Son of Man has power on earth to forgive sins" --He said to the paralytic, "I say to you, arise, take up your bed, and go to your house." Immediately he arose, took up the bed, and went out in the presence of them all, so that all were amazed and glorified God, saying, "We never saw anything like this!" Then He went out again by the sea; and all the multitude came to Him, and He taught them. (NKJV)

(Isaiah 43:25) "I, even I, am He who blots out your transgressions for My own sake; And I will not remember your sins. (NKJV)

(Exodus 15:26) and said, "If you diligently heed the voice of the LORD your God and do what is right in His sight, give ear to His commandments and keep all His statutes, I will put none of the diseases on you which I have brought on the Egyptians. For I am the LORD who heals you." (NKJV)

Verse 11-12

(Psalms 103:11-12) For as the heavens are high above the earth, So great is His mercy toward those who fear Him; As far as the east is from the west, So far has He removed our transgressions from us. (NKJV)

"As the heavens are high above the earth" which is Up & Down , "as the east is from the west " which is Left & Right a picture of the cross that removes our sins.

Chapter 104

Chapter 105

Chapter 106

Chapter 107

Chapter 108

Verses 1-13

Psalms 108:1-13 NKJV 1 <<A Song. A Psalm of David.>> O God, my heart is steadfast; I will sing and give praise, even with my glory. 2 Awake, lute and harp! I will awaken the dawn. 3 I will praise You, O LORD, among the peoples, And I will sing praises to You among the nations. 4 For Your mercy is great above the heavens, And Your truth reaches to the clouds. 5 Be exalted, O God, above the heavens, And Your glory above all the earth; 6 That Your beloved may be delivered, Save with Your right hand, and hear me. 7 God has spoken in His holiness: "I will rejoice; I will divide Shechem And measure out the Valley of Succoth. 8 Gilead is Mine; Manasseh is Mine; Ephraim also is the helmet for My head; Judah is My lawgiver. 9 Moab is My washpot; Over Edom I will cast My shoe; Over Philistia I will triumph." 10 Who will bring me into the strong city? Who will lead me to Edom? 11 Is it not You, O God, who cast us off? And You, O God, who did not go out with our armies? 12 Give us help from trouble, For the help of man is useless. 13 Through God we will do valiantly, For it is He who shall tread down our enemies.

Verses 1 to 5 is taken from Psalms 57:7-11

Psalms 57:7-11 NKJV 7 My heart is steadfast, O God, my heart is steadfast; I will sing and give praise. 8 Awake, my glory! Awake, lute and harp! I will awaken the dawn. 9 I will praise You, O Lord, among the peoples; I will sing to You among the nations. 10 For Your mercy reaches unto the heavens, And Your truth unto the clouds. 11 Be exalted, O God, above the heavens; Let Your glory be above all the earth.

Verses 6 to 13 is taken from Psalms 60 verses 5 -12

Psalms 60:5-12 NKJV 5 That Your beloved may be delivered, Save with Your right hand, and hear me. 6 God has spoken in His holiness: "I will rejoice; I will divide Shechem And measure out the Valley of Succoth. 7 Gilead is Mine, and Manasseh is Mine; Ephraim also is the helmet for My head; Judah is My lawgiver. 8 Moab is My washpot; Over Edom I will cast My shoe; Philistia, shout in triumph because of Me." 9 Who will bring me to the strong city? Who will lead me to Edom? 10 Is it not You, O God, who cast us off? And You, O God, who did not go out with our armies? 11 Give us help from trouble, For the help of man is useless. 12 Through God we will do valiantly, For it is He who shall tread down our enemies.

So this Psalm is from David because it was taken from his Psalms but it could also be that David thoughy it good to repeat himself.

Chapter 109

Peter makes mention of this Psalm applying to Judas {"Acts 1:15-20 NKJV And in those days Peter stood up in the midst of the disciples (altogether the number of names was about a hundred and twenty), and said, "Men *and* brethren, this Scripture had to be fulfilled, which the Holy Spirit spoke before by the mouth of David concerning Judas, who became a guide to those who arrested Jesus; for he was numbered with us and obtained a part in this ministry." (Now this man purchased a field with the wages of iniquity; and falling headlong, he burst open in the middle and all his entrails gushed out. And it became known to all those dwelling in Jerusalem; so that field is called in their own language, Akel Dama, that is, Field of Blood.) "For it is written in the Book of Psalms: 'LET HIS DWELLING PLACE BE DESOLATE, AND LET NO ONE LIVE IN IT'; and, 'LET ANOTHER TAKE HIS OFFICE.'"}

Chapter 110

Verse 1-7

(Psalms 110:1-7) <<A Psalm of David.>> The LORD said to my Lord, "Sit at My right hand, Till I make Your enemies Your footstool." The LORD shall send the rod of Your strength out of Zion. Rule in the midst of Your enemies! Your people shall be volunteers In the day of Your power; In the beauties of holiness, from the womb of the morning, You have the dew of Your youth. The LORD has sworn And will not relent, "You are a priest forever According to the order of Melchizedek." The Lord is at Your right hand; He shall execute kings in the day of His wrath. He shall judge among the nations, He shall fill the places with dead bodies, He shall execute the heads of many countries. He shall drink of the brook by the wayside; Therefore He shall lift up the head. (NKJV)

Of all the Psalms this one is qouted from in the New Testament more than any other mainly the first verse.

(Matthew 22:42-45) saying, "What do you think about the Christ? Whose Son is He?" They said to Him, "The Son of David." He said to them, "How then does David in the Spirit call Him 'Lord,' saying: 'The LORD said to my Lord, "Sit at My right hand, Till I make Your enemies Your footstool"'? "If David then calls Him 'Lord,' how is He his Son?" (NKJV)

(Mark 12:35-37) Then Jesus answered and said, while He taught in the temple, "How is it that the scribes say that the Christ is the Son of David? "For David himself said by the Holy Spirit: 'The LORD said to my Lord, "Sit at My right hand, Till I make Your enemies Your footstool."' "Therefore David himself calls Him 'Lord'; how is He then his Son?" And the common people heard Him gladly. (NKJV)

(Luke 20:42-44) "Now David himself said in the Book of Psalms: 'The LORD said to my Lord, "Sit at My right hand, Till I make Your enemies Your footstool."' "Therefore David calls Him 'Lord'; how is He then his Son?" (NKJV)

(Acts 2:34) "For David did not ascend into the heavens, but he says himself: 'The LORD said to my Lord, "Sit at My right hand, (NKJV)

(Hebrews 1:13) But to which of the angels has He ever said: "Sit at My right hand, Till I make Your enemies Your footstool"? (NKJV)

See Genesis 14 to see his Temple and who is this Melchizedek.

Chapter 111

Chapter 112

Chapter 113

Chapter 114

Verse 1

(Psalms 114:1) When Israel went out of Egypt, The house of Jacob from a people of strange language, (NKJV)

This psalms start with a rememberance of When Israel came out of Egypt , Israel was called to remember that day and this Psalm with others like Psalms 81 does just that.

(Exodus 13:3) And Moses said to the people: "Remember this day in which you went out of Egypt, out of the house of bondage; for by strength of hand the LORD brought you out of this place. No leavened bread shall be eaten. (NKJV)

(Psalms 81:5) This He established in Joseph as a testimony, When He went throughout the land of Egypt, Where I heard a language I did not understand. (NKJV)

Strange language.... The Israelites and the Egyptians spoke different a language from each other this could be seen in how Joseph was able to trick his brothers in believing he did not not speak thier language.

(Genesis 42:23) But they did not know that Joseph understood them, for he spoke to them through an interpreter. (NKJV)

God even says in Psalms 81 he didn't understand the Egyptian language

(Psalms 81:5) He appointed it in Joseph for a testimony, when he went out over the land of Egypt, I heard a language that I didn't know. (WEB)

Which I agree with what he states because God knows everything but in his fellowship he refuses to know

C.H Spurgeon states "The Egyptian tongue was unknown to the Lord in the sense of having no fellowship with it; just as we read in the New Testament that the Lord will say to the hypocrite, "I never knew you." ....

Verse 2

(Psalms 114:2) Judah became His sanctuary, And Israel His dominion. (NKJV)

The sanctuary of God at that time in the desert would be Tabernacle which house the ark of the covenant , then to be replace by the temple in the time of Solomon. The Sanctuary was the place where God made his presence known and felt.

(Exodus 29:42-46) "This shall be a continual burnt offering throughout your generations at the door of the tabernacle of meeting before the LORD, where I will meet you to speak with you. "And there I will meet with the children of Israel, and the tabernacle shall be sanctified by My glory. "So I will consecrate the tabernacle of meeting and the altar. I will also consecrate both Aaron and his sons to minister to Me as priests. "I will dwell among the children of Israel and will be their God. "And they shall know that I am the LORD their God, who brought them up out of the land of Egypt, that I may dwell among them. I am the LORD their God. (NKJV)

Verses 3, 5

(Psalms 114:3) The sea saw it and fled; Jordan turned back. (NKJV)

(Psalms 114:5) What ails you, O sea, that you fled? O Jordan, that you turned back? (NKJV)

Recalling the opening of the Red Sea (Reed Sea) and Jordan so Israel would walk on dry ground

(Exodus 14:21-22) Then Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea into dry land, and the waters were divided. So the children of Israel went into the midst of the sea on the dry ground, and the waters were a wall to them on their right hand and on their left. (NKJV)

(Joshua 3:13-16) "And it shall come to pass, as soon as the soles of the feet of the priests who bear the ark of the LORD, the Lord of all the earth, shall rest in the waters of the Jordan, that the waters of the Jordan shall be cut off, the waters that come down from upstream, and they shall stand as a heap." So it was, when the people set out from their camp to cross over the Jordan, with the priests bearing the ark of the covenant before the people, and as those who bore the ark came to the Jordan, and the feet of the priests who bore the ark dipped in the edge of the water (for the Jordan overflows all its banks during the whole time of harvest), that the waters which came down from upstream stood still, and rose in a heap very far away at Adam, the city that is beside Zaretan. So the waters that went down into the Sea of the Arabah, the Salt Sea, failed, and were cut off; and the people crossed over opposite Jericho. (NKJV)

Verses 4, 6

(Psalms 114:4) The mountains skipped like rams, The little hills like lambs. (NKJV)

(Psalms 114:6) O mountains, that you skipped like rams? O little hills, like lambs? (NKJV)

Recalls how the mountain of Sinai and most possible the mountains near it shaked and moved when God gave the law to Israel

(Exodus 19:18) Now Mount Sinai was completely in smoke, because the LORD descended upon it in fire. Its smoke ascended like the smoke of a furnace, and the whole mountain quaked greatly. (NKJV)

Verse 7

(Psalms 114:7) Tremble, O earth, at the presence of the Lord, At the presence of the God of Jacob, (NKJV)

Calling the presence of God so powerful enough to make the earth tremble

Verse 8

(Psalms 114:8) Who turned the rock into a pool of water, The flint into a fountain of waters. (NKJV)

The Psalmist recalls the 2 times when God used Moses to bring out from a Rock water so Israel would have something to drink.

(Exodus 17:6) "Behold, I will stand before you there on the rock in Horeb; and you shall strike the rock, and water will come out of it, that the people may drink." And Moses did so in the sight of the elders of Israel. (NKJV)

(Numbers 20:11) Then Moses lifted his hand and struck the rock twice with his rod; and water came out abundantly, and the congregation and their animals drank. (NKJV)

Chapter 115

Chapter 116

Chapter 117

Verses 1 & 2

This is the shortest chapter in the Bible with only two verses

(Psalms 117:1-2) Praise the LORD, all you Gentiles! Laud Him, all you peoples! For His merciful kindness is great toward us, And the truth of the LORD endures forever. Praise the LORD! (NKJV)

This Psalms calls all nations aka Gentiles to praise YHWH . Laud means to praise, glorify, or honor; or"extol the virtues of the Lord. Merciful kindness , Mercy means not geting what you deserve but when it is put with kindness one doesn't get what evil one deserves but instead gets abundent kindness from the Lord .

Chapter 118

Chapter 119

This is the longest chapter in the Bible

Chapter 120

Verse 1

(Psalms 120:1) <<A Song of Ascents.>> In my distress I cried to the LORD, And He heard me. (NKJV)

A Song Ascents .... this is the first of a collection of 15 Psalms, Psalms 120-134, which was used to sing as they journeyed and ascended to the Temple for the annual festivals. Notice the name Ascents which means ascend aka to go up.

In my distress I cried to the LORD, And He heard me..... The Psalmst says that his prayer was anwsered , When a prayer was said to be heard by God it is said to be answered.

(1 John 5:14-15) Now this is the confidence that we have in Him, that if we ask anything according to His will, He hears us. And if we know that He hears us, whatever we ask, we know that we have the petitions that we have asked of Him. (NKJV)

Verses 3-4

(Psalms 120:2-4) Deliver my soul, O LORD, from lying lips And from a deceitful tongue. What shall be given to you, Or what shall be done to you, You false tongue? Sharp arrows of the warrior, With coals of the broom tree! (NKJV)

The Psalmist lives in two distant lands away from Jerusalem as we see from verse 5 and is often curse or evil spoken about by those where he live.

Verse 5

(Psalms 120:5) Woe is me, that I sojourn in Mesech, that I dwell in the tents of Kedar! (KJV)

Mesech is in Asia Minor and Kedar is in Arabia , they are a very far distance from each other. It is possible this Psalm came from a merchant who travel alot between lands or from two differant persons who came togther in Jerusalem where they compose this song which was to be sang.

Verses 6-7

(Psalms 120:6-7) My soul has dwelt too long With one who hates peace. I am for peace; But when I speak, they are for war. (NKJV)

He seeks to have peace with those around him but he finds it hard to do since they are hateful. As Christians we are called to try to have peace with everyone just like him.

(Romans 12:18) If it is possible, as much as depends on you, live peaceably with all men. (NKJV)

Chapter 121

Chapter 122

Chapter 123

Chapter 124

Chapter 125

(Psalms 125:1-5) <<A Song of Ascents.>> Those who trust in the LORD Are like Mount Zion, Which cannot be moved, but abides forever. As the mountains surround Jerusalem, So the LORD surrounds His people From this time forth and forever. For the scepter of wickedness shall not rest On the land allotted to the righteous, Lest the righteous reach out their hands to iniquity. Do good, O LORD, to those who are good, And to those who are upright in their hearts. As for such as turn aside to their crooked ways, The LORD shall lead them away With the workers of iniquity. Peace be upon Israel! (NKJV)

Verse 1

"Those who trust in the LORD Are like Mount Zion, Which cannot be moved, but abides forever. As the mountains surround Jerusalem" It would be interesting to see what the book of the Psalms states about those who trust in the Lord.

1) They cannot be moved, but abides forever.

Psalms 125:1 ¶ <<A Song of Ascents.>> Those who trust in the LORD Are like Mount Zion, Which cannot be moved, but abides forever.

2) They will be saved from those who rise up against them.

Psalms 17:7 Show Your marvelous lovingkindness by Your right hand, O You who save those who trust in You From those who rise up against them.

3) God's goodness is laid up and prepared for them

Psalms 31:19 ¶ Oh, how great is Your goodness, Which You have laid up for those who fear You, Which You have prepared for those who trust in You In the presence of the sons of men!

4) God redeems their soul and they will not be condemed

Psalms 34:22 The LORD redeems the soul of His servants, And none of those who trust in Him shall be condemned.

To trust aka have faith in the Lord will cause one to abide and not be moved or shaken whether it is by doctrine , persecution or whatever may come , they will remain firm.

(Ephesians 4:11-14) And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ; that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, (NKJV)

(2 Corinthians 4:8-10) We are hard pressed on every side, yet not crushed; we are perplexed, but not in despair; persecuted, but not forsaken; struck down, but not destroyed-- always carrying about in the body the dying of the Lord Jesus, that the life of Jesus also may be manifested in our body. (NKJV)

Verse 3

(Psalms 125:3) For the scepter of wickedness shall not rest On the land allotted to the righteous, Lest the righteous reach out their hands to iniquity. (NKJV)

One of the ways the Lord Keeps the righteous is by not the allowing wickedness to keep rule over the righteous

(Isaiah 14:5) The LORD has broken the staff of the wicked, The scepter of the rulers; (NKJV)

Chapter 126

Chapter 127

Chapter 128

(Psalms 128:1-6) <<A Song of Ascents.>> Blessed is every one who fears the LORD, Who walks in His ways. When you eat the labor of your hands, You shall be happy, and it shall be well with you. Your wife shall be like a fruitful vine In the very heart of your house, Your children like olive plants All around your table. Behold, thus shall the man be blessed Who fears the LORD. The LORD bless you out of Zion, And may you see the good of Jerusalem All the days of your life. Yes, may you see your children's children. Peace be upon Israel! (NKJV)

This Psalm speaks about the blessedness of fearing the Lord.

Verse 1

(Psalms 128:1) <<A Song of Ascents.>> Blessed is every one who fears the LORD, Who walks in His ways. (NKJV)

Blessed means happy or glad, there are two kinds of fear of the Lord . One that would draw us close to him and the other who will draw us alway from him. The first will make us active for him and the other will make us not active.

Good fear of the Lord

(2 Chronicles 19:9) And he commanded them, saying, "Thus you shall act in the fear of the LORD, faithfully and with a loyal heart: (NKJV)

(Proverbs 8:13) The fear of the LORD is to hate evil; Pride and arrogance and the evil way And the perverse mouth I hate. (NKJV)

(Proverbs 16:6) In mercy and truth Atonement is provided for iniquity; And by the fear of the LORD one departs from evil. (NKJV)

Acts 9:31 Then the churches throughout all Judea, Galilee, and Samaria had peace and were edified. And walking in the fear of the Lord and in the comfort of the Holy Spirit, they were multiplied.

(NKJV)

Bad fear of the Lord

(Genesis 3:10) So he said, "I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself." (NKJV)

(Matthew 25:24-25) "Then he who had received the one talent came and said, 'Lord, I knew you to be a hard man, reaping where you have not sown, and gathering where you have not scattered seed. 'And I was afraid, and went and hid your talent in the ground. Look, there you have what is yours.' (NKJV)

(Revelation 6:15-17) And the kings of the earth, the great men, the rich men, the commanders, the mighty men, every slave and every free man, hid themselves in the caves and in the rocks of the mountains, and said to the mountains and rocks, "Fall on us and hide us from the face of Him who sits on the throne and from the wrath of the Lamb! "For the great day of His wrath has come, and who is able to stand?" (NKJV)

It is without a doubt that the fear of the Lord which is talking about is the first one which the draws us closer to God, departs us from evil and makes us active in his walk .

Chapter 129

Chapter 130

Chapter 131

Chapter 132

Verse 1

(Psalms 132:1) <<A Song of Ascents.>> LORD, remember David And all his afflictions; (NKJV)

Being God's elect does not excuse us from suffering, David was God's chosen one yet he was afflicted by suffering. As Christians we not told we will not suffer for Christ but suffering will be part of our lives which we will have to wear it as a crown at times. We do not look for it but when it comes we in most ocassions will not be able to excape it .

(Romans 8:17) and if children, then heirs--heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together. (NKJV)

(Philippians 3:10) that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death, (NKJV)

(1 Peter 4:13) but rejoice to the extent that you partake of Christ's sufferings, that when His glory is revealed, you may also be glad with exceeding joy. (NKJV)

LORD, remember ..... David calls God to remember because When God is said to remember , he does something towards the problem to solve it.

(Genesis 8:1) Then God remembered Noah, and every living thing, and all the animals that were with him in the ark. And God made a wind to pass over the earth, and the waters subsided. (NKJV)

(Genesis 19:29) And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when He overthrew the cities in which Lot had dwelt. (NKJV)

(Exodus 2:24-25) So God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God acknowledged them. (NKJV)

David And all his afflictions..... Lord look at all that David went through

Verse 2

(Psalms 132:2) How he swore to the LORD, And vowed to the Mighty One of Jacob: (NKJV)

(Psalms 132:5) Until I find a place for the LORD, A dwelling place for the Mighty One of Jacob." (NKJV)

the Mighty One of Jacob..... Name of God which shows his faitthfulness to Jacob

(Genesis 49:24) But his bow remained in strength, And the arms of his hands were made strong By the hands of the Mighty God of Jacob (From there is the Shepherd, the Stone of Israel), (NKJV)

Verse 3-4

(Psalms 132:3-4) "Surely I will not go into the chamber of my house, Or go up to the comfort of my bed; I will not give sleep to my eyes Or slumber to my eyelids, (NKJV)

There is no time for rest till God's work is done and that is to find him a temple as we see in the next verse

Verse 5

(Psalms 132:5) Until I find a place for the LORD, A dwelling place for the Mighty One of Jacob." (NKJV)

David had a desire to make a temple for the Lord his God but it wasn't granted to him but his son Solomon. A desire is not a calling. Just because there is a desire in you for something it needs to be confirmed by God to see if it is his will.

(2 Samuel 7:12-13) "When your days are fulfilled and you rest with your fathers, I will set up your seed after you, who will come from your body, and I will establish his kingdom. "He shall build a house for My name, and I will establish the throne of his kingdom forever. (NKJV)

(1 Chronicles 22:7-11) And David said to Solomon: "My son, as for me, it was in my mind to build a house to the name of the LORD my God; "but the word of the LORD came to me, saying, 'You have shed much blood and have made great wars; you shall not build a house for My name, because you have shed much blood on the earth in My sight. 'Behold, a son shall be born to you, who shall be a man of rest; and I will give him rest from all his enemies all around. His name shall be Solomon, for I will give peace and quietness to Israel in his days. 'He shall build a house for My name, and he shall be My son, and I will be his Father; and I will establish the throne of his kingdom over Israel forever.' "Now, my son, may the LORD be with you; and may you prosper, and build the house of the LORD your God, as He has said to you. (NKJV)

Verse 6

(Psalms 132:6) Behold, we heard of it in Ephrathah; We found it in the fields of the woods. (NKJV)

Maybe due to David being a son Jesse who was a Ephrathite of Bethlehem Judah they of in Ephrathah would be the first to proclaim the message

(1 Samuel 17:12) Now David was the son of that Ephrathite of Bethlehem Judah, whose name was Jesse, and who had eight sons. And the man was old, advanced in years, in the days of Saul. (NKJV)

Chapter 133

Chapter 134

Chapter 135

Chapter 136

Verse 6

The world is spoken as being stretched out

For the World itself to be stretched out implies flatness not a globe like structure. And the Bible is clear on it being stretched out like we saw concerning the heavens .If it is stretched out it can't be a globe or round but flat.

Psalms 136:6 To him that stretched out the earth above the waters: for his mercy endureth for ever.

Where is God described as an artist in the Bible?

In The Voice it states for Psalms 136:5

Who created the heavens with skill *and artistry,*
for His faithful love lasts forever

David when describing that God made him states

Ps 139 (NKJV)[14] I will praise You, for I am fearfully and wonderfully made; Marvelous are Your works, And that my soul knows very well.[15] My frame was not hidden from You, When I was made in secret, And skillfully wrought in the lowest parts of the earth.[16] Your eyes saw my substance, being yet unformed. And in Your book they all were written, The days fashioned for me, When as yet there were none of them.

If one compares the veil in the Tabernacle with Psalms 148 one can see that God is a artist for the design of the cherubim is artistic and God made them.

“"You shall make a veil woven of blue, purple, and scarlet thread, and fine woven linen. It shall be woven with an artistic design of cherubim.”— Exodus 26:31 (NKJV)

Compare

Ps 148 (NKJV)[1] Praise the Lord! Praise the Lord from the heavens; Praise Him in the heights![2] Praise Him, all His angels; Praise Him, all His hosts![3] Praise Him, sun and moon; Praise Him, all you stars of light![4] Praise Him, you heavens of heavens, And you waters above the heavens![5] Let them praise the name of the Lord, For He commanded and they were created.

In the NIV it states for Song of Solomon 7:1

How beautiful your sandaled feet,
O prince’s daughter!
Your graceful legs are like jewels,
the work of an artist’s hands.

Now acknowledging that God creates man or woman if they have nice legs it comes from the Lord who is the artist in that verse.

. El HaShamayim = God of the Heavens
- Deuteronomy 4:39
- Nehemiah 9:6
- Psalm 136:26
- Daniel 2:18
- Matthew 6:9

Chapter 137

Why were the Israelites in Babylon?

The Bible gives us a number of reasons

1. 1. They didn't keep the Land Sabbath which was kept in the 7th year . For 490 years they didn't keep it
Lev 25:4-5 NKJV 4 but in the seventh year there shall be a sabbath of solemn rest for the land, a sabbath to the LORD. You shall neither sow your field nor prune your vineyard. 5 What grows of its own accord of your harvest you shall not reap, nor gather the grapes of your untended vine, for it is a year of rest for the land.

2Ch 36:21 NKJV to fulfill the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her Sabbaths. As long as she lay desolate she kept Sabbath, to fulfill seventy years.

2. Because of the innocent blood shed by King Manasseh

2Ki 24:3-4 NKJV 3 Surely at the commandment of the LORD this came upon Judah, to remove them from His sight because of the sins of Manasseh, according to all that he had done, 4 and also because of the innocent blood that he had shed; for he had filled Jerusalem with innocent blood, which the LORD would not pardon.

3. King Hezekiah pride in showing the Babylonians all he possessed

Isa 39:1-8 NKJV 1 At that time Merodach-Baladan the son of Baladan, king of Babylon, sent letters and a present to Hezekiah, for he heard that he had been sick and had recovered. 2 And Hezekiah was pleased with them, and showed them the house of his treasures—the silver and gold, the spices and precious ointment, and all his armory—all that was found among his treasures. There was nothing in his house or in all his dominion that Hezekiah did not show them. 3 Then Isaiah the prophet went to King Hezekiah, and said to him, “What did these men say, and from where did they come to you?” So Hezekiah said, “They came to me from a far country, from Babylon.” 4 And he said, “What have they seen in your house?” So Hezekiah answered, “They have seen all that is in my house; there is nothing among my treasures that I have not shown them.” 5 Then Isaiah said to Hezekiah, “Hear the word of the LORD of hosts: 6 ‘Behold, the days are coming when all that is in your house, and what your fathers have accumulated until this day, shall be carried to Babylon; nothing shall be left,’ says the LORD. 7 ‘And they shall take away some of your sons who will descend from you, whom you will beget; and they shall be eunuchs in the palace of the king of Babylon.’ ” 8 So Hezekiah said to Isaiah, “The word of the LORD which you have spoken is good!” For he said, “At least there will be peace and truth in my days.”

4. People of Israel did not repent of their murders, false oaths, oppressing the Fatherless and widows

Jer 7:5-15 NKJV 5 “For if you thoroughly amend your ways and your doings, if you thoroughly execute judgment between a man and his neighbor, 6 if you do not oppress the stranger, the fatherless, and the widow, and do not shed innocent blood in this place, or walk after other gods to your hurt, 7 then I will cause you to dwell in this place, in the land that I gave to your fathers forever and ever. 8 “Behold, you trust in lying words that cannot profit. 9 Will you steal, murder, commit adultery, swear falsely, burn incense to Baal, and walk after other gods whom you do not know, 10 and then come and stand before Me in this house which is called by My name, and say, ‘We are delivered to do all these abominations’? 11 Has this house, which is called by My name, become a den of thieves in your eyes? Behold, I, even I, have seen it,” says the LORD. 12 “But go now to My place which was in Shiloh, where I set My name at the first, and see what I did to it because of the wickedness of My people Israel. 13 And

now, because you have done all these works," says the LORD, "and I spoke to you, rising up early and speaking, but you did not hear, and I called you, but you did not answer, 14 therefore I will do to the house which is called by My name, in which you trust, and to this place which I gave to you and your fathers, as I have done to Shiloh. 15 And I will cast you out of My sight, as I have cast out all your brethren—the whole posterity of Ephraim.

Does the Bible make you want to smash the heads of infants against rocks?

No, For their situation did not happen to me, These are real people going threw a situation that we personally haven't gone through but The writer of Psalms 137 was speaking about what the Babylonians did to the infants of the people of Judah and his desire for the same to happen to the infants of the Babylonians. He was calling for what in his eyes was justice.

Psa 137:8-9 NKJV 8 O daughter of Babylon, who are to be destroyed, Happy the one who repays you as you have served us! 9 Happy the one who takes and dashes Your little ones against the rock!

We could see honestly, a person real feelings about a situation, that is the awesome thing about the Psalms, they are acting real in their prayers without wearing the mask of hypocrisy. Let's give a example: Say someone in Ukraine who lost their children or someone they loved through the Russian invasion would they not act the same. Would they not want justice done to those who killed their love ones possibly in the same matter. What I love about the Bible we don't just see the beautiful stories of David being a hero and slaying a Giant but we also see a David adulterer and murderer, Or Paul the great apostle but Saul his other name a murder of Christians, or Peter who walked on water with Christ but one who almost drowned for lack of faith and deny his master 3 times. All who needed to be redeemed like the rest of us . It is only in Jesus where we can find the perfection of holiness and redemption.

Chapter 138

Chapter 139

God is Omniscience

Psalms 139:1-4 NKJV 1 O LORD, You have searched me and known me. 2 You know my sitting down and my rising up; You understand my thought afar off. 3 You comprehend my path and my lying down, And are acquainted with all my ways. 4 For there is not a word on my tongue, But behold, O LORD, You know it altogether.

Now when it comes to Omniscience there are some questions that comes to mind does God knows everything.

Psalms 139:4
For there is not a word on my tongue, But behold, O Lord, You know it altogether.

Hebrews 4:13
And there is no creature hidden from His sight, but all things are naked and open to the eyes of Him to whom we must give account.
Yes he does but he puts no trust on the knowledge he knows but check if the things is so.

Genesis 18:20-21
And the Lord said, "Because the outcry against Sodom and

Gomorrah is great, and because their sin is very grave, I will go down now and see whether they have done altogether according to the outcry against it that has come to Me; and if not, I will know."

Job 4:18-19
If He puts no trust in His servants, If He charges His angels with error, How much more those who dwell in houses of clay, Whose foundation is in the dust, Who are crushed before a moth?
Also in Jesus's humanity he didn't knew everything , Jesus had to learn. Remember he limited himself in his knowledge.

Philippians 2:5-8
Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross.
Before we go through this Jesus had two natures in his godhood he knew and knows all things .

John 2:24-25
But Jesus did not commit Himself to them, because He knew all men, and had no need that anyone should testify of man, for He knew what was in man.

John 21:17
He said to him the third time, "Simon, son of Jonah, do you love Me?" Peter was grieved because He said to him the third time, "Do you love Me?" And he said to Him, "Lord, You know all things; You know that I love You." Jesus said to him, "Feed My sheep.

A) In Jesus humanity he had to grow in knowledge and was limited

Luke 2:52 NKJV And Jesus increased in wisdom and stature, and in favor with God and men.

Hebrews 5:7-8 NKJV 7 who, in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death, and was heard because of His godly fear, 8 though He was a Son, yet He learned obedience by the things which He suffered.

B) There was things Jesus did not know in his humanity like when he was touched by the woman with the issue of Blood

Luke 8:45-46
And Jesus said, "Who touched Me?" When all denied it, Peter and those with him said, "Master, the multitudes throng and press You, and You say, 'Who touched Me?' "
But Jesus said, "Somebody touched Me, for I perceived power going out from Me."

C) And in reference to his second coming

Mark 13:32
"But of that day and hour no one knows, not even the angels in heaven, nor the Son, but only the Father.

Chapter 140

Chapter 141

Chapter 142

Chapter 143

Chapter 144

Verse 1

David blesses and attributes his ability to fight in war to the Lord

(Psalms 144:1) <<A Psalm of David.>> Blessed be the LORD my Rock, Who trains my hands for war, And my fingers for battle- (NKJV)

(2 Samuel 22:35) He teaches my hands to make war, So that my arms can bend a bow of bronze. (NKJV)

(Psalms 18:34) He teaches my hands to make war, So that my arms can bend a bow of bronze. (NKJV)

The Lord did not allowed all the enemies of Israel to be completly destroyed so other generations could learn to fight in war

(Judges 3:1-2) Now these are the nations which the LORD left, that He might test Israel by them, that is, all who had not known any of the wars in Canaan (this was only so that the generations of the children of Israel might be taught to know war, at least those who had not formerly known it), (NKJV)

Verse 1- 2

(Psalms 144:1-2) <<A Psalm of David.>> Blessed be the LORD my Rock, Who trains my hands for war, And my fingers for battle- My lovingkindness and my fortress, My high tower and my deliverer, My shield and the One in whom I take refuge, Who subdues my people under me. (NKJV)

The List of titles David uses for God in this Psalms shows his deep devotion to his God, annd his dependance on him

1) The Lord

2) my Rock

3) My lovingkindness

4) my fortress

5) My high tower

6) my deliverer

7) My shield

8) the One in whom I take refuge

9) Who subdues my people under me

Verse 3

(Psalms 144:3) LORD, what is man, that You take knowledge of him? Or the son of man, that You are mindful of him? (NKJV)

A feeling of unworthiness as he draws close to his God can be seen in this verse and others

(Psalms 8:4) What is man that You are mindful of him, And the son of man that You visit him? (NKJV)

(2 Samuel 7:18) Then King David went in and sat before the LORD; and he said: "Who am I, O Lord GOD? And what is my house, that You have brought me this far? (NKJV)

The higher David became the more humble he stood before God and others

(1 Samuel 18:18) So David said to Saul, "Who am I, and what is my life or my father's family in Israel, that I should be son-in-law to the king?" (NKJV)

Verse 4

(Psalms 144:4) Man is like a breath; His days are like a passing shadow. (NKJV)

Humanity's days are short lived. He or she is here today gone tommorw. How many times we act as if we was to live for ever in the land of the living when our time is short and should be use wisely in service to the Lord and others.

(Isaiah 40:6-8) The voice said, "Cry out!" And he said, "What shall I cry?" "All flesh is grass, And all its loveliness is like the flower of the field. The grass withers, the flower fades, Because the breath of the LORD blows upon it; Surely the people are grass. The grass withers, the flower fades, But the word of our God stands forever." (NKJV)

(Ecclesiastes 6:12) For who knows what is good for man in life, all the days of his vain life which he passes like a shadow? Who can tell a man what will happen after him under the sun? (NKJV)

(Psalms 102:11) My days are like a shadow that lengthens, And I wither away like grass. (NKJV)

(Psalms 62:9) Surely men of low degree are a vapor, Men of high degree are a lie; If they are weighed on the scales, They are altogether lighter than vapor. (NKJV)

(Psalms 39:5) Indeed, You have made my days as handbreadths, And my age is as nothing before You; Certainly every man at his best state is but vapor. Selah (NKJV)

(Psalms 39:11) When with rebukes You correct man for iniquity, You make his beauty melt away like a moth; Surely every man is vapor. Selah (NKJV)

(Job 4:19) How much more those who dwell in houses of clay, Whose foundation is in the dust, Who are crushed before a moth? (NKJV)

(Job 14:2) He comes forth like a flower and fades away; He flees like a shadow and does not continue. (NKJV)

Verse 5

(Psalms 144:5) Bow down Your heavens, O LORD, and come down; Touch the mountains, and they shall smoke. (NKJV)

The somke of the mountains before a vocano eruption is seen as God's finger touching the mountan in David's eyes

(Psalms 104:32) He looks on the earth, and it trembles; He touches the hills, and they smoke. (NKJV)

Verses 6-7

(Psalms 144:6-7) Flash forth lightning and scatter them; Shoot out Your arrows and destroy them. Stretch out Your hand from above; Rescue me and deliver me out of great waters, From the hand of foreigners, (NKJV)

"Flash forth lightning and scatter them; Shoot out Your arrows and destroy them. Stretch out Your hand from above" This why the rainbow which is God's bow facing up and not down is seen as a sign of peace , since lighting and thunders are seen as God's arrows.

The words "Great waters" and "Foreigners" used interchangably, At times Waters or flood can be symbolic to mean peoples or nations examples :

(Psalms 65:7) You who still the noise of the seas, The noise of their waves, And the tumult of the peoples. (NKJV)

Isaiah 17:12 ¶ Woe to the multitude of many people Who make a noise like the roar of the seas, And to the rushing of nations That make a rushing like the rushing of mighty waters!

Daniel 9:26 "And after the sixty-two weeks Messiah shall be cut off, but not for Himself; And the people of the prince who is to come Shall destroy the city and the sanctuary. The end of it shall be with a flood, And till the end of the war desolations are determined.

(Revelation 12:15-16) So the serpent spewed water out of his mouth like a flood after the woman, that he might cause her to be carried away by the flood. But the earth helped the woman, and the earth opened its mouth and swallowed up the flood which the dragon had spewed out of his mouth. (NKJV)

Revelation 17:15 Then he said to me, "The waters which you saw, where the harlot sits, are peoples, multitudes, nations, and tongues.

Revelation 19:6 And I heard, as it were, the voice of a great multitude, as the sound of many waters and as the sound of mighty thunderings, saying, "Alleluia! For the Lord God Omnipotent reigns! (NKJV)

Verse 8

(Psalms 144:8) Whose mouth speaks vain words, And whose right hand is a right hand of falsehood. (NKJV)

(Psalms 144:11) Rescue me and deliver me from the hand of foreigners, Whose mouth speaks lying words, And whose right hand is a right hand of falsehood- (NKJV)

In a other Psalm David describes his enemies mouth in the following:

(Psalms 12:2) They speak idly everyone with his neighbor; With flattering lips and a double heart they speak. (NKJV)

My Enemy O God have a double heart , if I have them as my right hand, I will be trusting in a falsehood , I would be trusting them in vain. Not everyone who says they are your friends are really there for you. Some are around you only to see what they can get from you. Jesus while on earth had twelve disciples but was only close to three.

Verse 9

(Psalms 144:9) I will sing a new song to You, O God; On a harp of ten strings I will sing praises to You, (NKJV)

David knew how to play the harp and he must of sanged many of his psalms while playing it, we know he sang Psalms 6 & 12, when he played it , it calmed Saul from his demons when he was young.

(1 Samuel 16:14-23) But the Spirit of the LORD departed from Saul, and a distressing spirit from the LORD troubled him. And Saul's servants said to him, "Surely, a distressing spirit from God is troubling you. "Let our master now command your servants, who are before you, to seek out a man who is a skillful player on the harp; and it shall be that he will play it with his hand when the distressing spirit from God is upon you, and you shall be well." So Saul said to his servants, "Provide me now a man who can play well, and bring him to me." Then one of the servants answered and said, "Look, I have seen a son of Jesse the Bethlehemite, who is skillful in playing, a mighty man of valor, a man of war, prudent in speech, and a handsome person; and the LORD is with him." Therefore Saul sent messengers to Jesse, and said, "Send me your son David, who is with the sheep." And Jesse took a donkey loaded with bread, a skin of wine, and a young goat, and sent them by his son David to Saul. So David came to Saul and stood before him. And he loved him greatly, and he became his armorbearer. Then Saul sent to Jesse, saying, "Please let David stand before me, for he has found favor in my sight." And so it was, whenever the spirit from God was upon Saul, that David would take a harp and play it with his hand. Then Saul would become refreshed and well, and the distressing spirit would depart from him. (NKJV)

(Psalms 6:1) <<To the Chief Musician. With stringed instruments. On an eight-stringed harp. A Psalm of David.>> O LORD, do not rebuke me in Your anger, Nor chasten me in Your hot displeasure. (NKJV)

(Psalms 12:1) <<To the Chief Musician. On an eight-stringed harp. A Psalm of David.>> Help, LORD, for the godly man ceases! For the faithful disappear from among the sons of men. (NKJV)

Verse 10

(Psalms 144:10) The One who gives salvation to kings, Who delivers David His servant From the deadly sword. (NKJV)

Since Kings went many times in battle with their soldiers , David sees God as the one who protects and saves him and other kings who are his descendants in battle who places their faith (trust) in him.

(Psalms 18:50) Great deliverance He gives to His king, And shows mercy to His anointed, To David and his descendants forevermore. (NKJV)

Verse 11

(Psalms 144:11) Rescue me and deliver me from the hand of foreigners, Whose mouth speaks lying words, And whose right hand is a right hand of falsehood- (NKJV)

Again David as in verse 8 he speaks of his enemies who protends to be there for him but were not. He calls them foreigners because athough they are with the people of God. Their hearts are far from God and God's people. Or they could of been nations who made covenats of peace with David only to later on break them.

(Psalms 144:8) Whose mouth speaks vain words, And whose right hand is a right hand of falsehood. (NKJV)

Verses 12-14

(Psalms 144:12-14) That our sons may be as plants grown up in their youth; That our daughters may be as pillars, Sculptured in palace style; That our barns may be full, Supplying all kinds of produce; That our sheep may bring forth thousands And ten thousands in our fields; That our oxen may be well-laden; That there be no breaking in or going out; That there be no outcry in our streets. (NKJV)

our sons..... our daughters .....our barns.....our sheep.....our fields.....our oxen....our streets..... The use of our in the following indecates that what is David belongs also to the Lord. What ever effects David's things also effects God's things since they are also the Lord's belongings . Or it could of been a corporate prayer which "our" and "we" is used that David prayed for himself and the people, like the following examples:

(Nehemiah 1:5-10) And I said: "I pray, LORD God of heaven, O great and awesome God, You who keep Your covenant and mercy with those who love You and observe Your commandments, "please let Your ear be attentive and Your eyes open, that You may hear the prayer of Your servant which I pray before You now, day and night, for the children of Israel Your servants, and confess the sins of the children of Israel which we have sinned against You. Both my father's house and I have sinned. "We have acted very corruptly against You, and have not kept the commandments, the statutes, nor the ordinances which You commanded Your servant Moses. "Remember, I pray, the word that You commanded Your servant Moses, saying, 'If you are unfaithful, I will scatter you among the nations; 'but if you return to Me, and keep My commandments and do them, though some of you were cast out to the farthest part of the heavens, yet I will gather them from there, and bring them to the place which I have chosen as a dwelling for My name.' "Now these are Your servants and Your people, whom You have redeemed by Your great power, and by Your strong hand. (NKJV)

(Daniel 9:4-8) And I prayed to the LORD my God, and made confession, and said, "O Lord, great and awesome God, who keeps His covenant and mercy with those who love Him, and with those who keep His commandments, "we have sinned and committed iniquity, we have done wickedly and rebelled, even by departing from Your precepts and Your judgments. "Neither have we heeded Your servants the prophets, who spoke in Your name to our kings and our princes, to our fathers and all the people of the land. "O Lord, righteousness belongs to You, but to us shame of face, as it is this day-to the men of Judah, to the inhabitants of Jerusalem and all Israel, those near and those far off in all the countries to which You have driven them, because of

the unfaithfulness which they have committed against You. "O Lord, to us belongs shame of face, to our kings, our princes, and our fathers, because we have sinned against You. (NKJV)

(Matthew 6:9-13) "In this manner, therefore, pray: Our Father in heaven, Hallowed be Your name. Your kingdom come. Your will be done On earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, As we forgive our debtors. And do not lead us into temptation, But deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen. (NKJV)

Chapter 145

Chapter 146

Chapter 147

Chapter 148

Verses 1-5

Psalms 148:1-5 NKJV 1 Praise the LORD! Praise the LORD from the heavens; Praise Him in the heights! 2 Praise Him, all His angels; Praise Him, all His hosts! 3 Praise Him, sun and moon; Praise Him, all you stars of light! 4 Praise Him, you heavens of heavens, And you waters above the heavens! 5 Let them praise the name of the LORD, For He commanded and they were created.

The Angels and everything that existe in the heavens above was created by the Trinity who out of a command made it to be. That is why they are commanded to praise him by the Pslamist.

Father

Revelation 4:11 NKJV 11 "You are worthy, O Lord, To receive glory and honor and power; For You created all things, And by Your will they exist and were created."

Son

Colossians 1:13-16 NKJV 13 He has delivered us from the power of darkness and conveyed us into the kingdom of **the Son of His love**, 14 in whom we have redemption through His blood, the forgiveness of sins. 15 He is the image of the invisible God, the firstborn over all creation. **16 For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers**. All things were created through Him and for Him.

Holy Spirit

Job 26:13 By **His Spirit He adorned the heavens**; His hand pierced the fleeing serpent.

Command to be created

Psalms 33:6-9 NKJV 6 **By the word of the LORD the heavens were made, And all the host of them by the breath of His mouth.** 7 He gathers the waters of the sea together as a heap; He lays up the deep in storehouses. 8 Let all the earth fear the LORD; Let all the inhabitants of the world stand in awe of Him. **9 For He spoke, and it was done; He commanded, and it stood fast.**

Chapter 149

Chapter 150

20 Proverbs

In this short book my goal is to give you a introduction to one of the most beloved books of the Bible and that is the Book of Proverbs. Proverbs a Book of 915 verses which are in 31 chapters which one can read everyday, one chapter for each day ofthe month since a month has 29 to 31 days. Jesus while on earth many times spoke in parables and he spoke in proverbs aswell.

(Luke 4:23) He said to them, "You will surely say this proverb to Me, 'Physician, heal yourself! Whatever we have heard done in Capernaum, do also here in Your country.'" (NKJV)

(John 16:25) "These things I have spoken to you in figurative language; but the time is coming when I will no longer speak to you in figurative language, but I will tell you plainly about the Father. (NKJV)

(John 16:29) His disciples said to Him, "See, now You are speaking plainly, and using no figure of speech! (NKJV)

Those words offigurative Language in John 16:25 and figure of speech in John 16:29 is in the Greek is παροιμια paroimia and it means proverb.

Collins Cobuild English Dictionary states about what a proverb mean {"A proverb is a short sentence that people often quote, which gives advice or tells you something about life. An old Arab proverb says, `The enemy of my enemy is my friend'"}

You might remember certain proverbs people often quote like: "A Penny saved is a penny earned" Waste not, want not"

Throughout the world one can find proverbs aka wise sayings. And in the Book of Proverbs we have a collection of them. Written by different men. Most of them was written by Solomon.

The Jews loves proverbs and to speak in proverbs especially in Jesus time and in the time of Solomon who authored most of the Proverbs in the Book of Proverbs.

King Solomon reign over the united Kingdom of Israel and Judah in 970-930 BC. The Liberals deny Solomon's authorship in the Book of Proverbs but they state it was written in his time and after. Example of this can be found in The New Oxford Annotated Bible page 769 but they do find parallels between Proverbs and the writings of Amen em-aope who was alive in 1,000 B.C. I don't hold or ever will hold the Liberal view but I just have it written down as a side note if the Book of Proverbs claims parts of it was written by Solomon why not just believe it!

Wecan speak of at least 4 differant authors to the book of Proverbs.

1) Solomon

(Proverbs 1:1) The proverbs of Solomon the son of David, king of Israel: (NKJV)

(Proverbs 10:1) The Proverbs of Solomon: A wise son makes a glad father, But a foolish son is the grief of his mother. (NKJV)

(Proverbs 25:1) These also are proverbs of Solomon which the men of Hezekiah king of Judah copied: (NKJV)

Notice that what we have are in Proverbs are the ones King Hezekiah had copied out.

Here we have a collection of Solomons proverbs but not all of his proverbs are mention since Solomon spoke 3,000 proverbs.

(1 Kings 4:32) He spoke three thousand proverbs, and his songs were one thousand and five. (NKJV)

2) Wise Men

We don't know how many wise men.

(Proverbs 22:17) Incline your ear and hear the words of the wise, And apply your heart to my knowledge; (NKJV)

(Proverbs 24:23) These things also belong to the wise: It is not good to show partiality in judgment. (NKJV)

Among their writings you will find a great poem about the drunkard.

(Proverbs 23:29-35) Who has woe? Who has sorrow? Who has contentions? Who has complaints? Who has wounds without cause? Who has redness of eyes? Those who linger long at the wine, Those who go in search of mixed wine. Do not look on the wine when it is red, When it sparkles in the cup, When it swirls around smoothly; At the last it bites like a serpent, And stings like a viper. Your eyes will see strange things, And your heart will utter perverse things. Yes, you will be like one who lies down in the midst of the sea, Or like one who lies at the top of the mast, saying: "They have struck me, but I was not hurt; They have beaten me, but I did not feel it. When shall I awake, that I may seek another drink?" (NKJV)

These group of wise men may be in referance in Jeremiah 18:18

(Jeremiah 18:18) Then they said, "Come and let us devise plans against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come and let us attack him with the tongue, and let us not give heed to any of his words." (NKJV)

They were men of knowledge who gave advise on spiritual matters and things which they observe.

3) Agur son of Jakeh of Massa

(Proverbs 30:1) The words of Agur the son of Jakeh, his utterance (of Massa). This man declared to Ithiel-to Ithiel and Ucal: (NKJV)'

Among his writing you will find a prayer, prophecy and the idea of God having a son.

(Proverbs 30:2-4) Surely I am more stupid than any man, And do not have the understanding of a man. I neither learned wisdom Nor have knowledge of the Holy One. Who has ascended into heaven, or descended? Who has gathered the wind in His fists? Who has bound the waters in a garment? Who has established all the ends of the earth? What is His name, and what is His Son's name, If you know? (NKJV)

4) Lemuel , King of Massa

He gets his proverbs from his mother.

(Proverbs 31:1) The words of King Lemuel, the utterance which his mother taught him: (NKJV)

Among his writings you will find the virtuous wife, or woman just maybe when thinking about this woman he had his mother in mind who taught him those proverbs.

(Proverbs 31:10-31) Who can find a virtuous wife? For her worth is far above rubies. The heart of her husband safely trusts her; So he will have no lack of gain. She does him good and not evil All the days of her life. She seeks wool and flax, And willingly works with her hands. She is like the merchant ships, She brings her food from afar. She also rises while it is yet night, And provides food for her household, And a portion for her maidservants. She considers a field and buys it; From her profits she plants a vineyard. She girds herself with strength, And strengthens her arms. She perceives that her merchandise is good, And her lamp does not go out by night. She stretches out her hands to the distaff, And her hand holds the spindle. She extends her hand to the poor, Yes, she reaches out her hands to the needy. She is not afraid of snow for her household, For all her household is clothed with scarlet. She makes tapestry for herself; Her clothing is fine linen and purple. Her husband is known in the gates, When he sits among the elders of the land. She makes linen garments and sells them, And supplies sashes for the merchants. Strength and honor are her clothing; She shall rejoice in time to come. She opens her mouth with wisdom, And on her tongue is the law of kindness. She watches over the ways of her household, And does not eat the bread of idleness. Her children rise up and call her blessed; Her husband also, and he praises her: "Many daughters have done well, But you excel them all." Charm is deceitful and beauty is passing, But a woman who fears the LORD, she shall be praised. Give her of the fruit of her hands, And

let her own works praise her in the gates. (NKJV)

These last two are from Massa and are not Jews but Ishmaelites . Massa is a tribe from the sons of Ishmael who is Isaac's brother.

(Genesis 25:13-14) And these were the names of the sons of Ishmael, by their names, according to their generations: The firstborn of Ishmael, Nebajoth; then Kedar, Adbeel, Mibsam, Mishma, Dumah, Massa, (NKJV)

When he speaks about this worthy woman he does so in aphabetical order so that the first letter of the first word in each verse is in Jewish Alphabet . The first letter in the verse 10 starts with the letter Aleph the next verse will start with the letter Bet and so on. Till all the 22 letters of the Jewish alphabet is mention. Just like Pslams 119 does it in differant sections Proverbs 31 does it in verses.

Things of importants in the Book of Proverbs is the comparisons of opponents the wise man or woman to that foolish man or woman.

Wise Son / Foolish Son

(Proverbs 10:1) The Proverbs of Solomon: A wise son makes a glad father, But a foolish son is the grief of his mother. (NKJV)

Wise in Heart / The Fool

(Proverbs 10:8) The wise in heart will receive commands, But a prating fool will fall. (NKJV)

Wise woman / Foolish woman

(Proverbs 14:1) The wise woman builds her house, But the foolish pulls it down with her hands. (NKJV)

Fool / Wise

(Proverbs 14:3) In the mouth of a fool is a rod of pride, But the lips of the wise will preserve them. (NKJV)

1) The fool according to the hebrew is one who is stupid , a simpleton , easy to deceive , arrogant person

In many respects the Jewish leaders in Jesus time was fools , Jesus called them fools for not believing in him as the Messiah and for looking at the little things of importance but missing out on the big issues.

(Matthew 23:17) "Fools and blind! For which is greater, the gold or the temple that sanctifies the gold? (NKJV)

(Matthew 23:19) "Fools and blind! For which is greater, the gift or the altar that sanctifies the gift? (NKJV)

And Jesus called his own disciples fools for not believing the scriptures of what they had to say about him.

(Luke 24:25) Then He said to them, "O foolish ones, and slow of heart to believe in all that the prophets have spoken! (NKJV)

If you don't take advise because you think you know it all the Bible calls you a fool. Fools are in comparison to the wise . The wise take council but the fools don't. The wise takes care oftheir steps. The fool falls into a pit.

The Book of Proverbs can be divided into the following :

1:1-6 ..... Introduction

1:7-9:18 ..... Instruction from a Father to a Son

10-22:16..... Proverbs of king Solomon

22:17-24:22 ..... Words of the Wise

25-29..... More Proverbs of king Solomon

30 ..... Proverbs of king Agur

31 ..... Proverbs of king Lemuel

As one read the Book of Proverbs , it is important to seek Jesus in it . Because one will find him. For example the early church saw wisdom as a type or person of Jesus. Although Wisdom is seen in most Bibles as She many of the early church Fathers understood it to be in refferance to or type of Jesus.

(Proverbs 8:1-3) Does not wisdom cry out, And understanding lift up her voice? She takes her stand on the top of the high hill, Beside the way, where the paths meet. She cries out by the gates, at the entry of the city, At the entrance of the doors: (NKJV)

(1 Corinthians 1:30) But of Him you are in Christ Jesus, who became for us wisdom from God--and righteousness and sanctification and redemption-- (NKJV)

Wisdom is not created for it always was with God other wise there would be a time when God would be not complete.

For example look at what the early church Father Eusebius states in Book 1 Chapter 2 Section 3 {" For who beside the Father could clearly understand the Light which was before the world, the intellectual and essential Wisdom which existed before the ages, the living Word which was in the beginning with the Father and which was God, the first and only begotten of God which was before every creature and creation visible and invisible, the commander-in-chief of the rational and immortal host of heaven, the messenger of the great counsel, the executor of the Father's unspoken will, the creator, with the Father, of all things, the second cause of the universe after the Father, the true and only-begotten Son of God, the Lord and God and King of all created things, the one who has received dominion and power, with divinity itself, and with might and honor from the Father; as it is said in regard to him in the mystical passages of Scripture which speak of his divinity: "In the beginning was the Word, and the Word was with God, and the Word was God." "All things were made by him; and without him was not anything made."}

Also if we take a look at Proverbs 30 we see a clear reference to God having a Son.

(Proverbs 30:4) Who has ascended into heaven, or descended? Who has gathered the wind in His fists? Who has bound the waters in a garment? Who has established all the ends of the earth? What is His name, and what is His Son's name, If you know? (NKJV)

King Agur asks the question what is God's Son's name ? And we can answer this question and state his name is Jesus.

So the book of proverbs is not just a book on wise saying but also a book that we can see Jesus before his incarnation. It is also a book on prophecy , It gives us a hint of God having a son and in doing so prepares us for the NewTestament to get to know him better. As when we read God the Father pointing to Jesus and saying this is my beloved Son we see that question about God having a son answered for us .

(Matthew 3:17) And suddenly a voice came from heaven, saying, "This is My beloved Son, in whom I am well pleased." (NKJV)

And Saying to Jesus "You are my beloved Son"

(Mark 1:11) Then a voice came from heaven, "You are My beloved Son, in whom I am well pleased." (NKJV)

This is why Mark starts his Gospel with the words

(Mark 1:1) The beginning of the gospel of Jesus Christ, the Son of God. (NKJV)

Jesus is the one who all the books of the Bible speaks about .

(Luke 24:25-27) Then He said to them, "O foolish ones, and slow of heart to believe in all that the prophets have spoken! "Ought not the Christ to have suffered these things and to enter into His glory?" And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself. (NKJV)

Jesus is the focus of our worship along with the Father and Holy Spirit. Life should be all about him.

Chapter 01

Verse 1

(Proverbs 1:1) The proverbs of Solomon the son of David, king of Israel; (KJV)

Here we see a collection of the Proverbs of Solomon but not all of them since Solomon wrote 3,000 proverbs and the whole of the book does feature Proverbs which are not of Solomon , see introduction of the book to see the other authors.

(1 Kings 4:32) He spoke three thousand proverbs, and his songs were one thousand and five. (NKJV)'

Solomon the son of David .... Solomon calls himself rightly the son of David

(Matthew 1:6) And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias; (KJV)

Verse 7

The Beginning of wisdom and Knowledge is both The Fear of the Lord.

Proverbs 9:10 "The fear of the LORD is the beginning of wisdom, and knowledge of the Holy One is understanding.

Knowledge = Information

Wisdom = application

Word for fool in Hebrew is ev-eel means perverse , silly ,foolish

so the silly , perverse and foolish person will reject wisdom (application) which starts with fearing God and will not listen any advise .

Now to continue this in the scriptures there is at least two kinds of fear of God .

A) One that draws us closer to God and makes us productive in the Christian walk

B) The other Draws us alway from God and makes us lazy in the things of God .

Example of the first one Fearing in God in a good sense is seen all though out scripture:

Acts 9:31 Then the churches throughout all Judea, Galilee, and Samaria had peace and were edified. And walking in the fear of the Lord and in the comfort of the Holy Spirit, they were multiplied.
(NKJV)

Proverbs speaks a lot on that fear of God

Pr 1:7 ¶ The fear of the LORD is the beginning of knowledge, But fools despise wisdom and instruction.
Pr 1:29 Because they hated knowledge And did not choose the fear of the LORD,
Pr 2:5 Then you will understand the fear of the LORD, And find the knowledge of God.
Pr 8:13 The fear of the LORD is to hate evil; Pride and arrogance and the evil way And the perverse mouth I hate.
Pr 9:10 "The fear of the LORD is the beginning of wisdom, And the knowledge of the Holy One is understanding.
Pr 10:27 ¶ The fear of the LORD prolongs days, But the years of the wicked will be shortened.
Pr 14:26 ¶ In the fear of the LORD there is strong confidence, And His children will have a place of refuge.
Pr 14:27 The fear of the LORD is a fountain of life, To turn one away from the snares of death.
Pr 15:16 ¶ Better is a little with the fear of the LORD, Than great treasure with trouble.

Pr 15:33 ¶ The fear of the LORD is the instruction of wisdom, And before honor is humility.
Pr 16:6 ¶ In mercy and truth Atonement is provided for iniquity; And by the fear of the LORD one departs from evil.
Pr 19:23 ¶ The fear of the LORD leads to life, And he who has it will abide in satisfaction; He will not be visited with evil.
Pr 22:4 ¶ By humility and the fear of the LORD Are riches and honor and life.
Pr 23:17 ¶ Do not let your heart envy sinners, But be zealous for the fear of the LORD all the day;
(NKJV)

Example of the second one which fear turns us away from God making us unprofitable can be found in :

And they heard the sound of the LORD God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden. Then the LORD God called to Adam and said to him, "Where are you?" So he said, "I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself." (Genesis 3:8-10 NKJV)

"Then he who had received the one talent came and said, 'Lord, I knew you to be a hard man, reaping where you have not sown, and gathering where you have not scattered seed. 'And I was afraid, and went and hid your talent in the ground. Look, there you have what is yours.' "But his lord answered and said to him, 'You wicked and lazy servant, you knew that I reap where I have not sown, and gather where I have not scattered seed. (Matthew 25:24-26 NKJV)

Luke 1:74 To grant us that we, Being delivered from the hand of our enemies, Might serve Him without fear,

Then the sky receded as a scroll when it is rolled up, and every mountain and island was moved out of its place. And the kings of the earth, the great men, the rich men, the commanders, the mighty men, every slave and every free man, hid themselves in the caves and in the rocks of the mountains, and said to the mountains and rocks, "Fall on us and hide us from the face of Him who sits on the throne and from the wrath of the Lamb! "For the great day of His wrath has come, and who is able to stand?" (Revelation 6:14-17 NKJV)

Verse 8

Christians are called to obey their parents in the Lord.

Ephesians 6:1-3 Children, obey your parents in the Lord, for this is right. "Honor your father and mother," which is the first commandment with promise: "that it may be well with you and you may live long on the earth."

Obedience in good and right things

This obedience has of course it's limits . Like all obedience

Ac 5:29 But Peter and the other apostles answered and said: "We ought to obey God rather than men.

This command is repeated in Proverbs

Pr 6:20 My son, keep your father's command, And do not forsake the law of your mother.

and in the time of Moses people was even stone for being disobedient to their parents

De 21:18-20 "If a man has a stubborn and rebellious son who will not obey the voice of his father or the voice of his mother, and who, when they have chastened him, will not heed them, "then his father and his mother shall take hold of him and bring him out to the elders of his city, to the gate of his city. "And they shall say to the elders of his city, 'This son of ours is stubborn and rebellious; he will not obey our voice; he is a glutton and a drunkard.'

Verse 9

Verse 9 we see the benefits of obedience

Obedience has its benefits and we see that time and time again though out the book of Proverbs

Pr 3:22 So they will be life to your soul And grace to your neck.

Pr 4:9 She will place on your head an ornament of grace; A crown of glory she will deliver to you."

Notice Obedience is described as a necklace which one can wear around one's neck and like a crown on one's head

Pr 4:9 She will place on your head an ornament of grace; A crown of glory she will deliver to you."

Pr 6:20-21 My son, keep your father's command, And do not forsake the law of your mother. Bind them continually upon your heart; Tie them around your neck.

Verse 10

Verses 10 - 19 we see be careful of those who you hang around with. And resist and stay alway from those who tempt you to sin.

While Jesus hang around with sinners he wasn't effected by their sinful behavior but they were effective by his sinless.

Matthew 11:19 "The Son of Man came eating and drinking, and they say, 'Look, a glutton and a winebibber, a friend of tax collectors and sinners!' But wisdom is justified by her children."

With that said Jesus was God , we are not. We need to be careful who we are around on a daily bases

1Corinthians 15:33 Do not be deceived: "Evil company corrupts good habits."

Proverbs 13:20 He who walks with wise men will be wise, But the companion of fools will be destroyed.

It is more easier to covert to them than winning them for us . That is why God told the prophet Jeremiah covert them to you but don't covert to them.

Jeremiah 15:19 Therefore thus says the LORD: "If you return, Then I will bring you back; You shall stand before Me; If you take out the precious from the vile, You shall be as My mouth. Let them return to you, But you must not return to them.

Psalms 1 calls the one who stays away from bad company Blessed which means happy.

Psalms 1:1 Blessed is the man Who walks not in the counsel of the ungodly, Nor stands in the path of sinners, Nor sits in the seat of the scornful;

you would be happy because many reasons , one of these reasons is it will keep you away from trouble

Verse 11

To think that in this world there are people like that . This is one of the reasons the book of proverbs was written to keep us away from such people.

Jeremiah speaking of such people he states

Jeremiah 5:26 'For among My people are found wicked men; They lie in wait as one who sets snares; They set a trap; They catch men.

Example of Proverbs speaking about these kinds of people in seen in this verse and others like it .

Pr 1:16 For their feet run to evil, And they make haste to shed blood.

Pr 12:6 The words of the wicked are, "Lie in wait for blood," But the mouth of the upright will deliver them.

Pr 30:14 There is a generation whose teeth are like swords, And whose fangs are like knives, To devour the poor from off the earth, And the needy from among men.

Verse 12

NIV states Pr 1:12 let's swallow them alive, like the grave, and whole, like those who go down to the pit;

NKJV states Pr 1:12 Let us swallow them alive like Sheol, And whole, like those who go down to the Pit;

In ancient Jewish writing repetition is used to show the importance of the subject. This is why we might see a verse or two through out scripture that repeats things again and again . And that time in a different style than before .

Example of this

Nahum 1:2 ¶ God is jealous, and the LORD avenges; The LORD avenges and is furious. The LORD will take vengeance on His adversaries, And He reserves wrath for His enemies;

I know a man in Christ who fourteen years ago--whether in the body I do not know, or whether out of the body I do not know, God knows--such a one was caught up to the third heaven. And I know such a man--whether in the body or out of the body I do not know, God knows-- how he was caught up into Paradise and heard inexpressible words, which it is not lawful for a man to utter. (2 Corinthians 12:2-4 NKJV)

Even thou a different word might be used it still repeats what it says .

What the author of proverbs what us to understand is this is how these violent people speak . They are willing to kill to get what doesn't belong to them .

The Pit Hebrew word " bore" and grave Hebrew word " Sheol "sheh-ole"' are two different words but describe the same thing which is death.

Lets be murders they are saying pretty much.

Verse 15

These are the kind people you need to stay away from says the book of proverbs.

Pr 4:14 Do not set foot on the path of the wicked or walk in the way of evil men.

We are to like here to stay away from violent people and in other verses we read of Harlots , unfaithful wives , fools and so forth.

Verse 18

What they try to do to others it ends up happening to them or worse .

Pr 5:22 His own iniquities entrap the wicked man, And he is caught in the cords of his sin.

Pr 28:17 A man burdened with bloodshed will flee into a pit; Let no one help him.

Ps 7:14-16 Behold, the wicked brings forth iniquity; Yes, he conceives trouble and brings forth falsehood. He made a pit and dug it out, And has fallen into the ditch which he made. His trouble shall return upon his own head, And his violent dealing shall come down on his own crown.

A Good example of this could be seen in Haman he had a gallows made to hang Mordecai and ended up hanged on there himself.

Es 5:14 Then his wife Zeresh and all his friends said to him, "Let a gallows be made, fifty cubits high, and in the morning suggest to the king that Mordecai be hanged on it; then go merrily with the king to the banquet." And the thing pleased Haman; so he had the gallows made.

Esther 7:10 So they hanged Haman on the gallows that he had prepared for Mordecai. Then the king's wrath subsided.

Verse 19

We will finished this verse and leave the rest of the chapter for next week . Love of money leads to all kinds of sins and self destruction.

Pr 11:19 ¶ As righteousness leads to life, So he who pursues evil pursues it to his own death.

Pr 15:27 ¶ He who is greedy for gain troubles his own house, But he who hates bribes will live.

1Ti 6:10 For the love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows.

When my dad died I seen my rich cousin rig the deed and to take everything that belonged to me and left me almost nothing. Then I think it was about a few years later after the event that same cousin ended up dying of cancer and not being able to enjoy what they took I think it was 70 acres of land plus my dad's house which they sold. Money is useful and at times needed but love of it will destroy you and those in your path.

Chapter 02

Chapter 03

Chapter 04

Chapter 05

Verse 23

(Proverbs 5:23) He shall die for lack of instruction, And in the greatness of his folly he shall go astray. (NKJV)

He shall die for lack of instruction ....**The result of him not following advise or not recieving the advise he or she needed will result in thier death**

And in the greatness of his folly he shall go astray.... And in thier sin they will fall into apostasy (falling away from what is true). The way one lives effects what one believes.

(1 Timothy 6:3) If anyone teaches otherwise and does not consent to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which accords with godliness, (NKJV)

(Titus 1:1) Paul, a bondservant of God and an apostle of Jesus Christ, according to the faith of God's elect and the acknowledgment of the truth which accords with godliness, (NKJV)

Chapter 06

Verse 11

(Proverbs 6:11) So shall your poverty come on you like a prowler, And your need like an armed man. (NKJV)

This proverbs is Both a Simile and a Ellipsis. Simile which means a comparison , notice the word " like" when comparing. Ellipsis means a saying that is not complete so is up to the reader or listner to complete it in thier mind.

One can say" So shall your poverty come on you like a prowler who has been caught which is now being force to give all he owns and your need like an armed man who robbed a person of all his goods."

Verse 31

(Proverbs 6:31) But if he be found, he shall restore sevenfold; he shall give all the substance of his house. (KJV)

The law of Moses said a thief was to restore double of what he stole or if it was a oxen five times and if a sheep it was to be restored four times the amount .

(Exodus 22:1-4) If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep. {or a sheep: or, or a goat} If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him. If the sun be risen upon him, there shall be blood shed for him; for he should make full restitution; if he have nothing, then he shall be sold for his theft. If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double. (KJV)

(2 Samuel 12:6) And he shall restore the lamb fourfold, because he did this thing, and because he had no pity. (KJV)

(Luke 19:8) And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. (KJV)

What is here ment is that he would have to give more than he can offord and possibly give himself to slavery to pay the rest. Remember he is stealing out of want since he doesn't have food .

(Proverbs 6:30) Men do not despise a thief, if he steal to satisfy his soul when he is hungry; (KJV)

Now the number seven is used to mean the maximum limit he will be punished as we see in the following :

(Genesis 4:15) And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him. (KJV)

(Psalms 79:12) And render unto our neighbours sevenfold into their bosom their reproach, wherewith they have reproached thee, O Lord. (KJV)

Even athough one can go a little further and say 77 or 70 to mean without limits

(Genesis 4:24) If Cain shall be avenged sevenfold, Then Lamech seventy-sevenfold." (NKJV)

(Matthew 18:22) Jesus said to him, "I do not say to you, up to seven times, but up to seventy times seven. (NKJV)

Chapter 07

Verse 6

(Proverbs 7:6) For at the window of my house I looked through my lattice, (NKJV)

Windows in that time did not have glass but lattice the lattice described in this passage and others would have been a wooden grid offering both shade and air circulation.

Jg 5:28 "**The mother of Sisera looked through the window, And cried out through the lattice**, 'Why is his chariot so long in coming? Why tarries the clatter of his chariots?'

2Ki 1:2 **Now Ahaziah fell through the lattice of his upper room** in Samaria, and was injured; so he sent messengers and said to them, "Go, inquire of Baal-Zebub, the god of Ekron, whether I shall recover from this injury."

Pr 7:6 ¶ For at **the window of my house I looked through my lattice**,

Song 2:9 My beloved is like a gazelle or a young stag. Behold, he stands behind our wall; He is **looking through the windows, Gazing through the lattice.** (NKJV)

Chapter 08

Verse 1

(Proverbs 8:1) Does not wisdom cry out, And understanding lift up her voice? (NKJV)

Wisdom was seen by some of the early church Fathers as Jesus. Now before we agree or disagree and look at what one of them had to say on this. Lets remember wisdom is not created, it is a attribute God had and still has, God was never without it , if he did not had it at one point , he would of been uncomplete as God. And God changes not.

(Malachi 3:6) "For I am the LORD, I do not change; Therefore you are not consumed, O sons of Jacob. (NKJV)

And By observing the text Wisdom is seen as female and not male .

Notice "her" inreferance to wisdom:

Pr 8:1 ¶ Does not wisdom cry out, And understanding lift up **her** voice?

Pr 8:2 She takes **her** stand on the top of the high hill, Beside the way, where the paths meet.

Pr 8:11 For wisdom is better than rubies, And all the things one may desire cannot be compared with **her.** (NKJV)

Notice "she" inreferance to wisdom:

Pr 8:2 **She** takes her stand on the top of the high hill, Beside the way, where the paths meet.

Pr 8:3 **She** cries out by the gates, at the entry of the city, At the entrance of the doors: (NKJV)

But there is in a way that Wisdom can be called Jesus and in that how we see Paul speak of Christ . We see Christ as Wisdom coming from God. Not as he being the attribute he had and is with him. But in that attribute being displayed in all he came to do and did.

(1 Corinthians 1:24) but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. (NKJV)

1Corinthians 1:30 But of Him you are in Christ Jesus, who became for us wisdom from God--and righteousness and sanctification and redemption--

Eusebius of Caesarea 270-340AD The Church History Book 1 Chapter 2 states {"Wherefore also the divine Spirit says in the prophecies, “Who shall declare his generation?” For none knoweth the Father except the Son, neither can any one know the Son adequately except the Father alone who hath begotten him. For alone who beside the Father could clearly understand the Light which was before the world, the intellectual and essential Wisdom which existed before the ages, the living Word which was in the beginning with the Father and which was God, the first and only begotten of God which was before every creature and creation visible and invisible, the commander-in-chief of the rational and immortal host of heaven, the messenger of the great counsel, the executor of the Father’s unspoken will, the creator, with the Father, of all things, the second cause of the universe after the Father, the true and only-begotten Son of God, the Lord and God and King of all created things, the one who has received dominion and power, with divinity itself, and with might and honor from the Father; as it is said in regard to him in the mystical passages of Scripture which speak of his divinity: “In the beginning was the Word, and the Word was with God, and the Word was God.” “All things were made by him; and without him was not anything made.” "}

Eusebius of Caesarea 270-340AD The Church History Book 1 Chapter 2 states {"And that there is a certain substance which lived and subsisted before the world, and which ministered unto the Father and God of the universe for the

formation of all created things, and which, is called the Word of God and Wisdom, we may learn, to quote other proofs in addition to those already cited, from the mouth of Wisdom herself, who reveals most clearly through Solomon the following mysteries concerning herself: "I, Wisdom, have dwelt with prudence and knowledge, and I have invoked understanding. Through me kings reign, and princes ordain righteousness. Through me the great are magnified, and through me sovereigns rule the earth." To which she adds: "The Lord created me in the beginning of his ways, for his works; before the world he established me, in the beginning, before he made the earth, before he made the depths, before the mountains were settled, before all hills he begat me. When he prepared the heavens I was present with him, and when he established the fountains of the region under heaven I was with him, disposing. I was the one in whom he delighted; daily I rejoiced before him at all times when he was rejoicing at having completed the world." That the divine Word, therefore, pre-existed and appeared to some, if not to all, has thus been briefly shown by us."}

Chapter 09

Verses 1-4

(Proverbs 9:1-4) Wisdom has built her house, She has hewn out her seven pillars; She has slaughtered her meat, She has mixed her wine, She has also furnished her table. She has sent out her maidens, She cries out from the highest places of the city, "Whoever is simple, let him turn in here!" As for him who lacks understanding, she says to him, (NKJV)

When inanimate objects in writings are given human qualities , its called personification. And that is what we see here in referance to wisdom. She is seen building , making seven pillars , slaughtering her meat , mixing her wine furnishing her table, sending out her maidens and crying out as through she was a actual person when she is a atribute, given quialities of a women , the Bible gives many examples of personifications for other inanimate objects like : sin crouching as a crouching animal towards Cain to attack him as prey, the blood of Abel crying out .Creation groaning and travaling in pain for liberation. flood waters clapping thier hands .Hills being joyful.

(Genesis 4:7) If you do well, will it not be lifted up? If you don't do well, sin crouches at the door. Its desire is for you, but you are to rule over it." (WEB)

(Genesis 4:10) And He said, "What have you done? The voice of your brother's blood cries out to Me from the ground. (NKJV)

(Romans 8:22) For we know that the whole creation groans and labors with birth pangs together until now. (NKJV)

(Psalms 98:8) Let the rivers clap their hands; Let the hills be joyful together (NKJV)

Chapter 10

Verses 1-4

(Proverbs 10:1-4) The Proverbs of Solomon: A wise son makes a glad father, But a foolish son is the grief of his mother. Treasures of wickedness profit nothing, But righteousness delivers from death. The LORD will not allow the righteous soul to famish, But He casts away the desire of the wicked. He who has a slack hand becomes poor, But the hand of the diligent makes rich. (NKJV)

When two opposing concepts , like wise son and a foolish son in Proverbs 10 is compared in a parallel structure to highlight the diferences , it is called Antithetical Parallelism in writing . Which we see all throughout the book of Proverbs .

Wise Son / Foolish Son

(Proverbs 10:1) The Proverbs of Solomon: A wise son makes a glad father, But a foolish son is the grief of his mother. (NKJV)

Wise in Heart / The Fool

(Proverbs 10:8) The wise in heart will receive commands, But a prating fool will fall. (NKJV)

Wise woman / Foolish woman

(Proverbs 14:1) The wise woman builds her house, But the foolish pulls it down with her hands. (NKJV)

Fool / Wise

(Proverbs 14:3) In the mouth of a fool is a rod of pride, But the lips of the wise will preserve them. (NKJV)

Verse 19

(Proverbs 10:19) In the multitude of words there wanteth not sin: but he that refraineth his lips is wise. (KJV)

Guarding the things we say is important , the more we are prone to speaking the more in danger we are of sining.

David in the Psalms prayed for divine protection from his lips

(Psalms 141:3) Set a guard, O LORD, over my mouth; Keep watch over the door of my lips. (NKJV)

Death and life are in our words and if we truly believe this we would seek to speak less unless it is to praise God and speak of his wonderful works

(Proverbs 18:21) Death and life are in the power of the tongue, And those who love it will eat its fruit. (NKJV)

To think the bigest sin one could make is with our mouths

(Matthew 12:31-32) "Therefore I say to you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven men. "Anyone who speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, either in this age or in the age to come. (NKJV)

And James the brother of Jesus wrote a whole chapter on the tongue

(James 3:1-18) My brethren, let not many of you become teachers, knowing that we shall receive a stricter judgment. For we all stumble in many things. If anyone does not stumble in word, he is a perfect man, able also to bridle the whole body. Indeed, we put bits in horses' mouths that they may obey us, and we turn their whole body. Look also at ships: although they are so large and are driven by fierce winds, they are turned by a very small rudder wherever the pilot desires. Even so the tongue is a little member and boasts great things. See how great a forest a little fire kindles! And the tongue is a fire, a world of iniquity. The tongue is so set among our members that it defiles the whole body, and sets on fire the course of nature; and it is set on fire by hell. For every kind of beast and bird, of reptile and creature of the sea, is tamed and has been tamed by mankind. But no man can tame the tongue. It is an unruly evil, full of deadly poison. With it we bless our God and Father, and with it we curse men, who have been made in the similitude of God. Out of the same mouth proceed blessing and cursing. My brethren, these things ought not to be so. Does a spring send forth fresh water and bitter from the same opening? Can a fig tree, my brethren, bear olives, or a grapevine bear figs? Thus no spring yields both salt water and fresh. Who is wise and understanding among you? Let him show by good conduct that his works are done in the meekness of wisdom. But if you have bitter envy and self-seeking in your hearts, do not boast and lie against the truth. This wisdom does not descend from above, but is earthly, sensual, demonic. For where envy and self-seeking exist, confusion and every evil thing are there. But the wisdom that is from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without partiality and without hypocrisy. Now the fruit of righteousness is sown in peace by those who make peace. (NKJV)

Chapter 11

Verse 1

(Proverbs 11:1) Dishonest scales are an abomination to the LORD, But a just weight is His delight. (NKJV)

Dishonest scales are an abomination to the LORD..... This can truely be seen in the Law of Moses how God hates

dishonest scales and those who use them to trick people.

(Leviticus 19:35-36) 'You shall do no injustice in judgment, in measurement of length, weight, or volume. 'You shall have honest scales, honest weights, an honest ephah, and an honest hin: I am the LORD your God, who brought you out of the land of Egypt. (NKJV)

(Deuteronomy 25:13-16) "You shall not have in your bag differing weights, a heavy and a light. "You shall not have in your house differing measures, a large and a small. "You shall have a perfect and just weight, a perfect and just measure, that your days may be lengthened in the land which the LORD your God is giving you. "For all who do such things, all who behave unrighteously, are an abomination to the LORD your God. (NKJV)

Verse 2

(Proverbs 11:2) When pride comes, then comes shame; But with the humble is wisdom. (NKJV)

Other verses of Pride becoming one's downfall in Proverbs are :

(Proverbs 16:18) Pride goes before destruction, And a haughty spirit before a fall. (NKJV)

(Proverbs 17:19) He who loves transgression loves strife, And he who exalts his gate seeks destruction. (NKJV)

(Proverbs 18:12) Before destruction the heart of a man is haughty, And before honor is humility. (NKJV)

Examples of Pride becoming ones's downfall can be seen in a number of places :

A) Moses

(Numbers 20:7-13) Then the LORD spoke to Moses, saying, "Take the rod; you and your brother Aaron gather the congregation together. Speak to the rock before their eyes, and it will yield its water; thus you shall bring water for them out of the rock, and give drink to the congregation and their animals." So Moses took the rod from before the LORD as He commanded him. And Moses and Aaron gathered the assembly together before the rock; and he said to them, "Hear now, you rebels! Must we bring water for you out of this rock?" Then Moses lifted his hand and struck the rock twice with his rod; and water came out abundantly, and the congregation and their animals drank. Then the LORD spoke to Moses and Aaron, "Because you did not believe Me, to hallow Me in the eyes of the children of Israel, therefore you shall not bring this assembly into the land which I have given them." This was the water of Meribah, because the children of Israel contended with the LORD, and He was hallowed among them. (NKJV)

B) The Nation of Israel

(Deuteronomy 8:14) "when your heart is lifted up, and you forget the LORD your God who brought you out of the land of Egypt, from the house of bondage; (NKJV)

(Deuteronomy 32:15) "But Jeshurun grew fat and kicked; You grew fat, you grew thick, You are obese! Then he forsook God who made him, And scornfully esteemed the Rock of his salvation. (NKJV)

C) King Uzziah:

(2 Chronicles 26:16-19) But when he was strong his heart was lifted up, to his destruction, for he transgressed against the LORD his God by entering the temple of the LORD to burn incense on the altar of incense. So Azariah the priest went in after him, and with him were eighty priests of the LORD-valiant men. And they withstood King Uzziah, and said to him, "It is not for you, Uzziah, to burn incense to the LORD, but for the priests, the sons of Aaron, who are consecrated to burn incense. Get out of the sanctuary, for you have trespassed! You shall have no honor from the LORD God." Then Uzziah became furious; and he had a censer in his hand to burn incense. And while he was angry with the priests, leprosy broke out on his forehead, before the priests in the house of the LORD, beside the incense altar. (NKJV)

D) King Nebuchadnezzar :

(Daniel 4:30-31) The king spoke, saying, "Is not this great Babylon, that I have built for a royal dwelling by my mighty power and for the honor of my majesty?" While the word was still in the king's mouth, a voice fell from heaven: "King Nebuchadnezzar, to you it is spoken: the kingdom has departed from you! (NKJV)

E) Peter :

(Luke 22:31-34) And the Lord said, "Simon, Simon! Indeed, Satan has asked for you, that he may sift you as wheat. "But I have prayed for you, that your faith should not fail; and when you have returned to Me, strengthen your brethren." But he said to Him, "Lord, I am ready to go with You, both to prison and to death." Then He said, "I tell you, Peter, the rooster shall not crow this day before you will deny three times that you know Me." (NKJV)

(Luke 22:56-62) And a certain servant girl, seeing him as he sat by the fire, looked intently at him and said, "This man was also with Him." But he denied Him, saying, "Woman, I do not know Him." And after a little while another saw him and said, "You also are of them." But Peter said, "Man, I am not!" Then after about an hour had passed, another confidently affirmed, saying, "Surely this fellow also was with Him, for he is a Galilean." But Peter said, "Man, I do not know what you are saying!" Immediately, while he was still speaking, the rooster crowed. And the Lord turned and looked at Peter. And Peter remembered the word of the Lord, how He had said to him, "Before the rooster crows, you will deny Me three times." So Peter went out and wept bitterly. (NKJV)

F) Church of the Laodiceans:

(Revelation 3:17) "Because you say, 'I am rich, have become wealthy, and have need of nothing' --and do not know that you are wretched, miserable, poor, blind, and naked-- (NKJV)

Chapter 12

Verse 1

(Proverbs 12:1) Whoever loves instruction loves knowledge, But he who hates correction is stupid. (NKJV)

How do you apply Proverbs 12:1 “Whoever loves discipline loves to learn but whoever hates to be corrected is stupid.” to your life?

Accept correction in your life, many times I been corrected has been for my benefit . Many times we become prideful and think we have all the answers then latter on we are proven wrong. It is good to accept criticism from those who are close to you for they see what other people and yourself don't see.

Chapter 13

Verse 3

He who guards his mouth preserves his life, But he who opens wide his lips shall have destruction. (Proverbs 13:3 NKJV)

We have to think before we speak , who can say the untold harm many have cause because they didn't think before they spoke.

<<To the Chief Musician. To Jeduthun. A Psalm of David.>> I said, "I will guard my ways, Lest I sin with my tongue; I will restrain my mouth with a muzzle, While the wicked are before me." (Psalms 39:1 NKJV)

Whoever guards his mouth and tongue Keeps his soul from troubles. (Proverbs 21:23 NKJV)

Verse 4

The soul of a lazy man desires, and has nothing; But the soul of the diligent shall be made rich. (Proverbs 13:4 NKJV)

Laziness doesn't bring us the things we desire in this life, there is no point in having a desire for some thing and doing

nothing to get it.

He who has a slack hand becomes poor, But the hand of the diligent makes rich. (Proverbs 10:4 NKJV)

A desire accomplished is sweet to the soul, But it is an abomination to fools to depart from evil. (Proverbs 13:19 NKJV)

Verse 7

There is one who makes himself rich, yet has nothing; And one who makes himself poor, yet has great riches. (Proverbs 13:7 NKJV)

Our focus needs to be on being rich with God rather than rich with this world. the riches of this world comes to nothing but those in heaven will be enjoyed forever.

And He said to them, "Take heed and beware of covetousness, for one's life does not consist in the abundance of the things he possesses." Then He spoke a parable to them, saying: "The ground of a certain rich man yielded plentifully. "And he thought within himself, saying, 'What shall I do, since I have no room to store my crops?' "So he said, 'I will do this: I will pull down my barns and build greater, and there I will store all my crops and my goods. 'And I will say to my soul, "Soul, you have many goods laid up for many years; take your ease; eat, drink, and be merry."' "But God said to him, 'Fool! This night your soul will be required of you; then whose will those things be which you have provided?' "So is he who lays up treasure for himself, and is not rich toward God." (Luke 12:15-21 NKJV)

Verse 10

By pride comes nothing but strife, But with the well-advised is wisdom. (Proverbs 13:10 NKJV)

By pride comes nothing but strife..... When two or more people in thier pride think they are right and the others are wrong, this will lead to nothing but agruments on who is right.

Verse 11

Wealth gained by dishonesty will be diminished, But he who gathers by labor will increase. (Proverbs 13:11 NKJV)

We tend to value more money that is worked hard for than that we can get quickly with no work at all , especially if it is done by dishonest gain.

An inheritance gained hastily at the beginning Will not be blessed at the end. (Proverbs 20:21 NKJV)

Chapter 14

Verse 21

The poor man is hated even by his own neighbor, But the rich has many friends. He who despises his neighbor sins; But he who has mercy on the poor, happy is he. (Proverbs 14:20-21 NKJV)

The poor man is hated even by his own neighbor... And God sees that haterd as sin for we see in verse 21 for He who despises his neighbor sins and he who shows mercy on him is blessed

<<To the Chief Musician. A Psalm of David.>> Blessed is he who considers the poor; The LORD will deliver him in time of trouble. (Psalms 41:1 NKJV)

The rich has many friends..... but surely is out of interest to benefit from them in whatever way they can , as soon as he looses all they would not want him around

All the brothers of the poor hate him; How much more do his friends go far from him! He may pursue them with words, yet they abandon him. (Proverbs 19:7 NKJV)

Chapter 15

What can be a good short case study for Proverbs 15:1?

Pr 15:1 ¶ A soft answer turns away wrath, But a harsh word stirs up anger.

We can see a example of this in Nabal with his words causing David's wrath while his wife Abigail saved her household from David through a soft answer.

Then Nabal answered David's servants, and said, "Who is David, and who is the son of Jesse? There are many servants nowadays who break away each one from his master. "Shall I then take my bread and my water and my meat that I have killed for my shearers, and give it to men when I do not know where they are from?" So David's young men turned on their heels and went back; and they came and told him all these words. Then David said to his men, "Every man gird on his sword." So every man girded on his sword, and David also girded on his sword. And about four hundred men went with David, and two hundred stayed with the supplies. Now one of the young men told Abigail, Nabal's wife, saying, "Look, David sent messengers from the wilderness to greet our master; and he reviled them. "But the men were very good to us, and we were not hurt, nor did we miss anything as long as we accompanied them, when we were in the fields. "They were a wall to us both by night and day, all the time we were with them keeping the sheep. "Now therefore, know and consider what you will do, for harm is determined against our master and against all his household. For he is such a scoundrel that one cannot speak to him." Then Abigail made haste and took two hundred loaves of bread, two skins of wine, five sheep already dressed, five seahs of roasted grain, one hundred clusters of raisins, and two hundred cakes of figs, and loaded them on donkeys. And she said to her servants, "Go on before me; see, I am coming after you." But she did not tell her husband Nabal. So it was, as she rode on the donkey, that she went down under cover of the hill; and there were David and his men, coming down toward her, and she met them. Now David had said, "Surely in vain I have protected all that this fellow has in the wilderness, so that nothing was missed of all that belongs to him. And he has repaid me evil for good. "May God do so, and more also, to the enemies of David, if I leave one male of all who belong to him by morning light." Now when Abigail saw David, she hastened to dismount from the donkey, fell on her face before David, and bowed down to the ground. So she fell at his feet and said: "On me, my lord, on me let this iniquity be! And please let your maidservant speak in your ears, and hear the words of your maidservant. "Please, let not my lord regard this scoundrel Nabal. For as his name is, so is he: Nabal is his name, and folly is with him. But I, your maidservant, did not see the young men of my lord whom you sent. "Now therefore, my lord, as the LORD lives and as your soul lives, since the LORD has held you back from coming to bloodshed and from avenging yourself with your own hand, now then, let your enemies and those who seek harm for my lord be as Nabal. "And now this present which your maidservant has brought to my lord, let it be given to the young men who follow my lord. "Please forgive the trespass of your maidservant. For the LORD will certainly make for my lord an enduring house, because my lord fights the battles of the LORD, and evil is not found in you throughout your days. "Yet a man has risen to pursue you and seek your life, but the life of my lord shall be bound in the bundle of the living with the LORD your God; and the lives of your enemies He shall sling out, as from the pocket of a sling. "And it shall come to pass, when the LORD has done for my lord according to all the good that He has spoken concerning you, and has appointed you ruler over Israel, "that this will be no grief to you, nor offense of heart to my lord, either that you have shed blood without cause, or that my lord has avenged himself. But when the LORD has dealt well with my lord, then remember your maidservant." Then David said to Abigail: "Blessed is the LORD God of Israel, who sent you this day to meet me! "And blessed is your advice and blessed are you, because you have kept me this day from coming to bloodshed and from avenging myself with my own hand. "For indeed, as the LORD God of Israel lives, who has kept me back from hurting you, unless you had hastened and come to meet me, surely by morning light no males would have been left to Nabal!" (1 Samuel 25:10-34 NKJV)

Also we can see how King Rehoboam lost 10 tribes of Israel through a rough answer

So Jeroboam and all the people came to Rehoboam the third day, as the king had directed, saying, "Come back to me the third day." Then the king answered the people roughly, and rejected the advice which the elders had given him; and he spoke to them according to the advice of the young men, saying, "My father made your yoke heavy, but I will add to your yoke; my father chastised you with whips, but I will chastise you with scourges!" So the king did not listen to the people; for the turn of events was from the LORD, that He might fulfill His word, which the LORD had spoken by Ahijah the Shilonite to Jeroboam the son of Nebat. Now when all Israel saw that the king did not listen to them, the people answered the king, saying: "What share have we in David? We have no inheritance in the son of Jesse. To your tents, O Israel! Now, see to your own house, O David!" So Israel departed to their tents. But Rehoboam reigned over the children of Israel who dwelt in the cities of Judah. (1 Kings 12:12-17 NKJV)

Gideon with a soft answer calmed the Ephraim

Now the men of Ephraim said to him, "Why have you done this to us by not calling us when you went to fight with the Midianites?" And they reprimanded him sharply. So he said to them, "What have I done now in comparison with you? Is not the

gleaning of the grapes of Ephraim better than the vintage of Abiezer? "God has delivered into your hands the princes of Midian, Oreb and Zeeb. And what was I able to do in comparison with you?" Then their anger toward him subsided when he said that. (Judges 8:1-3 NKJV)

Many times in witnessing to the lost about Jesus I found people are more receiving to the truth of the word when you are talking to them with respect instead of yelling at them or being mean to them. I remember telling a Satanist that he was going to hell and being grabbed by the T Shirt by him and yelled in my face and my late wife just with a few soft spoken words calmed him down and had him at peace. Or I can recall myself witnessing to a Jehovah Wittiness and hearing him out then telling him were he was wrong I calmly spoken to him, he listen to every word I said and years latter finding out he and his wife lift the watchtower after that conversion.

Chapter 16

Important Lessons Drawn from the Decrees of God

by Thomas Boston

1. Has God decreed all things that come to pass? Then there is nothing that falls out by chance, nor are we to ascribe what we meet with either to good or bad luck and fortune. There are many events in the world which men look upon as mere accidents, yet all these come by the counsel and appointment of Heaven.

Solomon tells us, **#Pr 16:33** that "the lot is cast into the lap, But its every decision is from the LORD." However disordered and fortuitous things may be with respect to us, yet they are all determined and directed by the Lord. When that man drew a bow at random, **#1Ki 22:34**, it was merely accidental with respect to him, yet it was God that guided the motion of the arrow so as to strike the king of Israel rather than any other man. Nothing then comes to pass, however random and uncertain it may seem to be, but what was decreed by God.

2. Hence we see God's certain knowledge of all things that happen in the world, seeing his knowledge is founded on his decree. As he sees all things possible in the telescope of his own power, so he sees all things to come in the telescope of his own will; of his effecting will, if he hath decreed to produce them; and of his permitting will, if he hath decreed to allow them. Therefore his declaration of things to come is founded on his appointing them **#Isa 44:7**, "And who can proclaim as I do? Then let him declare it and set it in order for Me, Since I appointed the ancient people. And the things that are coming and shall come, Let them show these to them." He foreknows the most necessary things according to the course of nature, because he decreed that such effects should proceed from and necessarily follow such and such causes: and he knows all future contingents, all things which shall happen by "chance," and the most free actions of rational creatures, because he decreed that such things should come to pass contingently or freely, according to the nature of second causes. So that what is casual or contingent with respect to us, is certain and necessary in regard of God.

3. Whoever may be the instruments of any good to us, of whatever sort, we must look above them, and see the hand and counsel of God in it, which is their first source, and be duly thankful to God for it. And whatever evil of suffering or afflictions befall us, we must look above the instruments of it to God.

Affliction does not rise out of the dust, or come to men by chance; but it is the Lord that sends it, and we should recognise and reverence his hand in it.

This is what David did in the day of his extreme distress; **#2Sam 16:11** "Let him alone, and let him curse; for so the LORD has ordered him." We should be patient under whatever distress comes upon us, considering that God is on our side, **#Job 2:10** "Shall we indeed accept good from God, and shall we not accept adversity?" This would be a happy means to quiet our complaining at adverse dispensations. Hence David says, "I was mute, I did not open my mouth, because it was you who did it," **#Ps 39:9**

4. See here the evil of murmuring and complaining at our lot in the world. How apt are you to quarrel with God, as if he were in the wrong to you, when his dealings with you are not according to your own desires and wishes? You demand a reason, and call God to an account, Why did this happen to me? Why am I so much afflicted and distressed? Why am I so long afflicted? And why such an affliction rather than another? Why am I so poor and another so rich? Thus your hearts rise up against God. But you should remember, that this is to defame the counsels of infinite wisdom, as if God had not ordered your affairs wisely enough in his eternal counsel. We find the Lord reproving Job for this, **#Job 40:2** "Shall the one who contends with the Almighty correct Him?" When you murmur and brood under cross and afflictive dispensations, this is a presuming to instruct God how to deal with you, and to reprove him as if he were in the wrong. Indeed, there is a kind of implicit

blasphemy in it, as if you had more wisdom and justice to arrange your circumstances, and to carve out your own portion in the world. This is what you really mean when you say, "If I been on God's counsel, I would have ordered this matter better; things would not be with me as they are now." Oh presume not to correct the infinite wisdom of God, seeing he has decreed all things most wisely and judiciously.

5. There is no reason for people to excuse their sins and failing, from the doctrine of the divine decrees. Wicked men, when they commit some wicked or atrocious crime, might attempt to excuse themselves, saying, "Who can help it? God would have it so; it was appointed for me before I was born, so that I could not avoid it." This is a horrid abuse of the divine decrees, as if they might constrain men to sin. This is impossible. The decree is an immanent act of God, and so can have no influence, physical or moral, upon the wills of men, but leaves them to the liberty and free choice of their own hearts; and what sinners do, they do most freely and of their own choice. It is a horrid and detestable wickedness to cast the blame of your sin upon God's decree. This is to charge your villainy upon him, as if he were the author of it. It is great folly to cast your sins upon Satan who tempted you, or upon your neighbour who provoked you: but it is a far greater sin, nay, horrid blasphemy, to cast it upon God himself. A greater affront than this cannot be offered to the infinite holiness of God.

6. Let the people of God comfort themselves in all cases by this doctrine of the divine decrees; and, amidst whatever befalls them, rest quietly and submissively in the bosom of God, considering that whatever comes or can come to pass, proceeds from the decree of their gracious friend and reconciled Father, who knows what is best for them, and will make all things work together for their good. O what a sweet and pleasant life would you have under the heaviest pressures of affliction, and what heavenly serenity and tranquillity of mind would you enjoy, would you cheerfully acquiesce in the good will and pleasure of God, and embrace every dispensation, how no matter how sharp it may be, because it is determined and appointed for you by the eternal counsel of his will!

Chapter 17

Chapter 18

Chapter 19

Chapter 20

Verse 20

The First Epistle of Clement to the Corinthians. [A.D. 30-100] Chap. XXI. — Let Us Obey God, and Not the Authors of Sedition. {"Take heed, beloved, lest His many kindnesses lead to the condemnation of us all. [For thus it must be] unless we walk worthy of Him, and with one mind do those things which are good and well-pleasing in His sight. For [the Scripture] saith in a certain place, "The Spirit of the Lord is a candle searching the secret parts of the belly." (Pro_20:27) Let us reflect how near He is, and that none of the thoughts or reasonings in which we engage are hid from Him. It is right, therefore, that we should not leave the post which His will has assigned us. Let us rather offend those men who are foolish, and inconsiderate, and lifted up, and who glory in the pride of their speech, than [offend] God. Let us reverence the Lord Jesus Christ, whose blood was given for us; let us esteem those who have the rule over us; (Comp. Heb_13:17; 1Th_5:12-13) let us honour the aged among us; let us train up the young men in the fear of God; let us direct our wives to that which is good. Let them exhibit the lovely habit of purity [in all their conduct]; let them show forth the sincere disposition of meekness; let them make manifest the command which they have of their tongue, by their manner of speaking; let them display their love, not by preferring (Comp. 1Ti_5:21) one to another, but by showing equal affection to all that piously fear God. Let your children be partakers of true Christian training; let them learn of how great avail humility is with God — how much the spirit of pure affection can prevail with Him — how excellent and great His fear is, and how it saves all those who walk in it with a pure mind. For He is a Searcher of the thoughts and desires [of the heart]: His breath is in us; and when He pleases, He will take it away."}

Chapter 21

Verse 9

(Proverbs 21:9) Better to dwell in a corner of a housetop, Than in a house shared with a contentious woman. (NKJV)

(Proverbs 25:24) It is better to dwell in a corner of a housetop, Than in a house shared with a contentious woman. (NKJV)

Since the top of the houses was flat and could be used as a deck or terrace Not in all houses but in some, people would built on them a little room where they can go there and be as it was alone or for storage , here he is saying it is better to be alone in a room on the roof top than to be with arguments below with a wife that argues alot.

(1 Kings 17:19) And he said to her, "Give me your son." So he took him out of her arms and carried him to the upper room where he was staying, and laid him on his own bed. (NKJV)

(2 Kings 4:9-11) And she said to her husband, "Look now, I know that this is a holy man of God, who passes by us regularly. "Please, let us make a small upper room on the wall; and let us put a bed for him there, and a table and a chair and a lampstand; so it will be, whenever he comes to us, he can turn in there." And it happened one day that he came there, and he turned in to the upper room and lay down there. (NKJV)

Chapter 22

How can you explain this biblical acertion, “the rich and the poor, the Lord God made them all”?

The passage in reference is Proverbs 22:2

“The rich and the poor have this in common, The Lord is the maker of them all.” Prov 22:2 (NKJV)

God is sovereign he does as he pleases with us for we are his creation. If we are poor or rich is because God thought it good for us to be there.

“Is it not lawful for me to do what I wish with my own things? Or is your eye evil because I am good?”’ Mat 20:15 (NKJV)

Poor people are rich in faith , if I am hungry I have to trust God for my next meal. While I wait for my food stamps but a rich person if he or she is hungry they just go to a restaurant.

“Listen, my beloved brethren: Has God not chosen the poor of this world to be rich in faith and heirs of the kingdom which He promised to those who love Him?”Jam 2:5 (NKJV)

The riches are at times a snare

“Surely You set them in slippery places; You cast them down to destruction.”Ps 73:18 (NKJV)

1Tim 6 (NKJV) [9] But those who desire to be rich fall into temptation and a snare, and into many foolish and harmful lusts which drown men in destruction and perdition.[10] For the love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows.

It is easier to forget God when you have everything as it is easier to fall in all kinds of lust when you have the power to do so.

But either way God has his reason why he put us in the situation where we are in and he is the one who could also change things around.

As Mary said

“He has filled the hungry with good things, And the rich He has sent away empty.”Luke 1:53 (NKJV)

Or Anna in the Old Testament said

1Samuel 2 (NKJV) [7] The Lord makes poor and makes rich; He brings low and lifts up.[8] He raises the poor from the dust And lifts the beggar from the ash heap, To set them among princes And make them inherit the throne of glory. "For the pillars of the earth are the Lord's, And He has set the world upon them.

But one thing is certain we have to learn contentment like Paul. So we can be content in whatever state we are in.

Philipians 4 (NKJV)[11] Not that I speak in regard to need, for I have learned in whatever state I am, to be content:[12] I know how to

be abased, and I know how to abound. Everywhere and in all things I have learned both to be full and to be hungry, both to abound and to suffer need.[13] I can do all things through Christ who strengthens me.

Bible states

Proverbs 22:6 Train up a child in the way he should go, And when he is old he will not depart from it.

If we do not train our children the way they should go , the government, the media, the schools will with their demonic agenda.

Timothy was train by his mother and grandmother in the path and we could see the fruit of that when he was older.

2 Timothy 1:5 when I call to remembrance the genuine faith that is in you, which dwelt first in your grandmother Lois and your mother Eunice, and I am persuaded is in you also.

2 Timothy 3:14-15 But you must continue in the things which you have learned and been assured of, knowing from whom you have learned them,

and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus.

We are living in a time When we have a pedophile as a president who wants to sodomize our children.

We read how the children will be in the last days in the Bible and we can't help from noticing we are very close.

Proverbs 30:11-14 There is a generation that curses its father, And does not bless its mother. There is a generation that is pure in its own eyes, Yet is not washed from its filthiness. There is a generation—oh, how lofty are their eyes! And their eyelids are lifted up.There is a generation whose teeth are like swords, And whose fangs are like knives, To devour the poor from off the earth, And the needy from among men.

2 Timothy 3:1-5 But know this, that in the last days perilous times will come: For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,unloving, unforgiving, slanderers, without self-control, brutal, despisers of good, traitors, headstrong, haughty, lovers of pleasure rather than lovers of God, having a form of godliness but denying its power. And from such people turn away!

In proverbs 30 one can not help but noticing the way they treat their fathers and mother with no honor or respect. They curse at them. In Timothy we read they don't obey them. disobedient to parents. In the law of Moses they would of been stone to death.

Deuteronomy 21:18-21“If a man has a stubborn and rebellious son who will not obey the voice of his father or the voice of his mother, and who, when they have chastened him, will not heed them, then his father and his mother shall take hold of him and bring him out to the elders of his city, to the gate of his city.And they shall say to the elders of his city, ‘This son of ours is stubborn and rebellious; he will not obey our voice; he is a glutton and a drunkard.’ Then all the men of his city shall stone him to death with stones; so you shall put away the evil from among you, and all Israel shall hear and fear.

Now what does Jesus states about them ? What should be the punishment to those youth who disrespects their parents.

Matthew 15:3-9 He answered and said to them, “Why do you also transgress the commandment of God because of your tradition? For God commanded, saying, ‘Honor your father and your mother’; and, ‘He who curses father or mother, let him be put to death.’ But you say, ‘Whoever says to his father or mother, “Whatever profit you might have received from me is a gift to God ”— then he need not honor his father or mother.’ Thus you have made the commandment of God of no effect by your tradition. Hypocrites! Well did Isaiah prophesy about you, saying: ‘These people draw near to Me with their mouth, And honor Me with their lips, But their heart is far from Me. And in vain they worship Me, Teaching as doctrines the commandments of men.’ ”

Jesus who spared a Adulterous woman sees her sin as less offensive than one who would curse their parents .

But you might say but what does grace says let's go to the Apostle Paul and see what does he says .

Ephesians 6:1-3 Children, obey your parents in the Lord, for this is right.“Honor your father and mother,” which is the first commandment with promise: “that it may be well with you and you may live long on the earth.”

Now honoring and obeying ones parents also has it's limits for example if they tell you to do something that is against the word of God , then you have to choose to obey God rather than your parents.

Acts 5:29 But Peter and the other apostles answered and said: “We ought to obey God rather than men.

And even parents themselves are also commanded by God not to provoke their children to wrath. But raise them in the ways of God.

Ephesians 6:4 And you, fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord.

The media is very focused on taking our youth out of the ways of God. They openly worship Satan and in every movie they blasphemy the name of Jesus. Of all the 330 million gods and goddesses of Hinduism. None is cursed by the media. But Jesus is used time and time again as a curse word. Islam or it's God is not cursed but Jesus is openly cursed by even the super hero in the Marvel or DC Movies.

Well said Jesus that the world hates him.

John 15:18“If the world hates you, you know that it hated Me before it hated you.

Even the presidents of the United States has curse or made fun of Jesus for example Obama.

On June 28th 2006, Senator Barack Obama gave a speech to the Call To Renewal Conference.

(" Which passages of scripture should guide our public policy? Should we go with, Leviticus which suggests slavery is okay? Or we can go with, we could go with Deuteronomy, which suggests stoning your child if he strays from the faith? Or should we just stick to the Sermon on the Mount? A passage that is so radical that doubtful that our own Defense Department would survive its application. Folks haven't been reading the bible.")

Thomas Jefferson made his own Bible by taking out every single miracle of Christ in the Gospels to fit his Theology and calling it The Life and morals of Jesus Christ.

Sports players are getting paid more if they stop mentioning Jesus for example

In 2021 Neymar da Silva Santos Jתnior who is one of the most well-known soccer players in the world, his club offered him $500,000 a month in return for keeping quiet about Jesus.

In 2015 UFC President Dana White has told Cuban middleweight fighter Yoel Romero to keep religion and politics at home, after Romero thanked Jesus Christ following his win over Lyoto Machida .

Football player Benjamin Watson in 2014 was cut off CNN for proclaiming Jesus.

This world hates Jesus and it wants our children not to know who Jesus is and if he is recognized by our youth only as something to be cursed.

Jesus who calls children to come to him the world would rather have them come to the devil.

Matthew 19:14 But Jesus said, “Let the little children come to Me, and do not forbid them; for of such is the kingdom of heaven.”

The Bible was taken out of our school in 1963 and prayer was taken out in 1962 by the help Madalyn Murray O'Hair a Atheist And when we see shooting, drugs and rape in schools, then people wonder where is God to help our youths. You don't want him in school then you have the nerve to get mad at God for not showing up when the devil takes over?

President Kennedy stated the following when prayer was taken out of the schools: “The Supreme Court has made its judgment, and a good many people obviously will disagree with it. Others will agree with it. But I think that it is important for us, if we are going to maintain our constitutional principle, that we support the Supreme Court decisions even when we may not agree with them.

The book of Proverbs was written several centuries after Solomon supposedly lived. Were they simply spoken until someone decided to write them down? Do we know who finally wrote them down?

Yes we do know, the Book of Proverbs states Hezekiah's men and they were not spoken just by word of mouth only but documented as well. We read in Proverbs the Following:

Proverbs 22:20 Have I not written to you excellent things Of counsels and knowledge,

Proverbs 25:1(NKJV) These also are proverbs of Solomon which the men of Hezekiah king of Judah copied.

Chapter 22 shows they were written down most likely by Solomon himself or one of his scribes who were at that time in charge of documentation. And chapter 25 tells us that Hezekiah copy them and put them in one scroll. But we're not to say that Solomon words only are in the Book of Proverbs we also see the words of a few others .

Proverbs 22:17 Incline your ear and hear the words of the wise, And apply your heart to my knowledge;

Proverbs 30:1 The words of Agur the son of Jakeh, his utterance. This man declared to Ithiel—to Ithiel and Ucal:

Proverbs 31:1 The words of King Lemuel, the utterance which his mother taught him:

Chapter 23

Chapter 24

Chapter 25

Chapter 26

Chapter 27

Chapter 28

Chapter 29

Do you believe in what is written in Proverbs 29:25? Do you see this happening right now with people?

"The fear of man brings a snare, But whoever trusts in the Lord shall be safe.Prov 29:25 (NKJV)

Just think about it in politics how many well meaning people who loved the Lord end's up changing their position so as to please people who don't share the same beliefs . Not that politics in itself is bad for many of God's people throughout the ages even in biblical history has been involved in it and has not corrupted themselves with the government . Joseph , Esther , Mordecai, Daniel , David and more.

We can see it in many of the churches , sermons suited to please the congregation where sin is not even mentioned or the Deity of Christ , Trinity or Biblical doctrines are not expounded on. All you hear in a feel good sermon about why you should believe in yourself. Just think what people under our name as Christians has done to please or not offend people.

Christian rap

Christian reggae

Christian rock

Christian heavy metal music

Christian action pack movies

Chris lam is not Christian or Islam

Christian novels

Christian Wicca

Christian pantomime

Yes whoever trust in God will be safe from the deceits that we are being given day after day by those who seek to be people pleasers.

Paul said

“For do I now persuade men, or God? Or do I seek to please men? For if I still pleased men, I would not be a bond-servant of Christ.— Gal 1:10 (NKJV)

If we seek to please men we Will not always please God and if we seek to please God we will not always please men.

Chapter 30

Verses 4

Proverbs 30:4 NKJV 4 Who has ascended into heaven, or descended? Who has gathered the wind in His fists? Who has bound the waters in a garment? Who has established all the ends of the earth? What is His name, and what is His Son's name, If you know?

The concept of God having a son is not a new one in the Old Testament for example one can see it here and in other places .

Psalms 2:7-12 NKJV 7 "I will declare the decree: The LORD has said to Me, 'You are My Son, Today I have begotten You. 8 Ask of Me, and I will give You The nations for Your inheritance, And the ends of the earth for Your possession. 9 You shall break them with a rod of iron; You shall dash them to pieces like a potter's vessel.'" 10 Now therefore, be wise, O kings; Be instructed, you judges of the earth. 11 Serve the LORD with fear, And rejoice with trembling. 12 Kiss the Son, lest He be angry, And you perish in the way, When His wrath is kindled but a little. Blessed are all those who put their trust in Him.

Isaiah 9:6-7 NKJV 6 For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. 7 Of the increase of His government and peace There will be no end, Upon the throne of David and over His kingdom, To order it and establish it with judgment and justice From that time forward, even forever. The zeal of the LORD of hosts will perform this.

Chapter 31

Why did King Lemuel’s mother say what she said in Proverbs 31:6-7? Do you think she was right?

Let's read it before I give my answer

(Proverbs 31:6-7) Give strong drink to him who is perishing, And wine to those who are bitter of heart. Let him drink and forget his poverty and remember his misery no more. (NKJV)

I think the strong drink in reference is as a means of medicine to calm the pain or suffering. We have a example of this when Jesus was dying on the cross, they gave him wine with gall to drink as a means of numbing the pain. Which at first, he did not receive it then, he did.

Mt 27:34 they gave Him sour wine mingled with gall to drink. But when He had tasted it, He would not drink.

Mt 27:48 Immediately one of them ran and took a sponge, filled it with sour wine and put it on a reed, and offered it to Him to drink.

Mr 15:23 Then they gave Him wine mingled with myrrh to drink, but He did not take it.

Mr 15:36 Then someone ran and filled a sponge full of sour wine, put it on a reed, and offered it to Him to drink, saying, "Let Him alone; let us see if Elijah will come to take Him down."

Joh 19:29–30 Now a vessel full of sour wine was sitting there; and they filled a sponge with sour wine, put it on hyssop, and put it to His mouth. So when Jesus had received the sour wine, He said, "It is finished!" And bowing His head, He gave up His spirit.

And we also see Paul telling Timothy to take wine for his stomach illness.

1Ti 5:23 No longer drink only water, but use a little wine for your stomach's sake and your frequent infirmities.

21 Ecclesiastes

Chapter 01

Verses 1-2

Solomon calls himself the preacher a number of times throughout in the book of Ecclesiastes, So this book is a sermon to let us know that everything here below is vanity and what we do here we will be held accountable

Ecclesiastes 1:1-2 NKJV 1 The words of the Preacher, the son of David, king in Jerusalem. 2 "Vanity of vanities," says the Preacher; "Vanity of vanities, all is vanity."

Ecclesiastes 1:12 NKJV 12 I, the Preacher, was king over Israel in Jerusalem.

Ecclesiastes 7:27 NKJV 27 "Here is what I have found," says the Preacher, "Adding one thing to the other to find out the reason,

Ecclesiastes 12:8-10 NKJV 8 "Vanity of vanities," says the Preacher, "All is vanity." 9 And moreover, because the Preacher was wise, he still taught the people knowledge; yes, he pondered and sought out and set in order many proverbs. 10 The Preacher sought to find acceptable words; and what was written was upright-words of truth.

Verse 3

Ecclesiastes 1:3 KJV 3 What profit hath a man of all his labour which he taketh under the sun?

The Phrase "under the Sun" which is used 27 times is the Key to understanding the book of Ecclesiastes which is all about what happens under the sun. If one would understand this , it would gaurd the reader from finding such false doctrines as soul sleep in this book.

Ec 1:3 What profit has a man from all his labor In which he toils under the sun?

Ec 1:9 ¶ That which has been is what will be, That which is done is what will be done, And there is nothing new under the sun.

Ec 1:14 I have seen all the works that are done under the sun; and indeed, all is vanity and grasping for the wind.

Ec 2:11 Then I looked on all the works that my hands had done And on the labor in which I had toiled; And indeed all was vanity and grasping for the wind. There was no profit under the sun.

Ec 2:17 ¶ Therefore I hated life because the work that was done under the sun was distressing to me, for all is vanity and grasping for the wind.

Ec 2:18 Then I hated all my labor in which I had toiled under the sun, because I must leave it to the man who will come after me.

Ec 2:19 And who knows whether he will be wise or a fool? Yet he will rule over all my labor in which I toiled and in which I have shown myself wise under the sun. This also is vanity.

Ec 2:20 Therefore I turned my heart and despaired of all the labor in which I had toiled under the sun.

Ec 2:22 For what has man for all his labor, and for the striving of his heart with which he has toiled under the sun?

Ec 3:16 ¶ Moreover I saw under the sun: In the place of judgment, Wickedness was there; And in the place of righteousness, Iniquity was there.

Ec 4:1 ¶ Then I returned and considered all the oppression that is done under the sun: And look! The tears of the oppressed, But they have no comforter-On the side of their oppressors there is power, But they have no comforter.

Ec 4:3 Yet, better than both is he who has never existed, Who has not seen the evil work that is done under the sun.

Ec 4:7 ¶ Then I returned, and I saw vanity under the sun:

Ec 4:15 I saw all the living who walk under the sun; They were with the second youth who stands in his place.

Ec 5:13 There is a severe evil which I have seen under the sun: Riches kept for their owner to his hurt.

Ec 5:18 ¶ Here is what I have seen: It is good and fitting for one to eat and drink, and to enjoy the good of all his labor in which he toils under the sun all the days of his life which God gives him; for it is his heritage.

Ec 6:1 ¶ There is an evil which I have seen under the sun, and it is common among men:

Ec 6:12 For who knows what is good for man in life, all the days of his vain life which he passes like a shadow? Who can tell a man what will happen after him under the sun?

Ec 8:9 ¶ All this I have seen, and applied my heart to every work that is done under the sun: There is a time in which one man rules over another to his own hurt.

Ec 8:15 So I commended enjoyment, because a man has nothing better under the sun than to eat, drink, and be merry; for this will remain with him in his labor all the days of his life which God gives him under the sun.

Ec 8:17 then I saw all the work of God, that a man cannot find out the work that is done under the sun. For though a man labors to discover it, yet he will not find it; moreover, though a wise man attempts to know it, he will not be able to find it.

Ec 9:3 This is an evil in all that is done under the sun: that one thing happens to all. Truly the hearts of the sons of men are full of evil; madness is in their hearts while they live, and after that they go to the dead.

Ec 9:6 Also their love, their hatred, and their envy have now perished; Nevermore will they have a share In anything done under the sun.

Ec 9:9 Live joyfully with the wife whom you love all the days of your vain life which He has given you under the sun, all your days of vanity; for that is your portion in life, and in the labor which you perform under the sun.

Ec 9:11 ¶ I returned and saw under the sun that-The race is not to the swift, Nor the battle to the strong, Nor bread to the wise, Nor riches to men of understanding, Nor favor to men of skill; But time and chance happen to them all.

Ec 9:13 ¶ This wisdom I have also seen under the sun, and it seemed great to me:

Ec 10:5 There is an evil I have seen under the sun, As an error proceeding from the ruler:

Verse 6

Ecclesiastes 1:6 NKJV 6 The wind goes toward the south, And turns around to the north; The wind whirls about continually, And comes again on its circuit.

Natural Phenomena:

Ecclesiastes 1:6 describes the wind's circular patterns, consistent with atmospheric circulation and meteorological principles.

Is Gossiping a Sin?
In our fallen nature we have eyes that wants to know the business of others and ears that are quick to believe the worst of others without knowing the full details of a matter.

Ecclesiastes 1:8 All things are full of labor; Man cannot express it. The eye is not satisfied with seeing, Nor the ear filled with hearing.

I believe we all are guilty of this in one way or the other , we talk about other people, sometimes we talk about them to ruin their reputation other times of means of concern.

The Bible tells us before speaking about someone to know all the facts

Proverbs 18:13 He who answers a matter before he hears it, It is folly and shame to him.

James 1:19 So then, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; If one can not control his tongue the Bible states that person religion (worship towards God) is useless.

James 1:26 If anyone among you thinks he is religious, and does not bridle his tongue but deceives his own heart, this one's religion is useless.

The Bible tells us plainly if one finds fault with his brother or sister to go to that person and first speak to them.

Matthew 18:15-17"Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother. But if he will not hear, take with you one or two more, that 'by the mouth of two or three witnesses every word may be established.'And if he refuses to hear them, tell it to the church. But if he refuses even to hear the church, let him be to you like a heathen and a tax collector.

Yes gossiping is a sin. It is listed under the word "whisperers" in Romans 1

Romans 1:29 being filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil-mindedness; they are whisperers,

The Greek word is ψιθυριστής psithuristēs pronounce psith-oo-ris-tace which means a whisperer, secret slanderer, a secret calumniator, detractor Notice : whisperer, secret slanderer, a secret calumniator. Speaking about those who slander they do it in secret, in the whispering of the ear. Instead of person Infront of them. They speak about them behind their backs. A detractors means someone speaks about a person or a thing as being of little worth.And think about it for a second when we speak bad about a brother or sister we are literally saying that person isn't worth much.

In 2 Corinthians the act is mentioned as Whisperings and backbiting

2 Corinthians 12:20 For I fear lest, when I come, I shall not find you such

as I wish, and that I shall be found by you such as you do not wish; lest there be contentions, jealousies, outbursts of wrath, selfish ambitions, backbitings, whisperings, conceits, tumults;

Two words to describe what gossip is, one is backbiting in the Greek it is καταλαλία katalalia which means defamation, evil speaking, defamation: - backbiting and also means slander The Book of Proverbs call such a person who slanders a fool.

Proverbs 10:18 Whoever hides hatred has lying lips, And whoever spreads slander is a fool.

It is interesting to note that this is one of the names of the Devil , he is called the Slander of the Saints.

Revelation 12:10 NKJV Then I heard a loud voice saying in heaven, "Now salvation, and strength, and the kingdom of our God, and the power of His Christ have come, for the accuser of our brethren, who accused them before our God day and night, has been cast down.

Because when you slander a person, you are literally accusing them. Asaph states about those who go slandering others that God will rebuke them.

Psalms 50:20-21
You sit and speak against your brother; You slander your own mother's son.These things you have done, and I kept silent; You thought that I was altogether like you; But I will rebuke you, And set them in order before your eyes.

The other word that Paul uses is whisperings in 2 Corinthians which in the Greek is ψιθυρισμός which is psithurismos and it means
1) a whispering,i.e. secret slandering
2) of the magical murmuring of a charmer of snakes

Notice: the last one definition magical murmuring of a charmer of snakes. What kind of snakes could that be in reference to? Is it to Demons ? I don't know but it sure doesn't sound good

Paul tells those in the church of the Thessalonians not to be busybodies

2 Thessalonians 3:11-12
For we hear that there are some who walk among you in a disorderly manner, not working at all, but are busybodies.

Now those who are such we command and exhort through our Lord Jesus Christ that they work in quietness and eat their own bread.
Widows under 60 wasn't given a position in high regard in the church do to the fact they could fall easily in gossip and being busybodies among other things.

1 Timothy 5:9-13
Do not let a widow under sixty years old be taken into the number, and not unless she has been the wife of one man, well reported for good works: if she has brought up children, if she has lodged strangers, if she has washed the saints' feet, if she has relieved the afflicted, if she has diligently followed every good work. But refuse the younger widows; for when they have begun to grow wanton against Christ, they desire to marry, having condemnation because they have cast off their first faith. And besides they learn to be idle, wandering about from house to house, and not only idle but also gossips and busybodies, saying things which they ought not.

We are called in scripture not to speak things that does not edify but we should instead speak those things that will build up others in the faith.

Ephesians 4:29
Let no corrupt word proceed out of your mouth, but what is good for

necessary edification, that it may impart grace to the hearers.

The more we spend focusing on others faults the more less we focus on our own faults and sanctification. Instead of speaking bad about a other person, let's pray for them , confront them if necessary or let's speaks about Jesus and what he done for you and others. And exalt the one who loves us besides all our imperfections.

Chapter 02

Chapter 03

Verses 1-8

Ecclesiastes 3:1-8 NKJV 1 To everything there is a season, A time for every purpose under heaven: 2 A time to be born, And a time to die; A time to plant, And a time to pluck what is planted; 3 A time to kill, And a time to heal; A time to break down, And a time to build up; 4 A time to weep, And a time to laugh; A time to mourn, And a time to dance; 5 A time to cast away stones, And a time to gather stones; A time to embrace, And a time to refrain from embracing; 6 A time to gain, And a time to lose; A time to keep, And a time to throw away; 7 A time to tear, And a time to sew; A time to keep silence, And a time to speak; 8 A time to love, And a time to hate; A time of war, And a time of peace.

This is surley not saying that everyone gets the same opportunity about everything except to live and to die. But what the preacher is saying that everything in time changes and doesn't stay the same. What might be a moment of sorrow in ones life may latter become a moment of joy after words . And at times what we love most we may latter despise.

Hebrews 9:27 NKJV 27 And as it is appointed for men to die once, but after this the judgment,

Psalms 30:5 NKJV 5 For His anger is but for a moment, His favor is for life; Weeping may endure for a night, But joy comes in the morning.

Verses 18- 19

Ecclesiastes 3:18-19 NKJV 18 I said in my heart, "Concerning the condition of the sons of men, God tests them, that they may see that they themselves are like animals." 19 For what happens to the sons of men also happens to animals; one thing befalls them: as one dies, so dies the other. Surely, they all have one breath; man has no advantage over animals, for all is vanity.

The Breath of life that was given to humans was also given to the animals , that is why Solomon states they all have one breath, man has no advantage over animals

Given to Humans

Genesis 2:7 NKJV 7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.

Given to Animals

Genesis 7:14-15 NKJV 14 they and every beast after its kind, all cattle after their kind, every creeping thing that creeps on the earth after its kind, and every bird after its kind, every bird of every sort. 15 And they went into the ark to Noah, two by two, of all flesh in which is the breath of life.

Verse 20

Ecclesiastes 3:20 NKJV 20 All go to one place: all are from the dust, and all return to dust.

Part of the curse that God gave man is that they will return to be dust from what they was oringally made from as the animals was also made out of the dust of the ground so they will also become dust.

Genesis 3:19 NKJV 19 In the sweat of your face you shall eat bread Till you return to the ground, For out of it you were taken; For dust you are, And to dust you shall return."

Genesis 2:7 NKJV 7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.

Genesis 2:19 NKJV 19 Out of the ground the LORD God formed every beast of the field and every bird of the air, and brought them to Adam to see what he would call them. And whatever Adam called each living creature, that was its name.

Verse 21

Ecclesiastes 3:21 NKJV 21 Who knows the spirit of the sons of men, which goes upward, and the spirit of the animal, which goes down to the earth?

This verse is used many times to state that a animal soul doesn't go to heaven when it dies but just disapears and is no more but this verse doesn't imply that. But is asking a question which the writter doesn't the know the answer to.

Chapter 04

Chapter 05

Chapter 06

Chapter 07

Verse 26

Ecclesiastes 7:26 NKJV 26 And I find more bitter than death The woman whose heart is snares and nets, Whose hands are fetters. He who pleases God shall escape from her, But the sinner shall be trapped by her.

A Adulteress woman or man are traps which the scripture gives us warning to stay away from. No matter how sweet are thier words they can't be trusted . And once they take hold of you , it is hard to excape them with out doing harm to your soul. Soul Ties are real.

Proverbs 5:3-4 NKJV 3 For the lips of an immoral woman drip honey, And her mouth is smoother than oil; 4 But in the end she is bitter as wormwood, Sharp as a two-edged sword.

Proverbs 22:14 NKJV 14 The mouth of an immoral woman is a deep pit; He who is abhorred by the LORD will fall there.

Genesis 34:2-8 NKJV 2 And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her and lay with her, and violated her. 3 His soul was strongly attracted to Dinah the daughter of Jacob, and he loved the young woman and spoke kindly to the young woman. 4 So Shechem spoke to his father Hamor, saying, "Get me this young woman as a wife." 5 And Jacob heard that he had defiled Dinah his daughter. Now his sons were with his livestock in the field; so Jacob held his peace until they came. 6 Then Hamor the father of Shechem went out to Jacob to speak with him. 7 And the sons of Jacob came in from the field when they heard it; and the men were grieved and very angry, because he had done a disgraceful thing in Israel by lying with Jacob's daughter, a thing which ought not to be done. 8 But Hamor spoke with them, saying, "The soul of my son Shechem longs for your daughter. Please give her to him as a wife.

1 Corinthians 6:15-16 NKJV 15 Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a harlot? Certainly not! 16 Or do you not know that he who is joined to a harlot is one body

with her? For "the two," He says, "shall become one flesh."

Chapter 08

Chapter 09

Chapter 10

Chapter 11

Billy Sunday sermon {"**The Devil's Boomerangs**

(Hot Cakes Off the Griddle)

> *"Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment"* **#Eccl 11:9**
>
> *"Whatsoever a man soweth, that shall he also reap"* **#Galatians 6:7**

You can always get the truth out of the Bible.

Of course you can always find truth elsewhere, but never from so clear a source. Nothing was ever printed more true than "Whatsoever a man soweth, that shall he reap." God will not coerce and attempt to force any man to be a Christian. When he dies, however, he will be judged for his sins. He must face the day of judgment. Do as you please. Lie, steal, booze, fight, prostitute. God won't stop you. Do as you please until the undertaker comes and puts you in a coffin and then the Lord will have His say. Lives of pleasure shall have an end, the wicked shall not live half their days. If I sat in the pew and you were up here preaching there are four questions I would ask that you answer satisfactorily before you could win me. First: Are you kindly disposed to me? Second: Do you want to help me? Third: Do you know what you are talking about? Fourth: Do you practice what you preach?

No man can say I am not kindly disposed to him. I do want to help every man and woman. I have read and studied and everything I preach comes from the Bible. What I say this afternoon is based on indisputable facts. I have no ambition except to alleviate the misery and suffering that comes through sin. I'll not pump you full of hot air, and what I preach I'll practice. If I didn't practice what I preach I'd leave this platform and never try to speak to an audience again. If sin wasn't so deceitful it would not be so attractive.

The devil doesn't let a man stop to think what he is doing, that in every added indulgence in a drink he grows weaker. Some people think that to be a Christian means to be a weakling sort of a sissified individual. When I played baseball and was serving the devil, I circled the bases in fourteen seconds from a standing point, and I believe I can do it now. No man has ever beaten that. Han Lobert and some of the rest may have equaled it, but none has ever beaten it. I used to be handy with my dukes, too, before I became a Christian, and I can go so fast now for five rounds you can't see me for dust.

When I was with the Chicago Y.M.C.A. I did the saloon route for a time handing out invitations to men's meetings in Farwell Hall. One day I met a young man I had known in Iowa. He was half drunk and a broken down, drunken bum came along. I told my friend that if he persisted in drinking he would become as the bum. He laughed and said he would never be a drunkard. One year later he was down and out, his job gone and his home wrecked.

No man ever started out with the intention of becoming a drunkard. Line up all the drunkards on earth and ask them and they will all tell you they never intended to be drunkards. They all started as moderate drinkers. Christianity is capital and capital is character. Your character is what you do business with and there's a big difference between character and reputation. Reputation is what people think about you, and character is what God, your wife and the angels know about you. For a man to preach and practice the gospel of Jesus Christ makes him trustworthy. There was a time when people wouldn't trust me to hold a yellow dog fifteen minutes.

Many men live only for money. They care for nothing else, but I believe they are in the minority. You cannot measure a man's success by the rattle of the cash register. All some men have is money. Subtract $50,000, booze and women from some men and you will have nothing left.

I haven't a word to say against the rich man who got his wealth honestly and is trying to do good with it. The Bible doesn't have

a thing in it against a man because he's rich. Look at Solomon. He was worth about $6,000,000,000, according to our standard of gold and silver. Yet he was a Godly man. But there's a lot of good-for-nothing lobsters who think they are called by God to go up and down the country harping for a limitation of wealth and cussing and damning the rich man for every dollar he has, while they sit around and cuss and damn and never work.

If you want to use your genius and ability to get all you can and use the surplus over your own needs for the good of humanity, I hope you all will be millionaires. If you want to get all you can, and can all you get, I hope you'll all go to the poorhouse. When Commodore Vanderbilt, who was worth $200,000,000, died, he called in a minister and asked him to sing for him that old song Vanderbilt's mother used to sing in Moravia, "Come ye sinners, poor and needy!"

Worth $200,000,000 and yet poor and needy when he came to his death. The next day one man told another Vanderbilt was dead. "How much did he leave?" asked the second man. He left it all. He could not take one cent with him. But don't stop for anything I say. Go on piling up money until you have a pile as big as the tabernacle. When you die you can't take it with you, and if you could it would melt or burn up. Just remember, however, that it will not be long before you and I go to the beyond.

Another thing I want to talk about this afternoon is the immorality of the country. Sixty thousand girls were ruined last year by the white slave traffic. But I don't believe any woman was ever ruined but that some brute of a man didn't take the initiative. If what I hear about you young bucks is true, when you come back home from trips, no decent girl ought to speak to you, allow you in their homes or even to look at you. And I understand some of you old married rakes are at it, too. I think the lowest, vilest, most damnable buffoon and triple extract of infamy and degeneracy in the world is the one who will plight his troth and marry, and leave his wife at home to go out with a prostitute.

I wouldn't wipe my feet, I wouldn't spit or blow my nose on society that makes a distinction between the man who sidesteps and the woman who goes wrong. The crying need of the age is a single standard for the sexes. It makes no difference to God whether one wears a plug hat or a hairpin. When a man wants to marry, does he select a girl from the red-light district? No. He goes to some decent, virtuous girl and asks her to accept his whisky soaked, sin blackened, diseased carcass.

A man visited a house of prostitution and found his sister there. He murdered her, although she had as good a right there as he had. Talk about your buccaneers of the Spanish Main, or the heartless men who sat at the feet of Jesus Christ as He hanged on the cross, and gambled for the coat on his back-I'd rather trust my daughter with them than some of the smooth rascals in society. They go around with their trousers rolled up, and their only aim is to lead the next girl they can astray. Then they go back to a lot of young bucks like themselves and laugh at her.

I say they are interlopers in decent society. There must be a Hell. If there isn't where would these low down scoundrels who force motherhood upon a woman and then haven't the manhood to accept fatherhood go? There couldn't be a better argument for Hell. And a lot of you young bucks walk around with a pistol in your hip pockets, and if it would explode it would blow your brains out. I believe that any man low-down enough to deliberately ruin a young girl and sell her into a life of shame should be shot on the spot. Shooting is too good for him. What is wrong for the woman is wrong for the man and any other code is rotten.

If a man has the right to sit around telling smutty stories a woman has the same right. The man adulterer is no better than the woman adulteress. There are many young men so vile that the only good use that could be made of them is to dip their heads in buckets of soapsuds and use them for mops.

Perhaps you have no idea of the extent to which the black plague has grown in this country. Much more than half the young men of this country are or have been afflicted with venereal disease. Eighty per cent of the abdominal operations performed on women are caused by disease contracted from their husbands. Most cases of blindness in infants is caused by disease in their fathers. I know this is plain talking, but what is needed in this country are men not afraid to talk plainly to men. There are men hobbling diseased around Omaha who say, "Oh, I don't go to hear Billy. He is too vulgar for me." Rot. Plain speaking is always vulgar to the rascal and old fool who is afraid to hear the truth.

There are 500,000 prostitutes in this country. Besides them, there are 1,500,000 who are not classed as prostitutes, being kept on the side. Every year 100,000 prostitutes die, directly or indirectly, from the diseases peculiar to their trade. Think of it!

Eighty per cent of the cases of total blindness in the world are a result of venereal diseases. Perhaps the person himself or his parents were not afflicted, but their ancestors were some time or other. The cause of the downfall of Greece and Rome was the degradation of woman's honor and no attempt by men to curb their beastly desires. And the virtue of womanhood is the rampart wall of American civilization.

Some men say they drink because it makes them cool in summer and warm in winter. Then why is it the booze fighter dies from sunstroke or freezes to death quicker than the man who doesn't drink? That's easy. The alcohol drives the blood to the surface, where it warms or freezes quicker.

You drink because there is alcohol in it, and if the alcohol was taken out you might as well drink water. Some of you let 1,000 gallons of beer slop drain through you to get the value of one and three-quarter pounds of beefsteak. If you want to make swill barrels out of your stomachs, go ahead. One of the first indications of a crushed strawberry stomach is a crushed strawberry nose. Some of the diseases from drinking are locomotor ataxia, stammering, jaundice, Bright's disease. I defy any man this side of Hell to show me any scintilla of benefit that ever come from hitting the booze.

It is strange the drinking man thinks I am his enemy when I am only trying to protect him from the things he is rushing into. By my voice, my vote and by all my power I am trying to add twenty years to his life, pull the pillow out of the window and put in a pane of glass, and to feed and clothe his wife and babies the way they should, and put carpet on his floor. I can pass the saloon in my strength and not have a desire to take a drink, but there are many who cannot, and I don't see how men can do anything but drown the dirty rotten business in Hell. Drive it back into Hell, where it ought to be, men.

I have seen more drunken men since I came to Omaha, more drunken men in the tabernacle than I have seen in any other city in seven years. Whisky is rarely pure. Less than 15 per cent of the whisky sold in this country is unadulterated. That's the chief reason it makes men commit crime.

If you want to know what whisky does to you, drop the white of an egg into a glass when you go home, cover it with whisky and let it stand for a time. The white of the egg will harden. That is what whisky does to your nerves. It affects them the same way and you reel and mutter, because your nerves are whisky soaked. If I could show you men today the inside of a drunkard's stomach, hold his liver or kidneys up to your view, that would be all you would want to make you quit hitting the booze.

Alcohol poisons the system, prevents the liver and kidneys doing their work and eventually sends a man tottering and reeling to a drunkard's grave or to an insane asylum. Men may look healthy but if they drink they are not. Something is wrong with their heart, liver or kidneys. If you don't believe me ask your physician.

I have been drinking your Omaha water for three weeks and I do not believe that anywhere in the country have I drank better, clearer, more refreshing water. I asked where your water came from and they told me from the old muddy Missouri. I could hardly believe that water could be made so pure by filtering. But just in that way do the liver and kidneys filter your blood and when you fill your system with alcohol you stop the filtering process. For 1,900 years alcohol has ruined its millions, sent men to drunkard's graves, impoverished families, wrecked homes and filled our institutions. How much longer are we going to stand it?

Because of my fight against this rotten business, I have suffered attacks from newspapers and from the dirty gang that howls at every man who dares interfere with their illicit profits. I have been lied about, vilified, insulted, defamed in Omaha since coming, but let me tell you, men of Omaha, any little, rotten, stinking two-by-four sneaking editor of a vile, unspeakable sheet can revile me and talk about me until he is black in the face and I will not give up my fight against that dirty, Godforsaken, rotten business as long as I live.

I'll reach further down and higher up than any man you ever heard of to save you, your wife and babies from the fangs of that beast and I am not going to be turned back or dismayed by the opposition of a pack of curs. The spawn of Hell barks at my heels from one end of the land to the other. The open saloon is the hotbed of political corruption and the breeding place of criminals, and nest of anarchy, and the incubator of poverty, misery, squalor, want, dishonesty and all that is vile.

I've been through blood and fire for Jesus Christ, and when some of the preachers stop preaching about the New Jerusalem and start preaching against the whisky crowd and the red-light district in these cities something is going to happen. You Methodists can talk about infant baptism, and the Presbyterians can howl about perseverance and half waters close over me you'll say and the Baptists can howl about water and half of your members go where you can't get a drop. When I leave old Omaha you can take me down to the Missouri River, tie a millstone around my neck and drop me off the bridge. And when the waters close over me you'll say "There goes a man who wasn't afraid to preach the truth."

You say you can't prohibit men drinking. If Jesus Christ lived in Omaha men would booze fight, men would side step. But when you say you can't enforce the laws you lie. You can enforce the laws against booze as much as against anything else if you have honest, decent officials to do it. There is not a law in the United States which prohibits. There is a law against murder, but does it prohibit? No. Would you advocate a repeal of all the laws because they do not prohibit? No. You wouldn't let a man murder any one he wanted to by paying a license of $1,000; or for $500 ruin any girl over 16 years of age; or for $250 seduce young girls-or for $200 license him to crack any safe-or for $50 license him to burn buildings. That's what you do with the whisky gang. As many of you know I was a member of the old White Sox ball club, the best club that ever stepped on a diamond. We could beat any other nine men that ever donned a uniform. I was converted in Chicago and forsook the old crowd. The other boys saw me go to Jesus one night in Chicago, but none followed.

Listen! Mike Kelley was sold to Boston for $10,000. Mike got half of the purchase price. He came up to me and showed me a check for $5,000. John L. Sullivan, the champion fighter, went around with a subscription paper and the boys raised more than $12,000 to buy Mike a house. They gave Mike a deed to the house and they had $1,500 left and gave him a certificate of deposit

for that. His salary for playing with Boston was $5,000 a year. At the end of that season Mike had spent the $5,000 purchase price and the $5,000 he received as a salary and the $1,500 they gave him and had a mortgage on his house. And when he died down in Allentown, Pa., they went around with a subscription paper to get money enough to put him in the ground. Mike sat there on the corner with me twenty nine years ago when I said, "I bid you good-bye."

Williamson was the shortstop, a fellow weighing 215 pounds, and a more active man you never saw. When Spaulding took the two clubs around the world, I was the second man asked to sign a contract. I was sliding to second base one day-I always slid head first-and I hit a stone and cut a ligament loose in my knee. I got a doctor and had my leg fixed up, and he said to me: "William, if you don't go on that trip I will give you a good leg." I obeyed, and I have as good a leg today as I ever had. They offered to wait for me at Honolulu and at Australia. Spaulding said: "Meet us in England, and play with us through England, Scotland and Wales." I didn't go. Ed Williamson went with them, and while they were on the ship crossing the English channel a storm arose, and the captain thought the ship would go down. Ed dropped to his knees and prayed and said: "God, bring this ship safe into harbor and I promise to quit drinking and be a Christian." God abated the storm and the ship went into the harbor safely. They came back to the United States and Ed came back to Chicago and started a saloon in Dearborn Street.

I would go through there giving tickets for the Y. M. C. A. meetings and would talk with him, and he would cry like a baby. I would go down and pray for him, and would talk with him. When he died and they put him on the table and cut him open and took out his liver, it was as big as a candy bucket. Ed Williamson sat there on the street corner with me twenty-nine years ago, when I said, "I bid you good-bye." Frank Flint, our old catcher, who caught for nineteen years, drew $3,500 a year on an average. He caught before they had chest protectors and masks and gloves. He caught barehanded.

Every bone in the ball of his hand was broken; you never saw a hand like Frank had. Every bone in his face was broken and his nose and cheek bones, and the shoulder and ribs, had all been broken. Frank was discharged from the Chicago club because he would drink, and nobody else wanted him. He used to hang around the saloon all the time. Many a time I have found poor old Frank asleep on a beer table. I turned my pockets wrong side out and dumped every cent I had on the table and said: "Frank, you can always look to me for half of what I have. I haven't as much now as I had when I was playing ball." Then I was drawing $5,000 and $7,000 a year, and was offered $1,000 a month if I would play ball. But I stuck to my job at $85 a month. His wife left him, and one day he staggered out of a saloon and was seized with a paroxysm of coughing. His wife happened to meet him and the old love for him returned. She called a carriage and summoned two policemen, and they carried Frank to her boarding house. She summoned five physicians, the best that money could get.

They felt his pulse, counted, and then told her he couldn't last very long. She leaned over and whispered: "Frank, the doctors say it won't be very long now." Frank looked up and said: "Send for Bill." I hurried over to the house, and as I stood beside his bed he reached up his left hand and put it around my neck and drew me down to him. He said: "Bill, there is nothing that gives me so much comfort as to have you come down on an occasion like this. I can see the crowd hissing when I strike out and they need a run, and I can hear them cheer when I catch a foul tip, or throw a fellow out on the base. But it don't do any good, now, when I come to a time like this."

Frank coughed and his life went out. The umpire had leaned over him and said: "You're out." Frank Flint sat on the street corner with me twenty-nine years ago, when I said, "Boys, I am through." Men of Omaha, did they win the game of life or did I? "}

Chapter 12

22 Song of Solomon

Chapter 01

What does the Bible say about henna?

There are only two places where it is mentioned and that is in the book Song of Solomon's. In the first the Beloved is being compared to cluster of henna blooms and the second if taken in context we see

"My beloved is to me a cluster of **henna** blooms In the vineyards of En Gedi. Song 1:14 (NKJV)

"Your plants are an orchard of pomegranates With pleasant fruits,
Fragrant **henna** with spikenard," Song 4:13 (NKJV)

Chapter 02

Chapter 03

Chapter 04

Chapter 05

Chapter 06

Chapter 07

Chapter 08

23 Isaiah 739-686 B.C

Why the Whole Book of Isaiah was written by Isaiah the Prophet

Preface
Chapter 01 ... Isaiah is a Prophetic Book
Chapter 02 ... Early Jews in the first century testify to Isaiah as the Author
Chapter 03 ... Dead Sea Scroll of Isaiah found complete
Chapter 04... Same names and titles for God is seen all through Isaiah
Chapter 05.. Same Prophecy found in 1st , 2nd and 3rd Isaiah
Chapter 06... Jesus connects Both 1st , 2nd and 3rd Isaiah as 1
Chapter 07... The Early Church taught Isaiah wrote the Book of Isaiah
Chapter 08... Closing Thoughts

Preface: Although this is a topic I wrote about and even talked about in Utube yet this is one I feel the I needed to expand upon a little more in writing how Isaiah the prophet is author of the writing that bears his name. The Book of Isaiah was written around 740 to 680 BC. Liberal higher critics are against any idea that Isaiah author the book at that bears his own name. Why is that? Because they do not believe in prophecy which is the future spoken in advance by a prophet. That is why they claim the book was written by 3 or 4 or even 5 differant authors. The Majority of them would state that the book itself was written by 3 different authors , even although some would say there are 4 or 5 authors to the book itself. In this book we will go against the majority view even although these same arguments can refute also those who hold the other two views aswell. Lets take a look at what the Liberals consider 1st, 2nd , and 3rd Isaiah.

1st Isaiah Chapters 1 to 39

2nd Isaiah Chapters 40 to 55

3rd Isaiah Chapters 56 to 66

Chapter 01 ... Isaiah is a Prophetic Book

Many in today's Academic World do not believe in the supernatural and prophecy is of the supernatural. And because of that , they fail to understand that the book of Isaiah is a prophetic Book.

(Isaiah 8:16) Bind up the testimony, Seal the law among my disciples. (NKJV)

(Isaiah 30:8) Now go, write it before them on a tablet, And note it on a scroll, That it may be for time to come, Forever and ever: (NKJV)

(Isaiah 42:23) Who among you will give ear to this? Who will listen and hear for the time to come? (NKJV)

The Book of Isaiah is about the future and to fail to acknowledge that means to fail in understanding what the book has to say about the future. And one of the Prophet's job is to speak about the future.

Amos 3:7 Surely the Lord GOD does nothing, Unless He reveals His secret to His servants the prophets.

Genesis 18:17 And the LORD said, "Shall I hide from Abraham what I am doing,

Example of it being prophetic one can see in the mention of Cyrus 200 years before he was born and also stating he was to call for the rebuilding of the temple which was yet to be destroyed in Isaiah's time.

(Isaiah 44:28 - 45:3) Who says of Cyrus, 'He is My shepherd, And he shall perform all My pleasure, Saying to Jerusalem, "You shall be built," And to the temple, "Your foundation shall be laid."' "Thus says the LORD to His anointed, To Cyrus, whose right hand I have held-To subdue nations before him And loose the armor of kings, To open before him the double doors, So that the gates will not be shut: 'I will go before you And make the crooked places straight; I will break in pieces the gates of bronze And cut the bars of iron. I will give you the treasures of darkness And hidden riches of secret places, That you may know that I, the LORD, Who call you by your name, Am the God of Israel. (NKJV)

A other example one can see in the mention of the birth , death and resurrection of Jesus about 700 years before Christ came in the flesh.

(Isaiah 7:14) "Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel. (NKJV)

(Isaiah 53:3-10) He is despised and rejected by men, A Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him. Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed. All we like sheep have gone astray; We have turned, every one, to his own way; And the LORD has laid on Him the iniquity of us all. He was oppressed and He was afflicted, Yet He opened not His mouth; He was led as a lamb to the slaughter, And as a sheep before its shearers is silent, So He opened not His mouth. He was taken from prison and from judgment, And who will declare His generation? For He was cut off from the land of the living; For the transgressions of My
people He was stricken. And they made His grave with the wicked-But with the rich at His death, Because He had done no violence, Nor was any deceit in His mouth. Yet it pleased the LORD to bruise Him; He has put Him to grief. When You make His soul an offering for sin, He shall see His seed, He shall prolong His days, And the pleasure of the
LORD shall prosper in His hand. (NKJV)

Liberals have a problem with Isaiah mentioning Cyrus 200 years before he became a king. Why is that ? Because they fail to understand the Bible does that before for example in

1 Kings 13: 1-2 which prophecy was given around 931-910 BC about a king that was to be born named Josiah and fullfilled in 640 to 609 BC 300 years befor it happen in 2 Kings 23:15-20

(1 Kings 13:1-2) And behold, a man of God went from Judah to Bethel by the word of the LORD, and Jeroboam stood by the altar to burn incense. Then he cried out against the altar by the word of the LORD, and said, "O altar, altar! Thus says the LORD: 'Behold, a child, Josiah by name, shall be born to the house of David; and on you he shall sacrifice the priests of the high places who burn incense on you, and men's bones shall be burned on you.'" (NKJV)

(2 Kings 23:15-20) Moreover the altar that was at Bethel, and the high place which Jeroboam the son of Nebat, who made Israel sin, had made, both that altar and the high place he broke down; and he burned the high place and crushed it to powder, and burned the wooden image. As Josiah turned, he saw the tombs that were there on the mountain. And he sent and took the bones out of the tombs and burned them on the altar, and defiled it according to the word of the LORD which the man of God proclaimed, who proclaimed these words. Then he said, "What gravestone is this that I see?" So the men of the city told him, "It is the tomb of the man of God who came from Judah and proclaimed these things which you have done against the altar of Bethel." And he said, "Let him alone; let no one move his bones." So they let his bones alone, with the bones of the prophet who came from Samaria. Now Josiah also took away all the shrines of the high places that were in the cities of Samaria, which the kings of Israel had made to provoke the LORD to anger; and he did to them according to all the deeds

he had done in Bethel. He executed all the priests of the high places who were there,
on the altars, and burned men's bones on them; and he returned to Jerusalem. (NKJV)

It is easier to say that the Book of Isaiah was written by 3 or 5 differant authors living in different times than to admit and be in awe how God can use a man to speak about the future. Again I repeat myself these liberals is against the supernatural of the Bible this is why you will always hear them state we have to look for the Historical Jesus the one
without miracles and without a resurrection. And they will also state the five books of Moses , Torah was not written by Moses but was written by a number of differant authors living in differants times then edited to look like one author.They will also state that Daniel didn't write Daniel and the Gospels wasn't written by its authors of
Matthew , Mark, Luke and John. And the list could go on and on. But they are wrong and can't be said to be right.

Chapter 02 ... Early Jews in the first century testify to Isaiah as the Author

Let's see now what did the Jews living in the first century believed about if Isaiah was
the author of the book that bears his named. For example Josephus who was alive in
37 -100 AD. And he totally believed Isaiah as the author of the book that bears his
name.

Antiquities of the Jews Book 11 Chapter 01 Section 02
{" This was known to Cyrus by his reading the book which Isaiah left behind him of his
prophecies; for this prophet said that God had spoken thus to him in a secret vision:
"My will is, that Cyrus, whom I have appointed to be king over many and great nations,
send back my people to their own land, and build my temple." This was foretold by
Isaiah one hundred and forty years before the temple was demolished....."}

Antiquities of the Jews Book 10 Chapter 02 Section 02
{"At this time it was that the dominion of the Assyrians was overthrown by the Medes; but of these things I shall treat elsewhere. But the king of Babylon, whose name was Baladan, sent ambassadors to Hezekiah, with presents, and desired he would be his ally and his friend. So he received the ambassadors gladly, and made them a feast, and showed them his treasures, and his armory, and the other wealth he was possessed of, in precious stones and in gold, and gave them presents to be carried to Baladan, and sent them back to him. Upon which the prophet Isaiah came to him, and inquired of him whence those ambassadors came; to which he replied, that they came from Babylon, from the king; and that he had showed them all he had, that by the sight of his riches and forces he might thereby guess at [the plenty he was in], and be able to inform the king of it. But the prophet rejoined, and said, "Know thou, that, after a little
while, these riches of thine shall be carried away to Babylon, and thy posterity shall be made eunuchs there, and lose their manhood, and be servants to the king of Babylon; for that God foretold such things would come to pass." Upon which words Hezekiah was troubled, and said that he was himself unwilling that his nation should fall into such
calamities; yet since it is not possible to alter what God had determined, he prayed that there might be peace while he lived. Berosus also makes mention of this Baladan, king of Babylon. Now as to this prophet [Isaiah], he was by the confession of all, a divine and wonderful man in speaking truth; and out of the assurance that he had never written
what was false, he wrote down all his prophecies, and left them behind him in books, that their accomplishment might be judged of from the events by posterity: nor did this prophet do so alone, but the others, which were twelve in number, did the same. And whatsoever is done among us, Whether it be good, or whether it be bad, comes to pass
according to their prophecies; but of every one of these we shall speak hereafter."}

What did Jesus and the Apostles believed about Isaiah? They believed that Isaiah was written by Isaiah and no one else. 21 times in the New Testament Isaiah is spoken as the author of the Book that bears his named. They are mention as Isaiah actually said and wrote those words and not a school of Isaiah or a person who came after Isaiah claiming to be him. Matthew wrote " spoken of by the prophet Isaiah ", Jesus said " well did Isaiah prophecy and the prophecy of Isaiah is fullfilled"

Matthew 3:3 For this is he who was spoken of by the prophet Isaiah, saying: "The voice of one crying in the wilderness: 'Prepare the way of the LORD; Make His paths straight.'"

Mattthew 4:14 that it might be fulfilled which was spoken by Isaiah the prophet, saying:

Matthew 8:17 that it might be fulfilled which was spoken by Isaiah the prophet, saying: "He Himself took our infirmities And bore our sicknesses."

Mt 12:17 that it might be fulfilled which was spoken by Isaiah the prophet, saying:

Mt 13:14 "And in them the prophecy of Isaiah is fulfilled, which says: 'Hearing you will hear and shall not understand, And

seeing you will see and not perceive;

Matthew 15:7 "Hypocrites! Well did Isaiah prophesy about you, saying: In Mark Jesus said again "Well did Isaiah prophesy "

Mark 7:6 He answered and said to them, "Well did Isaiah prophesy of you hypocrites, as it is written: 'This people honors Me with their lips, But their heart is far from Me.

John the baptist acknowledge Isaiah as the author of Isaiah 40:3 in Luke 3:4 and in John 1:23

Luke 3:4 as it is written in the book of the words of Isaiah the prophet, saying: "The voice of one crying in the wilderness: 'Prepare the way of the LORD; Make His paths straight.

Luke 4:17 And He was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written:

John 1:23 He said: "I am 'The voice of one crying in the wilderness: "Make straight the
way of the LORD,"' as the prophet Isaiah said."

John 12:38 that the word of Isaiah the prophet might be fulfilled, which he spoke: "Lord, who has believed our report? And to whom has the arm of the LORD been revealed?"

John 12:39 Therefore they could not believe, because Isaiah said again:

John 12:41 These things Isaiah said when he saw His glory and spoke of Him.

The Ethiopian in Acts was reading Isaiah the prophet not a unknown author.

Acts 8:28 was returning. And sitting in his chariot, he was reading Isaiah the prophet.

Acts 8:30 So Philip ran to him, and heard him reading the prophet Isaiah, and said, "Do you understand what you are reading?"

The Apostle Paul states clearly Isaiah spoke , cries , said ,and says

Acts 28:25 So when they did not agree among themselves, they departed after Paul had said one word: "The Holy Spirit spoke rightly through Isaiah the prophet to our fathers,

Romans 9:27 Isaiah also cries out concerning Israel: "Though the number of the children of Israel be as the sand of the sea, The remnant will be saved.

Romans 9:29 And as Isaiah said before: "Unless the LORD of Sabaoth had left us a seed, We would have become like Sodom, And we would have been made like Gomorrah."

Romans 10:16 But they have not all obeyed the gospel. For Isaiah says, "Lord, who has believed our report?"

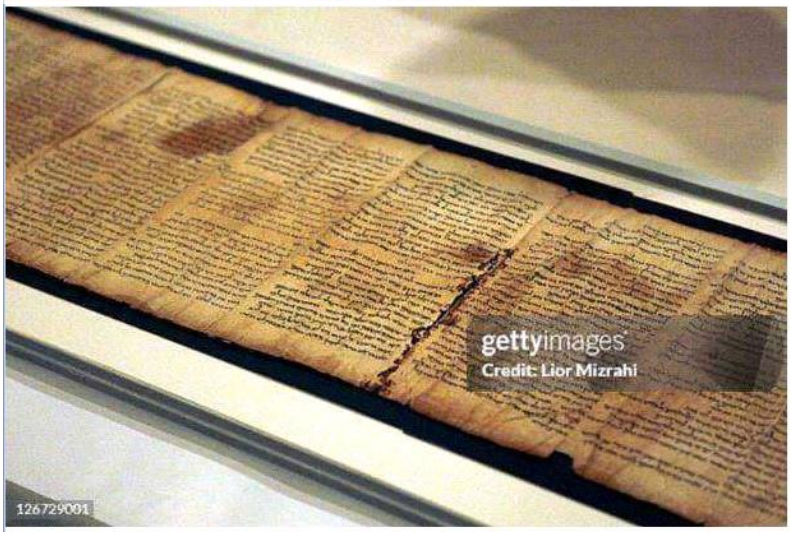
Romans 10:20 But Isaiah is very bold and says: "I was found by those who did not seek Me; I was made manifest to those who did not ask for Me."

Romans 15:12 And again, Isaiah says: "There shall be a root of Jesse; And He who shall rise to reign over the Gentiles, In Him the Gentiles shall hope."(NKJV)

The New Testament writers acknowledge only one author for Isaiah and that was Isaiah himself.

Chapter 03 Dead Sea Scroll of Isaiah found complete

One would Imagine if there was any hint of Isaiah having multitudes of authors it would be seen among our findings of it among the dead sea scrolls. But one is confronted with the fact that the Qumran community had the Scroll of Isaiah complete 200 years before the first century in a 24 foot long scroll. And one will look in vain for Isaiah 1 to 39 being seperated from Isaiah 40 to 55 and Isaiah 56 to 66. Not 3 Scrolls seperated from each other but one long one.



And besides the dead sea scrolls the first translation from hebrew to a other language of Isaiah is that of the Septuagint, being in Greek and the same can be said as of the dead sea scrolls.

Chapter 04 Same name titles for God, words and phrases is seen all through Isaiah

The Book of Isaiah has different names and titles for God and these names and titles is seen repeated throughout the Book of Isaiah. And with that phrases which is repeated for example the following:

1) The Holy One of Israel which is seen in the Old Testament 31 times but Isaiah uses it 25 times and not Just in chapter 1 to 39 but also it is seen in chapters 40 to 66. Twelve times in Chapters 1 to 39 and 13 times in 40 to 66.

Isaiah 1:4 Alas, sinful nation, A people laden with iniquity, A brood of evildoers, Children who are corrupters! They have forsaken the LORD, They have provoked to anger **The Holy One of Israel,** They have turned away backward.

Isaiah 5:19 That say, "Let Him make speed and hasten His work, That we may see it; And let the counsel of **the Holy One of Israel** draw near and come, That we may know it."

Isaiah 5:24 Therefore, as the fire devours the stubble, And the flame consumes the chaff, So their root will be as rottenness, And their blossom will ascend like dust; Because they have rejected the law of the LORD of hosts, And despised the word of **the Holy One of Israel**.

Isaiah 10:20 ¶ And it shall come to pass in that day That the remnant of Israel, And such as have escaped of the house of Jacob, Will never again depend on him who defeated them, But will depend on the LORD, the Holy One of Israel, in truth.

Isaiah 12:6 Cry out and shout, O inhabitant of Zion, For great is **the Holy One of Israel** in your midst!"

Isaiah 17:7 In that day a man will look to his Maker, And his eyes will have respect for **the Holy One of Israel**.

Isaiah 29:19 The humble also shall increase their joy in the LORD, And the poor among men shall rejoice **In the Holy One of Israel.**

Isaiah 30:11 Get out of the way, Turn aside from the path, Cause **the Holy One of Israel** To cease from before us."

Isaiah 30:12 Therefore thus says **the Holy One of Israel**: "Because you despise this word, And trust in oppression and perversity, And rely on them,

Isaiah 30:15 For thus says the Lord GOD, **the Holy One of Israel**: "In returning and rest you shall be saved; In quietness and confidence shall be your strength." But you would not,

Isaiah 31:1 ¶ Woe to those who go down to Egypt for help, And rely on horses, Who trust in chariots because they are many, And in horsemen because they are very strong, But who do not look to **the Holy One of Israel**, Nor seek the LORD!

Isaiah 37:23 "Whom have you reproached and blasphemed? Against whom have you raised your voice, And lifted up your eyes on high? Against **the Holy One of Israel**.

Isaiah 41:14 "Fear not, you worm Jacob, You men of Israel! I will help you," says the LORD And your Redeemer, **the Holy One of Israel.**

Isaiah 41:16 You shall winnow them, the wind shall carry them away, And the whirlwind shall scatter them; You shall rejoice in the LORD, And glory in **the Holy One of Israel**.

Isaiah 41:20 That they may see and know, And consider and understand together, That the hand of the LORD has done this, And **the Holy One of Israel** has created it.

Isaiah 43:3 For I am the LORD your God, **The Holy One of Israel**, your Savior; I gave Egypt for your ransom, Ethiopia and Seba in your place.

Isaiah 43:14 ¶ Thus says the LORD, your Redeemer, **The Holy One of Israel**: "For your sake I will send to Babylon, And bring them all down as fugitives-The Chaldeans, who rejoice in their ships.

Isaiah 45:11 ¶ Thus says the LORD, The Holy One of Israel, and his Maker: "Ask Me of things to come concerning My sons; And concerning the work of My hands, you command Me.

Isaiah 47:4 As for our Redeemer, the LORD of hosts is His name, **The Holy One of Israel**.

Isaiah 48:17 Thus says the LORD, your Redeemer, **The Holy One of Israel**: "I am the LORD your God, Who teaches you to profit, Who leads you by the way you should go.

Isaiah 49:7 ¶ Thus says the LORD, The Redeemer of Israel, their **Holy One**, To Him whom man despises, To Him whom the nation abhors, To the Servant of rulers: "Kings shall see and arise, Princes also shall worship, Because of the LORD who is faithful, The Holy One of Israel; And He has chosen You."

Isaiah 54:5 For your Maker is your husband, The LORD of hosts is His name; And your Redeemer is **the Holy One of Israel**; He is called the God of the whole earth.

Isaiah 55:5 Surely you shall call a nation you do not know, And nations who do not know you shall run to you, Because of the LORD your God, And **the Holy One of Israel**; For He has glorified you."

Isaiah 60:9 ¶ Surely the coastlands shall wait for Me; And the ships of Tarshish will come first, To bring your sons from afar, Their silver and their gold with them, To the name of the LORD your God, And to **the Holy One of Israel**, Because He has glorified you.

Isaiah 60:14 Also the sons of those who afflicted you Shall come bowing to you, And all those who despised you shall fall prostrate at the soles of your feet; And they shall call you The City of the LORD, Zion of **the Holy One of Israel**. (NKJV)

2) My servant is used 15 times throughout Isaiah

Isaiah 20:3 Then the LORD said, "Just as **My servant** Isaiah has walked naked and barefoot three years for a sign and a wonder against Egypt and Ethiopia,

Isaiah 22:20 'Then it shall be in that day, That I will call **My servant** Eliakim the son of Hilkiah;

Isaiah 37:35 'For I will defend this city, to save it For My own sake and for **My servant** David's sake.'"

Isaiah 41:8 "But you, Israel, are **My servant**, Jacob whom I have chosen, The descendants of Abraham My friend.

Isaiah 41:9 You whom I have taken from the ends of the earth, And called from its farthest regions, And said to you, 'You are **My servant**, I have chosen you and have not cast you away:

Isaiah 42:1 ¶ "Behold! **My Servant** whom I uphold, My Elect One in whom My soul delights! I have put My Spirit upon Him; He will bring forth justice to the Gentiles.

Isaiah 42:19 Who is blind but **My servant**, Or deaf as My messenger whom I send? Who is blind as he who is perfect, And blind as the LORD'S servant?

Isaiah 43:10 "You are My witnesses," says the LORD, "And **My servant** whom I have chosen, That you may know and believe Me, And understand that I am He. Before Me there was no God formed, Nor shall there be after Me.

Isaiah 44:1 ¶ "Yet hear now, O Jacob **My servant**, And Israel whom I have chosen.

Isaiah 44:2 Thus says the LORD who made you And formed you from the womb, who will help you: 'Fear not, O Jacob **My servant**; And you, Jeshurun, whom I have chosen.

Isaiah 44:21 ¶ "Remember these, O Jacob, And Israel, for you are **My servant**; I have formed you, you are My servant; O Israel, you will not be forgotten by Me!

Isaiah 45:4 For Jacob **My servant's** sake, And Israel My elect, I have even called you by your name; I have named you, though you have not known Me.

Isaiah 49:3 "And He said to me, 'You are **My servant**, O Israel, In whom I will be glorified.'

Isaiah 49:6 Indeed He says, 'It is too small a thing that You should be **My Servant** To raise up the tribes of Jacob, And to restore the preserved ones of Israel; I will also give You as a light to the Gentiles, That You should be My salvation to the ends of the earth.'"

Isaiah 52:13 ¶ Behold, **My Servant** shall deal prudently; He shall be exalted and extolled and be very high. (NKJV)

3) The God of Israel is mention 13 times throughout Isaiah and not just in chapters 1 to 39.

Isaiah 17:6 ¶ Yet gleaning grapes will be left in it, Like the shaking of an olive tree, Two or three olives at the top of the uppermost bough, Four or five in its most fruitful branches," Says the LORD **God of Israel**.

Isaiah 21:10 Oh, my threshing and the grain of my floor! That which I have heard from the LORD of hosts, **The God of Israel**, I have declared to you.

Isaiah 21:17 "and the remainder of the number of archers, the mighty men of the people of Kedar, will be diminished; for the LORD **God of Israel** has spoken it."

Isaiah 24:15 Therefore glorify the LORD in the dawning light, The name of the LORD **God of Israel** in the coastlands of the sea.

Isaiah 29:23 But when he sees his children, The work of My hands, in his midst, They will hallow My name, And hallow the Holy One of Jacob, And fear the **God of Israel**.

Isaiah 37:16 "O LORD of hosts, **God of Israel**, the One who dwells between the cherubim, You are God, You alone, of all the kingdoms of the earth. You have made heaven and earth.

Isaiah 37:21 ¶ Then Isaiah the son of Amoz sent to Hezekiah, saying, "Thus says the LORD **God of Israel**, 'Because you have prayed to Me against Sennacherib king of Assyria,

Isaiah 41:17 "The poor and needy seek water, but there is none, Their tongues fail for thirst. I, the LORD, will hear them; I, **the**

God of Israel, will not forsake them.

Isaiah 45:3 I will give you the treasures of darkness And hidden riches of secret places, That you may know that I, the LORD, Who call you by your name, Am **the God of Israel**.

Isaiah 45:15 Truly You are God, who hide Yourself, O **God of Israel**, the Savior!

Isaiah 48:1 ¶ "Hear this, O house of Jacob, Who are called by the name of Israel, And have come forth from the wellsprings of Judah; Who swear by the name of the LORD, And make mention of **the God of Israel**, But not in truth or in righteousness;

Isaiah 48:2 For they call themselves after the holy city, And lean on the **God of Israel**; The LORD of hosts is His name:

Isaiah 52:12 For you shall not go out with haste, Nor go by flight; For the LORD will go before you, And **the God of Israel** will be your rear guard.(NKJV)

4) Thy Saviour and thy Redeemer is mention twice , once in 2nd Isaiah and once in third Isaiah

(Isaiah 49:26) I will feed those who oppress you with their own flesh, And they shall be drunk with their own blood as with sweet wine. All flesh shall know That I, the LORD, am **your Savior, And your Redeemer**, the Mighty One of Jacob." (NKJV)

(Isaiah 60:16) You shall drink the milk of the Gentiles, And milk the breast of kings; You shall know that I, the LORD, am **your Savior And your Redeemer**, the Mighty One of Jacob. (NKJV)

5) They idea of a Highway is mention 8 times in the book of Isaiah throughout. Not just what is known as 1st Isaiah only but 2nd and 3rd aswell

(Isaiah 7:3) Then the LORD said to Isaiah, "Go out now to meet Ahaz, you and Shear-Jashub your son, at the end of the aqueduct from the upper pool, **on the highway** to the Fuller's Field, (NKJV)

(Isaiah 11:16) There will be **a highway** for the remnant of His people Who will be left from Assyria, As it was for Israel In the day that he came up from the land of Egypt. (NKJV)

(Isaiah 19:23) In that day there will be **a highway** from Egypt to Assyria, and the Assyrian will come into Egypt and the Egyptian into Assyria, and the Egyptians will serve with the Assyrians. (NKJV)

(Isaiah 35:8) A highway shall be there, and a road, And it shall be called **the Highway** of Holiness. The unclean shall not pass over it, But it shall be for others. Whoever walks the road, although a fool, Shall not go astray. (NKJV)

(Isaiah 36:2) Then the king of Assyria sent the Rabshakeh with a great army from Lachish to King Hezekiah at Jerusalem. And he stood by the aqueduct from the upper pool, on **the highway** to the Fuller's Field. (NKJV)

One would think if the whole book of Isaiah was written by differant authors and at differant times they would used differant phrases , names, words and titles but you don't see that. You see a connection throughout the same book which shows one author and not many.

Chapter 05.. Same Prophecy found in 1st , 2nd and 3rd Isaiah

A other sameness found throughout the Book of Isaiah is same prophecies that is found in 1st Isaiah is also seen in 2nd and 3rd Isaiah. Which leads to one author and not many. Why not write about other things if you are differant authors why keep up with the same theme? Examples :

1) The peace that shall be in the Messianic kingdom found in 1st and 3rd Isaiah. Isaiah 11:6-9 compare to Isaiah 65:25

(Isaiah 11:6-9) "The wolf also shall dwell with the lamb, The leopard shall lie down with the young goat, The calf and the young lion and the fatling together; And a little child shall lead them. The cow and the bear shall graze; Their young ones shall lie down together; And the lion shall eat straw like the ox. The nursing child shall play by the cobra's hole, And the weaned child shall put his hand in the viper's den. They shall not hurt nor destroy in all My holy mountain, For the earth shall be full of the knowledge of the LORD As the waters cover the sea. (NKJV)

(Isaiah 65:25) The wolf and the lamb shall feed together, The lion shall eat straw like the ox, And dust shall be the serpent's food. They shall not hurt nor destroy in all My holy mountain," Says the LORD. (NKJV)

Chapter 06... Jesus connects Both 1st , 2nd and 3rd Isaiah as 1

We could also look at Jesus how he qoutes 1st , 2nd ,3rd Isaiah and stating Isaiah said it or wrote it .

1)
(Matthew 13:13-15) "Therefore I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. "And in them the prophecy of Isaiah is fulfilled, which says: 'Hearing you will hear and shall not understand, And seeing you will see and not perceive; For the hearts of this people have grown dull. Their ears are hard of hearing, And their eyes they have closed, Lest they should see with their eyes and hear with their ears, Lest they should understand with their hearts and turn, So that I should heal them.' (NKJV)

Jesus here qoutes Isaiah 6:9-10

(Isaiah 6:9-10) And He said, "Go, and tell this people: 'Keep on hearing, but do not understand; Keep on seeing, but do not perceive.' "Make the heart of this people dull, And their ears heavy, And shut their eyes; Lest they see with their eyes, And hear with their ears, And understand with their heart, And return and be healed." (NKJV)

2)
(Matthew 15:7-9) "Hypocrites! Well did Isaiah prophesy about you, saying: 'These people draw near to Me with their mouth, And honor Me with their lips, But their heart is far from Me. And in vain they worship Me, Teaching as doctrines the commandments of men.'" (NKJV)

Jesus here quotes Isaiah 29:13

(Isaiah 29:13) Therefore the Lord said: "Inasmuch as these people draw near with their mouths And honor Me with their lips, But have removed their hearts far from Me, And their fear toward Me is taught by the commandment of men, (NKJV)

3) Notice he opens the scroll of Isaiah

(Luke 4:17-19) And He was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written: "The Spirit of the LORD is upon Me, Because He has anointed Me To preach the gospel to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives And recovery of sight to the blind, To set at liberty those who are oppressed; To proclaim the acceptable year of the LORD." (NKJV)

And Here Jesus reads from Isaiah 61:1

(Isaiah 61:1) "The Spirit of the Lord GOD is upon Me, Because the LORD has anointed Me To preach good tidings to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives, And the opening of the prison to those who are bound; (NKJV)

Chapter 07 The Early Church taught Isaiah wrote the Book of Isaiah

Also we could look at the testimony of the early church, how they all taught that Isaiah was written by Isaiah.

Tertullian (145-220)
The Five Books Against Marcion Book 4 Chapter 33
{"""“For,” as says Isaiah: “the word of our God shall stand for ever.” Since even then by Isaiah it was Christ, the Word and Spirit of the Creator, who prophetically described John as “the voice of one crying in the wilderness to prepare the way of the Lord,”}

Theodoret (393-466 Ad) says in a letter
(" and again " They made to themselves gods of silver and gods of gold," and the prophet Isaiah when he had mocked the making of the idols, and said " He burns part of it in the fire with part thereof he eats flesh , he warms himself and says aha I am warm , I havve seen the fire " went on " and the residue thereof he makes a god and falls down to it and says " deliver me for you are my god"}

It is very clear that the early church leaders believed Isaiah was the author of the book that bears his name .

Chapter 08 Closing thoughts

How sad it is that people who reject the single authorship of Isaiah are the ones teaching in Biblical colleges like John Bowker who wrote The Complete Bible Handbook an Illustrated Companion and John J. Collins who wrote A short Introduction to the Hebrew Bible , I am no way promoting their books but writing against it Look at John J. Collins a professor of Yale university and was president of the society of Biblical Literature in 2002 & 2003 has to say about Isaiah's Book in his A Short Introduction to the Hebrew Bible 164 {" Only Part of first Isaiah is likely to derive from
the 8 century prophet"} Does he not see Isaiah connection through out the book , No he has not. He is no true scholar of the word of God. How sad it is that these imposters are running our Bible classes!! We expect our children to grow in their love for the Lord after learning in a Bible college class but instead they turn out atheist rejecting the Bible due to what a professor had told them.

We have to be careful who we read just because they have a title doesn't mean they believe in the Bible. Lots of the Roman Catholic Bibles like the New American Bible and also the New Jerusalem Bible notes are written from those who are Higher Critics who reject most of the Bible as being real history. Which would have notes rejecting Isaiah
as the author of the whole book of Isaiah. So be careful if you ever get a roman Catholic Bible.

Chapter 01

A) Uzziah ruled from 790-739 B.C

B) Jotham ruled from 750-731 B.C Side Note: When King Uzziah was striken with Leprosy his son Co-reign with him.

C) Ahaz ruled from 735-715 B.C

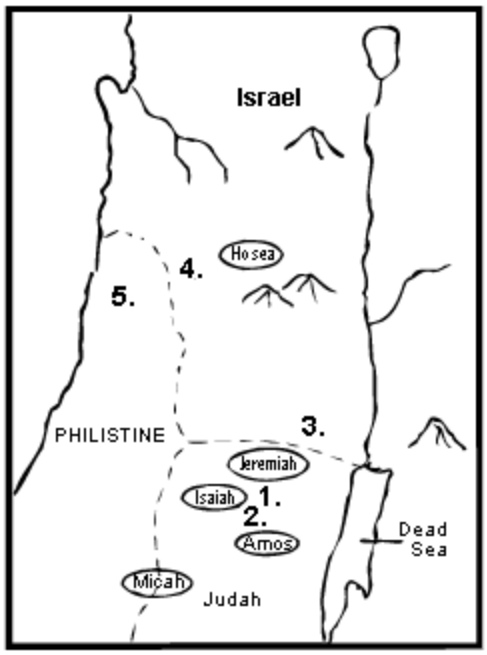
D) Hezekiah ruled from 715- 686 B.C

Uzziah King of Judah from 791 -739 BC But Assyrain records indicate that Uzziah reign for 42 Years from 783-742 BC

Jotham King of Judah from 750 BC to 735 BC

Ahaz King of Judah from 735 BC to 720 BC

Hezekiah King of Judah from 715 BC to 686 BC



1. Jerusalem
2. Bethlehem
3. Jericho
4. Samaria
5. Joppa

Prophets in Palestine

This map is a detailed, close-up view of the land of Canaan when God was speaking through some of His earliest prophets, calling His people to repentance. The time-frame ranges from approximately 1000 B.C. to 400 B.C.

There signet was found. A signet ring or seal was like an id of the pass.

Isaiah's singet

Isaiah 1:1 KJV The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

(Isaiah 1:18) "Come now, and let us reason together," Says the LORD, "Though your sins are like scarlet, **They shall be as white as snow;** Though they are red like crimson, They shall be as wool. (NKJV)

Chapter 02

Chapter 03

Chapter 04

Verses 1-2

(Isaiah 4:1-2) And in that day seven women shall take hold of one man, saying, "We will eat our own food and wear our own apparel; Only let us be called by your name, To take away our reproach." In that day the Branch of the LORD shall be beautiful and glorious; And the fruit of the earth shall be excellent and appealing For those of Israel who have escaped. (NKJV)

This is one of those passages that one hates till they know the real meaning then one can't help but smile that these verses are in the Bible. Robert Hawker in his Poor Man Commentary {"This is a most blessed, though short chapter; containing in its bosom some precious views, and precious promises concerning Jesus, and the blessedness of his salvation, amidst the sins, and sorrows; and distresses, which arise out of the fallen state of our nature. Isa_4:1 The day here spoken of, is, no doubt, meant to refer to the gospel day. And the beauty of what is here said, will be very striking, if we spiritually consider it. By the law of Moses, if a man married more wives than one, he was obliged to keep the first in food and raiment, Exo_21:10. But the indulgence of corrupt passions always did, and always will bring with it punishment. What our blessed Lord said, concerning the putting away of a wife, may be equally applied to the taking more than one. It is for the hardness of men's hearts, such things are produced, Mat_19:7-8. But, dropping the consideration of the subject, as referring to natural causes, we shall have a lovely view of this verse, if we read it in a spiritual sense. Jesus is the husband of his church, which he calls his fair one, his spouse, his beloved! And, as the church at large is made up of innumerable souls, what is here spoken of seven women, means a certain number, put for an indefinite number, to intimate many. Now in that day of gospel grace, when Jesus and his great salvation are revealed to the soul, every poor awakened sinner that hears and knows the joyful sound, shall come to lay hold of Jesus, praying to be called by his name. The eating their own bread, and wearing their own apparel, is in allusion to the law of Moses, before referred to. And precious souls, in their first coming to Christ, are all tinctured with an idea of their doing somewhat to recommend them. Hence the first question, of the jailor at Philippi: what must I do to be saved? Act_16:30. Longer acquaintance with themselves, and with the Lord Jesus, humbles the soul with such confidences. It is blessed to perceive Jesus in this sweet scripture. I need not add how effectually and fully the reproaches of sinners are taken off, when brought into a state of oneness and union with Christ; when married to him, and he to them. Oh! the blessedness of calling him the Lord our righteousness; and living under him as the husband, the Ishi of his people, clothed with his justifying garment of complete salvation. See Jer_23:6; Hos_2:16-20; Jer_3:14; Isa_54:5, etc."}

Chapter 05

El Hakadosh = Holy God
- Isaiah 5:16

Isaiah 5:10 For ten acres of vineyard shall yield **one bath,** And a homer of seed shall yield one ephah."

Bath	About eight and one-half gallons.
Cab	Two quarts.
Firkin	Nearly nine gallons.
Hin	One and a half gallons.
Homer	Approximately eighty-five gallons.
Kor	Same capacity as an homer.
Log	Approximately one pint.

Chapter 06

El Hamelech HaKadosh = The Holy King

- Isaiah 6:3
- Revelation 4:8
- Psalm 99:4

- Isaiah 43:15
- Jeremiah 10:10

A) In the year that King Uzziah died in 739 B.C

Chapter 07

A) This event took place shortly after Ahaz started his reign in 735 BC

Defending the Truth against The Lies

Isaiah 7:14 "Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel.

Matthew 1:23"Behold (lo, Be perceiving, see there, look) , a virgin in her belly (womb) shall produce (shall bear a child , shall be taking) and bring forth a Son, and they shall call His name Immanuel," which is translated, "God with us (With us the God)."

Matthew uses the Greek word parthenos which means virgin, Isaiah's prophecy uses the Hebrew word alma which implies to a young woman but always has a virgin in mind like in Genesis 24:43 in reference to Rebecca

Genesis 24:43 behold, I stand by the well of water; and it shall come to pass that when the virgin (alma) comes out to draw water, and I say to her, “Please give me a little water from your pitcher to drink,”

The word that is used for virgin in Hebrew is bethulah in the mind of many modern scholars. Which while it can mean virgin but in one occasion it is used for a widow in Joel 1:8

Joel 1:8 Lament like a virgin (bethulah) girded with sackcloth For the husband of her youth.

When the translators of the Septuagint translated the book of Isaiah they used the Greek word parthenos because they knew this prophecy had a virgin in mind because a regular birth is no sign.

Modern scholars take Isaiah's son as a fulfillment of this prophecy which makes no sense so in their mind Isaiah fulfills his own prophecy.

Isaiah 8:1-4 Moreover the Lord said to me, “Take a large scroll, and write on it with a man’s pen concerning Maher-Shalal-Hash-Baz. And I will take for Myself faithful witnesses to record, Uriah the priest and Zechariah the son of Jeberechiah.”Then I went to the prophetess, and she conceived and bore a son. Then the Lord said to me, “Call his name Maher-Shalal-Hash-Baz;

for before the child shall have knowledge to cry ‘My father’ and ‘My mother,’ the riches of Damascus and the spoil of Samaria will be taken away before the king of Assyria.”

The Sign could not be for Ahaz since he rejected it.

Isaiah 7:11-13 “Ask a sign for yourself from the Lord your God; ask it either in the depth or in the height above.”

But Ahaz said, “I will not ask, nor will I test the Lord!” Then he said, “Hear now, O house of David! Is it a small thing for you to weary men, but will you weary my God also?

Now there are some that take the birth of Isaiah's son as a fulfillment of this prophecy and the birth of Christ as a ultimate fulfillment. I believe the first to come with that Theory was Albert Barnes in his commentary (God only could know this; and, therefore, this was a proof of the certainty of what Isaiah had said. But though this is the obvious meaning, and though such an event only could be a sign to Ahaz that the land would be forsaken of both the invading kings, yet there is no reason to doubt that the prophet “so couched” what he said - so expressed this by the direction of the Holy Spirit, as to be applicable also to another much more important event, which was to be “also,” and in a much more important sense, a sign of the protection of God - the birth of the Messiah. He, therefore, selected words which, while they were applicable to the event immediately to occur, would also cover much larger ground, and be descriptive of more important events - and events which were “in the same line and direction” with that immediately to come to pass - the certainty of the divine protection, and of ultimate freedom from all danger.")

Which may have its good points for we see it agrees with the history of the passage speaking about Syria and doesn't deny the virgin birth of Christ, Although it's an interesting theory but I disagree, this is why.

1) Because Ahaz clearly rejected the sign so why should it be given to him

2) A prophet fulfilling his own signs is not a sign and won't impress anyone

3) When Matthew quoting it doesn't see it as a double fulfillment as to tell us this was fulfilled at one time and is fulfilled again to a greater length in Jesus.

Why do some churches not baptize babies?

The Bible tells us that there is an age when one knows right from wrong.

Isaiah 7:16 "For before the Child shall know to refuse the evil and choose the good, the land that you dread will be forsaken by both her kings.

The Bible tells us that in order for one to be baptize one has to believe and repent, a baby cannot do that.

"**He who believes and is baptized** will be saved; but he who does not believe will be condemned. (Mark 16:16 NKJV)

Then Peter said to them, "**Repent, and let every one of you be baptized** in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. (Acts 2:38 NKJV)

Now this why some churches don't baptize children. The reason why others do because they see baptism as if it was circumcision in the Old Testament, where the child was not called to repent or believe to be circumcised on the 8th day.

Genesis 17:12 "**He who is eight days old among you shall be circumcised,** every male child in your generations, he who is born in your house or bought with money from any foreigner who is not your descendant.

The early church did not baptize children this came much later in the church history. We read in the earliest document that speaks about baptism in The Didache written around 100 AD or before which states in Chapter 7 verse 4 {“(4) And before the baptism, let the one baptizing and the one who is to be baptized fast, as well as any others who are able. Also, you must instruct the one who is to be baptized to fast for one or two days beforehand.”}

For a person in the early church to fast and be instructed to fast they can’t be a baby. So, babies weren’t baptized till later on in church history.

Chapter 08

Verse 1 Mahershalalhashbaz pronounce Maher Shalal Hash Baz : means " quick to the plunder, swift to the spoil" ,

---

What are the titles of Christ mentioned in the Old Testament?

Here are a few out of many with the reference :

1) Christ is the Seed of the Woman:

Genesis 3:5 And I will put enmity Between you and the woman, And between your seed and her Seed; He shall bruise your head, And you shall bruise His heel."

2) Immanuel

Isaiah 7:14 "Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His

name Immanuel.

3) Stone of stumbling

Isaiah 8:14 He will be as a sanctuary, But a stone of stumbling and a rock of offense To both the houses of Israel, As a trap and a snare to the inhabitants of Jerusalem.

From 4 to 9 is taken from one verse Isaiah 9:6

Isaiah 9:6 For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.

4) Wonderful

5) Counselor

6) Mighty God

7) Everlasting Father

8) Prince of Peace

9) a Rod

Isaiah 11:1 ¶ There shall come forth a Rod from the stem of Jesse, And a Branch shall grow out of his roots.

10) Branch

Zec 3:8 ¶ 'Hear, O Joshua, the high priest, You and your companions who sit before you, For they are a wondrous sign; For behold, I am bringing forth My Servant the BRANCH.

Zec 6:12 "Then speak to him, saying, 'Thus says the LORD of hosts, saying: "Behold, the Man whose name is the BRANCH! From His place He shall branch out, And He shall build the temple of the LORD;

11) Chiefest Among Ten thousand

Song 5:10 THE SHULAMITE My beloved is white and ruddy, Chief among ten thousand.

12) a covenant to the people

Isa 42:6 "I, the LORD, have called You in righteousness, And will hold Your hand; I will keep You and give You as a covenant to the people, As a light to the Gentiles,

13) David

Jer 30:9 But they shall serve the LORD their God, And David their king, Whom I will raise up for them.

(Ezekiel 34:23-24) "I will establish one shepherd over them, and he shall feed them-My servant David. He shall feed them and be their shepherd. "And I, the LORD, will be their God, and My servant David a prince among them; I, the LORD, have spoken. (NKJV)

(Ezekiel 37:24-25) "David My servant shall be king over them, and they shall all have one shepherd; they shall also walk in My judgments and observe My statutes, and do them. "Then they shall dwell in the land that I have given to Jacob My servant, where your fathers dwelt; and they shall dwell there, they, their children, and their children's children, forever; and My servant David shall be their prince forever. (NKJV)

Ho 3:5 Afterward the children of Israel shall return and seek the LORD their God and David their king. They shall fear the LORD and His goodness in the latter days.

Isaiah 42: has about 3 names which will cover 14 to 16

Isaiah 42:1 ¶ "Behold! My Servant whom I uphold, My Elect One in whom My soul delights! I have put My Spirit upon Him; He will bring forth justice to the Gentiles.

14) My Servant

15) My Elect One

16) In whom My soul delights

17) Ensign or banner of the people

Isa 11:10 ¶ "And in that day there shall be a Root of Jesse, Who shall stand as a banner to the people; For the Gentiles shall seek Him, And His resting place shall be glorious."

18) A fountain for sin and for uncleanness

Zec 13:1 ¶ "In that day a fountain shall be opened for the house of David and for the inhabitants of Jerusalem, for sin and for uncleanness.

Isaiah 55:4 has a few Names from 19 to 21

Isaiah 55:4 Indeed I have given him as a witness to the people, A leader and commander for the people.

19) a witness to the people

20) A leader

21) commander for the people

22) Lord mighty in battle

Ps 24:8 Who is this King of glory? The LORD strong and mighty, The LORD mighty in battle.

23) King of glory

Psalms 24:7 ¶ Lift up your heads, O you gates! And be lifted up, you everlasting doors! And the King of glory shall come in.

24) Messiah, the Prince

Daniel 9:25 "Know therefore and understand, That from the going forth of the command To restore and build Jerusalem Until Messiah the Prince, There shall be seven weeks and sixty-two weeks; The street shall be built again, and the wall, Even in troublesome times.

Isaiah 63:1 has a few names 25 to 27

Isa 63:1 ¶ Who is this who comes from Edom, With dyed garments from Bozrah, This One who is glorious in His apparel, Traveling in the greatness of His strength? -"I who speak in righteousness, mighty to save."

25) who comes from Edom

26) One who is glorious in His apparel

27) Mighty to save

28) Shepherd of Israel

Psalms 80:1 ¶ <<To the Chief Musician. Set to "The Lillies." A Testimony of Asaph. A Psalm.>> Give ear, O Shepherd of Israel, You who lead Joseph like a flock; You who dwell between the cherubim, shine forth!

Isaiah 49 :7 has a number of names 29 to 33

Isaiah 49:7 ¶ Thus says the LORD, The Redeemer of Israel, their Holy One, To Him whom man despises, To Him whom the nation abhors, To the Servant of rulers: "Kings shall see and arise, Princes also shall worship, Because of the LORD who is faithful, The Holy One of Israel; And He has chosen You."

29) The Redeemer of Israel

30) their Holy One

31) To Him whom man despises

32) To Him whom the nation abhors

33) To the Servant of rulers

34) Shiloh

Ge 49:10 The scepter shall not depart from Judah, Nor a lawgiver from between his feet, Until Shiloh comes; And to Him shall be the obedience of the people.

Hopefully the few mention here will kindle your desire for him who died for your sins and deserves our worship and gratitude.

Chapter 09

El Gibbor - The Mighty God, Heroic God Isa_9:6 , Isa_10:20-21

When these two passages are compared, we see Jehovah who is Jesus as mighty God

Chapter 10

Chapter 11

Verses 12-13

The four corners of the earth

The Bible speaks about the four corners of the earth, to have four corners is to be flat. Should that be taken to be symbolic langue or true fact. Let's look at the verses.

(Isaiah 11:12-13) And he will set up an ensign for the nations, and will assemble the outcasts of Israel, and gather together the dispersed of Judah from **the four corners of the earth**. The envy also of Ephraim shall depart, and they that vex Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. (ASV)

(Revelation 7:1) After his I saw four angels standing at **the four corners of the earth**, holding the four winds of the earth, that no wind should blow on the earth, or on the sea, or upon any tree. (ASV)

(Revelation 20:8) and shall come forth to deceive the nations which are in **the four corners of the earth**, Gog and Magog, to gather them together to the war: the number of whom is as the sand of the sea. (ASV)

Should the four corners of the earth be taken to mean just the four corners of the land like we see in Ezekiel?

(Ezekiel 7:2) And thou, son of man, thus saith the Lord Jehovah unto the land of Israel, An end: the end is come upon **the four corners of the land.** (ASV)

I think maybe not. Four corners of the earth means just that. Four corners of the earth and to add to it would be adding to the scripture.

Verses 5-9

A Early church Father named Papias who is said to have known the Apostle John states the following in his fourth fragment :

{""“The days will come in which vines shall grow, having each ten thousand branches, and in each branch ten thousand twigs, and in each true twig ten thousand shoots, and in every one of the shoots ten thousand clusters, and on every one of the clusters ten thousand grapes, and every grape when pressed will give twenty-five metretes of wine. And when any one of the saints shall lay hold of a cluster, another shall cry out, ‘I am a better cluster, take me; bless the Lord through me.’ In like manner, [He said] that a grain of wheat would produce ten thousand ears, and that every ear would have ten thousand grains, and every grain would yield ten pounds of clear, pure, fine flour; and that apples, and seeds, and grass would produce in similar proportions; and that all animals, feeding then only on the productions of the earth, would become peaceable and harmonious, and be in perfect subjection to man.””"}

This statement by Papias reminds me of what Isaiah states about the animals being in peace with each others in the New Heavens and New Earth

(Isaiah 11:5-9) Righteousness shall be the belt of His (Jesus) loins, And faithfulness the belt of His (Jesus) waist. "The wolf also shall dwell with the lamb, The leopard shall lie down with the young goat, The calf and the young lion and the fatling together; And a little child shall lead them. The cow and the bear shall graze; Their young ones shall lie down together; And the lion shall eat straw like the ox. The nursing child shall play by the cobra's hole, And the weaned child shall put his hand in the viper's den. They shall not hurt nor destroy in all My holy mountain, For the earth shall be full of the knowledge of the LORD As the waters cover the sea. (NKJV)

(Isaiah 65:25) The wolf and the lamb shall feed together, The lion shall eat straw like the ox, And dust shall be the serpent's food. They shall not hurt nor destroy in all My holy mountain," Says the LORD. (NKJV)

Chapter 12

Chapter 13

In Isaiah 13:3 KJV, what does it mean “I have commanded my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness.”?

This is a reference to the Medes and Persians who were sanctified (set apart) not for the means of holiness of life or regeneration but to be use as a instrument to destroy Babylon. Then God repeats himself 2 more times to confirm his statement but differently

I have called my mighty ones to perform or as a tool of my anger

Even them that rejoice in my highness

The Septuagint states (“**Isaiah 13:3 LXXE** I give command, and I bring them: giants are coming to fulfill my wrath, rejoicing at the same time and insulting.”)

JBS states (“ **Isaiah 13:3 Tanakh-1917** I have commanded My consecrated ones, Yea, I have called My mighty ones for mine anger, **Even My proudly exulting ones.”**)

Not that the Medes and the Persians cared for God's glory but that they were proud but God called them his because he would use them to accomplish his means and that was to destroy Babylon.

Isaiah 13:17-19 KJV 17 Behold, I will stir up the Medes against them, which shall not regard silver; and *as for* gold, they shall not delight in it. 18 *Their* bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children. 19 And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah.

All these was accomplish in 539 BC by Cyrus The Great King of the Persians

Chapter 14

What does the Bible mean when it says "Lucifer was the bringer of light"?

Someone ask a question almost as this one so I am about answer it the same manner with the other question to it.

Did you know Jesus or Yeshua is regarded as Lucifer (2 Peter 1:19)? If so, why did you call Satan Lucifer?

Greek φωσφόρος translated phōsphoros

Hebrew **הילל hêylêl**

The name Lucifer is a title which means light bearer ,morning Star or day star . This was a title for Satan but now is one for Jesus Christ. It is also use in Revelation for Jesus.

"And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts;"2Pet 1:19 (NKJV)"and I will give him the morning star."Rev 2:28 (NKJV)"

"I, Jesus, have sent My angel to testify to you these things in the churches. I am the Root and the Offspring of David, the Bright and Morning Star."" Rev 22:16 (NKJV)

Jesus is not Satan but the Title that at one point Satan hold, rightly now belongs to Jesus. Satan being cast out.This following passage though speaking about the king of Babylon (figuratively) refers to Satan's fall.

Isaiah 14 (NKJV)[12] "How you are fallen from heaven, O Lucifer, son of the morning! How you are cut down to the ground, You who weakened the nations![13] For you have said in your heart: 'I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit on the mount of the congregation On the farthest sides of the north;[14] I will ascend above the heights of the clouds, I will be like the Most High.'[15] Yet you shall be brought down to Sheol, To the lowest depths of the Pit.[16] "Those who see you will gaze at you, And consider you, saying: 'Is this the man who made the earth tremble, Who shook kingdoms,[17] Who made the world as a wilderness And destroyed its cities, Who did not open the house of his prisoners?'

Chapter 15

Chapter 16

Chapter 17

Chapter 18

Chapter 19

Chapter 20

A) In the year that Tartan came unto Ashdod 711 B.C

B) Sargon II the king of Assyria 722-705 B.C

Chapter 21

Chapter 22

Chapter 23

Chapter 24

Chapter 25

Chapter 26

Chapter 27

Chapter 28

Chapter 29

Verse 16

(Isaiah 29:16) Surely you have things turned around! Shall the potter be esteemed as the clay; For shall the thing made say of him who made it, "He did not make me"? Or shall the thing formed say of him who formed it, "He has no understanding"? (NKJV)

Isaiah uses the imagery of Potter and the clay a number of times to show God as the authority over us to do as he so desires.

(Isaiah 30:14) And He shall break it like the breaking of the potter's vessel, Which is broken in pieces; He shall not spare. So there shall not be found among its fragments A shard to take fire from the hearth, Or to take water from the cistern." (NKJV)

(Isaiah 64:8) But now, O LORD, You are our Father; We are the clay, and You our potter; And all we are the work of Your hand. (NKJV)

Chapter 30

Is it possible that the prophecy on Isaiah 30:26 will ever happen?

Let's look at the verse first.

“Moreover the light of the moon will be as the light of the sun, And the light of the sun will be seven-fold, As the light of seven days, In the day that the Lord binds up the bruise of His people And heals the stroke of their wound.”— Isaiah 30:26 (NKJV)

This has not yet happen but it is expected in the time of the 7 year tribulation before Jesus comes. This is why it states in Revelation 16

Revelation 16 (NKJV)[8] Then the fourth angel poured out his bowl on the sun, and power was given to him to scorch men with fire.[9] And men were scorched with great heat, and they blasphemed the name of God who has power over these plagues; and they did not repent and give Him glory.

Benjamin Sass

The pink limestone seal or amulet with a winged snake recalls the *saraf*, or fiery serpent, of Isaiah 30:6. Were these seals left behind by their owners, or did they wash down from higher up the slope after the building's destruction?

Chapter 31

Chapter 32

Chapter 33

Chapter 34

Stars fall to the Earth

While the term Stars can refer to angels in the Bible.

(Revelation 1:20) "The mystery of the seven stars which you saw in My right hand, and the seven golden lampstands: The seven stars are the angels of the seven churches, and the seven lampstands which you saw are the seven churches. (NKJV)

Stars are mention of falling to the earth which shows they are not as big as we are told by sciencist. And with that said proves the world is flat and not round.

(Isaiah 34:4) All the host of heaven shall be dissolved, And the heavens shall be rolled up like a scroll; All their host shall fall down As the leaf falls from the vine, And as fruit falling from a fig tree. (NKJV)

(Matthew 24:29) "Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken. (NKJV)

(Revelation 6:13) And the stars of heaven fell to the earth, as a fig tree drops its late figs when it is shaken by a mighty wind. (NKJV)

(Revelation 8:10) Then the third angel sounded: And a great star fell from heaven, burning like a torch, and it fell on a third of the rivers and on the springs of water. (NKJV)

(Revelation 9:1) Then the fifth angel sounded: And I saw a star fallen from heaven to the earth. To him was given the key to the bottomless pit. (NKJV)

Search from the Book of the Lord

by Thomas Boston

Several things are implied in **#Isaiah 34:16**, "Search from the book of the Lord, and read:"

1. That man has lost his way, and needs direction to find it, **#Psalm 119:176**, "I have gone astray like a lost sheep; Seek Your servant." Miserable man has blurred vision in a directionless world, which is a dark place, and has as much need of the scriptures to guide him, as one has of a light in darkness, **#2Pe 1:19**. What a miserable case is that part of the world in that lacks the Bible? They are vain in their imaginations, and grope in the dark, but cannot find the way of salvation. In no better case are those to whom it has not come in power.

2. That man is in danger of being led farther and farther wrong. This made the spouse say, "Tell me, O you whom I love, Where you feed your flock, Where you make it rest at noon. For why should I be as one who veils herself By the flocks of your companions?" **#So 1:7**. There is a cunning devil, a wicked world, corrupt lusts within one's own breast, to lead him out of the right way, that we had need to let go of, and take this guide. There are many false lights in the world, which, if followed, will lead the traveller into a mire, and leave him there.

3. That men are slow of heart to understand the mind of God in his word. It will cost searching diligently before we can take it up, "You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me," **#John 5:39**.

Our eyes are dim to the things of God, our understanding dull, and our judgment is weak. And therefore, because the iron is blunt, we must put too the more strength. We lost the sharpness of our sight in spiritual things in Adam; and our corrupt wills and carnal affections, that favour not the things of God, do blind our judgments even more: and therefore it is a labour to us to find out what is necessary for our salvation.

4. That the book of the Lord has its difficulties, which are not to be easily solved. Therefore the Psalmist prays, "Open my eyes, that I may see Wondrous things from Your law," **#Ps 119:18**.

Philip asked the eunuch, "Do you understand what you are reading?" and he said, "How can I, unless someone guides me?" There are depths there in which an elephant may swim, and will exercise the largest capabilities, with all the expertise they may be possessed of. God in his holy providence has so ordered it, to stain the pride of all glory; to make his word the more like himself, whom none can search out to perfection, and to sharpen the diligence of his people in their inquiries into it.

5. That yet we need highly to understand it, otherwise we would not be commanded to search into it. "Of the times and seasons," says the apostle, "you have no need that I write to you;" and therefore he wrote not of them. There is a treasure in this field; we are called to dig for it; for though it be hid, yet we must have it, or we will waste away in our spiritual poverty.

6. That we may gain from it by diligent inquiry. The holy humble heart will not be always sent empty away from these wells of salvation, when it undertakes itself to draw. There are shallow places in these waters of the sanctuary, where lambs may wade.

Chapter 35

Chapter 36

A) The fourteenth year of king Hezekiah in 701 B.C

B) Sennacherib king of Assyria reign from 705 to 681 B.C

Chapter 37

If Biblical stories can be traced back to stories written by other societies that predated the Bible itself (Egypt, Babylon as examples), how can we claim its words are divinely inspired?

What has been found so far are records that have confirmed what has been written down and not that the Bible stories came from other societies. In archaeology. For example we read in the Assyrian ancient records we see the Bible being confirm that Assyra did raided and captured of The fortified cities of Judah and that King Hezekiah was confined inside his walls and then Assyra stop and went home But in the Bible we read why because of God killing a hundred eighty five thousand of the Assyrain army which can easily be done through a plagued that happened over night.

And the angel of Jehovah went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand; and when men arose early in the morning, behold, these were all dead bodies. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. (Isaiah 37:36-37 ASV)

fig. 1), Sennacherib confirmed the prophet's prediction, boasting that he "surrounded (and) conquered forty-six of his (i.e., Hezekiah's) fortified cities, fortresses, and small(er) settlements in their environs, which were without number, by having ramps trodden down and battering rams brought up, the assault of foot soldiers, sapping, breaching, and siege engines. I brought out of them 200,150 people, young (and) old, male and female, horses, mules, donkeys, camels, oxen, and sheep and goats, which were without number, and I counted (them) as booty."

fig 2) "As for him (Hezekiah), I confined him inside the city Jerusalem, his royal city, like a bird in a cage. I set up blockades against him and made him dread exiting his city gate." Jerusalem would surely fall and Sennacherib claimed that he made Hezekiah "submit at my feet,"

Now the only way we can probably prove that the Bible stories got their roots from other sources is to find some writtings after the writtings of the Bible stories but close to it's date that would say this event didn't happen according to the the Jewish writtings but so and so . But that has never be found. Otherwise all we would have two different stories of events that sounds similar but can't be proven which came from which. And even if one sounds similar from a earlier source how can we be 💯 positive that one copy from the other what if both records are true or one is a made up story while the events of the Bible is true. A example of what I am saying can be found below:

There is a novel named The Wreck of the Titan or Futility by Morgan Roberson in 1898 that was written sometime before the Titanic sinking in 1912 if one would read it one would think Morgan got his story from the events that happened in the Titanic because they are so similar but the reality is Morgan wrote his book 14 years before. So how do we know that when we find stories that are similar to the Bible events but came before the events be but the same in nature as we just stated.

Chapter 38

Satan will burn forever so why don't his children? Isaiah 38:18 "…they that go down into the pit cannot hope for thy truth." Daniel 12:2 "…shame and everlasting contempt."

His children will burn forever

“"And they shall go forth and look Upon the corpses of the men Who have transgressed against Me. For their worm does not die, And their fire is not quenched. They shall be an abhorrence to all flesh."” Isaiah 66:24 (NKJV)

“And these will go away into everlasting punishment, but the righteous into eternal life."”Matthew 25:46 (NKJV)

“These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power,” 2 Thessalonians 1:9 (NKJV)

“And the smoke of their torment ascends forever and ever; and they have no rest day or night, who worship the beast and his image, and whoever receives the mark of his name."”Revelation 14:11 (NKJV)

Chapter 39

A) At that time Merodach-baladan, the son of Baladan, king of Babylon in 702 B.C

Chapter 40

What is the deeper message of Isaiah chapter 40?

Sorry for taking so long to answer your question I get over 80 questions a day and sometimes forget to answer those I really wanted to yours being one of them.

In one word Jesus is the deeper meaning to Isaiah 40

In verses 1–2 we read her sins are pardon for the sake of the suffering she went through

Isaiah 40 (NKJV)[1] "Comfort, yes, comfort My people!" Says your God.[2] "Speak comfort to Jerusalem, and cry out to her, That her warfare is ended, That her iniquity is pardoned; For she has received from the Lord's hand Double for all her sins."

But how did she received double but through the Messiah who took the suffering for her if one turns to Isaiah 53 one can see that clearly

Isaiah 53 (NKJV)[4] Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted.[5] But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed.[6] All we like sheep have gone astray; We have turned, every one, to his own way; And the Lord has laid on Him the iniquity of us all.

In verses 3–5 can we can see a prophecy of John the Baptist

Isaiah 40 (NKJV)[3] The voice of one crying in the wilderness: "Prepare the way of the Lord; Make straight in the desert A highway for our God.[4] Every valley shall be exalted And every mountain and hill brought low; The crooked places shall be made straight And the rough places smooth;.[5] The glory of the Lord shall be revealed, And all flesh shall see it together; For the mouth of the Lord has spoken."

Who was to prepare the Way for Jesus who is the Lord in reference

John 1 (NKJV)[22] Then they (Pharisees) said to him (John) , "Who are you, that we may give an answer to those who sent us? What do you say about yourself?"[23] He said: "I am 'The voice of one crying in the wilderness: "Make straight the way of the Lord," ' as the prophet Isaiah said."

In verses 6 to 8 we see the vanity and frailty of life

Isaiah 40 (NKJV)[6] The voice said, "Cry out!" And he said, "What shall I cry?" "All flesh is grass, And all its loveliness is like the flower of the field.[7] The grass withers, the flower fades, Because the breath of the Lord blows upon it; Surely the people are grass.[8] The grass withers, the flower fades, But the word of our God stands forever."

In verse 9 we see the Gospel (means good news) proclaimed God will be manifested to the people and that what we see in the person of Jesus Christ

"O Zion, You who bring good tidings, Get up into the high mountain; O Jerusalem, You who bring good tidings, Lift up your voice with strength, Lift it up, be not afraid; Say to the cities of Judah, "Behold your God!"" Isaiah 40:9 (NKJV)

In verse 10 we are told how he will come , notice his reward is with him but also his own work not ours, for that is the gospel what God has done not us , we just receive the benefits of his work.

"Behold, the Lord God shall come with a strong hand, And His arm shall rule for Him; Behold, His reward is with Him, And His work before Him."Isa 40:10 (NKJV)

In verse 11 We are told how good of shepherd he is .

"He will feed His flock like a shepherd; He will gather the lambs with His arm, And carry them in His bosom, And gently lead those who are with young." Isaiah 40:11 (NKJV)

Yes he is for he is called the good Shepherd who gave his life for the sheep

"I am the good shepherd. The good shepherd gives His life for the sheep."John 10:11 (NKJV)

In verse 12 We told here that he is the creator but we are hinted about his hands being pierced through

"Who has measured the waters in the **hollow of His hand,** Measured heaven with a span And calculated the dust of the earth in a measure? Weighed the mountains in scales And the hills in a balance?"— Isa 40:12 (NKJV)

In verses 13 to 17 we are told God took no one's counsel but himself among the Trinity

Isaiah 40 (NKJV)[13] Who has directed the Spirit of the Lord, Or as His counselor has taught Him?[14] With whom did He take counsel, and who instructed Him, And taught Him in the path of justice? Who taught Him knowledge, And showed Him the way of understanding?[15] Behold, the nations are as a drop in a bucket, And are counted as the small dust on the scales; Look, He lifts up the isles as a very little thing.[16] And Lebanon is not sufficient to burn, Nor its beasts sufficient for a burnt offering.[17] All nations before Him are as nothing, And they are counted by Him less than nothing and worthless.

In verses 18 to 20 we see the vanity and worthlessness of idols

Isaiah 40 (NKJV)[18] To whom then will you liken God? Or what likeness will you compare to Him?[19] The workman molds an image, The goldsmith overspreads it with gold, And the silversmith casts silver chains.[20] Whoever is too impoverished for such a contribution Chooses a tree that will not rot; He seeks for himself a skillful workman To prepare a carved image that will not totter.

When Compare to The living God In verses 21 to 26

Isaiah 40 (NKJV)[21] Have you not known? Have you not heard? Has it not been told you from the beginning? Have you not understood from the foundations of the earth?[22] It is He who sits above the circle of the earth, And its inhabitants are like grasshoppers, Who stretches out the heavens like a curtain, And spreads them out like a tent to dwell in.[23] He brings the princes to nothing; He makes the judges of the earth useless.[24] Scarcely shall they be planted, Scarcely shall they be sown, Scarcely shall their stock take root in the earth, When He will also blow on them, And they will wither, And the whirlwind will take them away like stubble.[25] "To whom then will you liken Me, Or to whom shall I be equal?" says the Holy One.[26] Lift up your eyes on high, And see who has created these things, Who brings out their host by number; He calls them all by name, By the greatness of His might And the strength of His power; Not one is missing.

In verses 27 to 31 we are told God invites Israel to wait upon him and trust in what he shall do

Isaiah 40 (NKJV)[27] Why do you say, O Jacob, And speak, O Israel: "My way is hidden from the Lord, And my just claim is passed over by my God"?[28] Have you not known? Have you not heard? The everlasting God, the Lord, The Creator of the ends of the earth, Neither faints nor is weary. His understanding is unsearchable.[29] He gives power to the weak, And to those who have no might He increases strength.[30] Even the youths shall faint and be weary, And the young men shall utterly fall,[31] But those who wait on the Lord Shall renew their strength; They shall mount up with wings like eagles, They shall run and not be weary, They shall walk and not faint.

When reading this passahe Jesus words comes to my mind when he told the Disciples to wait for the coming of the Holy Spirit so they could have power to witness so Israel is told wait on him

Acts 1 (NKJV)[5] for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now."[6] Therefore, when they had come together, they asked Him, saying, "Lord, will You at this time restore the kingdom to Israel?"[7] And He said to them, "It is not for you to know times or seasons which the Father has put in His own authority.[8] But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth."

One of the hardest things a Christian can do is waiting on God but we receive the most rewarding results when we do

---

Why is there a contradiction in Isaiah 40:28? It was said "God never gets tired" whereas in Exodus 31:17, it was said, "God is tired and rests"?

I don't find it a contradiction

Let's read both passages then explain what it means

“It is a sign between Me and the children of Israel forever; for in six days the Lord made the heavens and the earth, and on the seventh day He rested and was refreshed.' "” Exodus 31:17 (NKJV)

“Have you not known? Have you not heard? The everlasting God, the Lord, The Creator of the ends of the earth, Neither faints nor is weary. His understanding is unsearchable.” Isaiah 40:28 (NKJV)

God is in Exodus 31 :17 is using anthropomorphic language which means he is speaking in a way that we humans could understand by using human terms like resting being refreshed, a means of telling us he finished creating and took a time from work and enjoyed what he created. Not that he literally needed a rest to get his strength.

Genesis 2 (NKJV)[1] Thus the heavens and the earth, and all the host of them, were finished.[2] And on the seventh day God ended His work which He had done, and He rested on the seventh day from all His work which He had done.

The word used for refreshed in Exodus 31:17

נפשׁ

Is the word **nâphash** pronounce **naw-fash** which means to be refreshed, to breave , to be satisfied can be taken in both a literal sense and figuratively and in God's case it is figuratively meaning he was satisfied, enjoyed the moment he took from creating to look at what he had done. As a artist when he is done his painting takes time to refresh himself and look at what he or she had design this is the kind of refreshing God would take.

Because we read in Isaiah's passage above God does not get tired. Both passages can be taken as a paradox but not contradiction. Because we see from the Hebrew language and other scripture what is meant.

The compass of the Earth

I used to think Isaiah 40:22 to mean God sits on the circle of the earth but the Hebrew word pronounce chuwg could mean compass or disk as חוג much as it could mean circle and some translations translate it as compass or disk . A Compass or disk is flat.

(Isaiah 40:22 ISV)
He's the one who sits above the disk ofthe earth, and its inhabitants are like grasshoppers. He's the one who stretches out the heavens like a curtain, and spreads them like a tent to live in,

John Wycliff in 1395 translated it compass from the latin

(Isaiah 40:22 Wycliff) Which sittith on the cumpas of erthe, and the dwelleris therof ben as locustis; which stretchith forth heuenes as nouyt, and spredith abrood tho as a tabernacle to dwelle.

El Olam = Everlasting God
- Genesis 21:33, Isaiah 40:28

Chapter 41

Verse 41:8

Jesus said if you loved him you would obey him and Abraham showed he loved God by his Obedience to him and in showing his love to God he was his friend.

John 14:15 ¶ "If you love Me, keep My commandments.

John 15:14 "You are My friends if you do whatever I command you.(NKJV)

Clement 30-100 AD **First Epistle of Clement to the Corinthians** Chap. X. {"— Continuation of the Above.

Abraham, styled “the friend,” (Isa_41:8; 2Ch_20:7; Judith 8:19; Jas_2:23) was found faithful, inasmuch as he rendered obedience to the words of God. He, in the exercise of obedience, went out from his own country, and from his kindred, and from his father’s house, in order that, by forsaking a small territory, and a weak family, and an insignificant house, he might inherit the promises of God. For God said to him, “Get thee out from thy country, and from thy kindred, and from thy father’s house, into the land which I shall show thee. And I will make thee a great nation, and will bless thee, and make thy name great, and thou shall be blessed. And I will bless them that bless thee, and curse them that curse thee; and in thee shall all the families of the earth be blessed.” (Gen_12:1-3) And again, on his departing from Lot, God said to him. “Lift up thine eyes, and look from the place where thou now art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth, [so that] if a man can number the dust of the earth, then shall thy seed also be numbered.” (Gen_13:14-16) And again [the Scripture] saith, “God brought forth Abram, and spake unto him, Look up now to heaven, and count the stars if thou be able to number them; so shall thy seed be. And Abram believed God, and it was counted to him for righteousness.” (Gen_15:5-6; Rom_4:3) On account of his faith and hospitality, a son was given him in his old age; and in the exercise of obedience, he offered him as a sacrifice to God on one of the mountains which He showed him. (Gen_21:22; Heb_11:17) "}

Chapter 42

Chapter 43

Chapter 44

Was Cyrus a messiah?

First of all the name Messiah means anointed

Though king Cyrus is prophesied in holy writing. And he is said to be one of God's anointed or messiah this was only for a task to set the order to rebuild the temple.

“Who says of Cyrus, 'He is My shepherd, And he shall perform all My pleasure, Saying to Jerusalem, "You shall be built," And to the temple, "Your foundation shall be laid." ”’ Isaiah 44:28 (NKJV)

Isaiah 45:1–4 (NKJV) "Thus says the Lord to His anointed (messiah), To Cyrus, whose right hand I have held-- To subdue nations before him And loose the armor of kings, To open before him the double doors, So that the gates will not be shut: 'I will go before you And make the crooked places straight; I will break in pieces the gates of bronze And cut the bars of iron. I will give you the treasures of darkness And hidden riches of secret places, That you may know that I, the Lord, Who call you by your name, Am the God of Israel. For Jacob My servant's sake, And Israel My elect, I have even called you by your name; I have named you, though you have not known Me.

Which was fulfilled. When he gave the order to in **538 BC**

2Chronicles 36:22–23 (NKJV) Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom, and also put it in writing, saying, Thus says Cyrus king of Persia: All the kingdoms of the earth the Lord God of heaven has given me. And He has commanded me to build Him a house at Jerusalem which is in Judah. Who is among you of all His people? May the Lord his God be with him, and let him go up!

But Cyrus wasnt the only one called Messiah in the old Testament there were others like

King Saul

“And he said to his men, "The Lord forbid that I should do this thing to my master, the Lord's anointed, to stretch out my hand against him, seeing he is the anointed of the Lord."” 1Samuel 24:6 (NKJV)

King David

2Samuel 19:21–22 (NKJV) But Abishai the son of Zeruiah answered and said, "Shall not Shimei be put to death for this, because he cursed the Lord's anointed?" And David said, "What have I to do with you, you sons of Zeruiah, that you should be adversaries to me today? Shall any man be put to death today in Israel? For do I not know that today I am king over Israel?"

Priest was called anointed

“Then the anointed priest shall take some of the bull's blood and bring it to the tabernacle of meeting. Leviticus 4:5 (NKJV)

And many more but they all was a type of the anointed Jesus the Messiah

To be the great Messiah one must come from the tribe of Judah Cyrus wasn't a Jew but a Persian

Genesis 49:9–10 (NKJV) Judah is a lion's whelp; From the prey, my son, you have gone up. He bows down, he lies down as a lion; And as a lion, who shall rouse him? The scepter shall not depart from Judah, Nor a lawgiver from between his feet, Until Shiloh comes; And to Him shall be the obedience of the people.

One must have a star announcing his birth

“"I see Him, but not now; I behold Him, but not near; A Star shall come out of Jacob; A Scepter shall rise out of Israel, And batter the brow of Moab, And destroy all the sons of tumult. Numbers 24:17 (NKJV)

One must be born of a virgin

“And I will put enmity Between you and the woman, And between your seed and her Seed; He shall bruise your head, And you shall bruise His heel." Genesis 3:15 (NKJV) (notice seed of the woman not man)

“Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel. Isaiah 7:14 (NKJV)

One must of had pre-existed

“"But you, Bethlehem Ephrathah, Though you are little among the thousands of Judah, Yet out of you shall come forth to Me The One to be Ruler in Israel, Whose goings forth are from of old, From everlasting."” Micah 5:2 (NKJV)

One must of Died for the sins of Jews and Gentiles

“"And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn.” Zech 12:10 (NKJV)

Isaiah 53:3–12 (NKJV) He is despised and rejected by men, A Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him. Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed. All we like sheep have gone astray; We have turned, every one, to his own way; And the Lord has laid on Him the iniquity of us all. He was oppressed and He was afflicted, Yet He opened not His mouth; He was led as a lamb to the slaughter, And as a sheep before its shearers is silent, So He opened not His mouth. He was taken from prison and from judgment, And who will declare His generation? For He was cut off from the land of the living; For the transgressions of My people He was stricken. And they made His grave with the wicked-- But with the rich at His death, Because He had done no violence, Nor was any deceit in His mouth. Yet it pleased the Lord to bruise Him; He has put Him to grief. When You make His soul an offering for sin, He shall see His seed, He shall prolong His days, And the pleasure of the Lord shall prosper in His hand. He shall see the labor of His soul, and be satisfied. By His knowledge My righteous Servant shall justify many, For He shall bear their iniquities. Therefore I will divide Him a portion with the great, And He shall divide the spoil with the strong, Because He poured out His soul unto death, And He was numbered with the transgressors, And He bore the sin of many, And made intercession for the transgressors.

One must be known as the Son of God declared by God himself

Psalms 2:2,6–12 (NKJV)The kings of the earth set themselves, And the rulers take counsel together, Against the Lord and against His Anointed, saying "Yet I have set My King On My holy hill of Zion." "I will declare the decree: The Lord has said to Me, 'You are My Son, Today I have begotten You. Ask of Me, and I will give You The nations for Your inheritance, And the ends of the earth for Your possession. Kiss the Son, lest He be angry, And you perish in the way, When His wrath is kindled but a little. Blessed are all those who put their trust in Him.

Read read in the New Testament Jesus fulfilled every one of those details.

Jesus came out the descendants of David

“The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham:” Matthew 1:1 (NKJV)

Matthew 1:6, 16 (NKJV) and Jesse begot David the king. David the king begot Solomon by her who had been the wife of Uriah And Jacob begot Joseph the husband of Mary, of whom was born Jesus who is called Christ. (Means Messiah)

He was born of a virgin

Matthew 1:18–23 (NKJV) Now the birth of Jesus Christ was as follows: After His mother Mary was betrothed to Joseph, before they came together, she was found with child of the Holy Spirit. So all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying: "Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel," which is translated, "God with us."

A star announced his birth

Matthew 2:1–2 (NKJV) Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem, saying, "Where is He who has been born King of the Jews? For we have seen His star in the East and have come to worship Him."

He pre-existed

John 8:56–58 (NKJV) Your father Abraham rejoiced to see My day, and he saw it and was glad." Then the Jews said to Him, "You are not yet fifty years old, and have You seen Abraham? Jesus said to them, "Most assuredly, I say to you, before Abraham was, I AM."

“And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.” John 17:5 (NKJV)

He died for the sins of all who believe in them

“I am the good shepherd. The good shepherd gives His life for the sheep.” John 10:11 (NKJV)

“For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures,” 1Corinthians 15:3 (NKJV)

God called him his son

“While he was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice came out of the cloud, saying, "This is My beloved Son, in whom I am well pleased. Hear Him!"”Matthew 17:5 (NKJV)

Matthew 3:16–17 (NKJV) When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him. And suddenly a voice came from heaven, saying, "This is My beloved Son, in whom I am well pleased."

Before I became a Christian I didn't understand about Jesus being the Messiah I didn't understand about Jesus being the son of God or God himself I was a Satanist I was trying to convert the youth in a church to Satanism. So I can be alive extra years because a demon used to pull my soul every time outside my body say I'm going to drag you to hell. And one day as I almost had a youth for Satan I started spinning in circles and I Heard a voice saying I am Jesus and I'm not going to let you go. I saw the demons coming out my body. And I gave my life to Jesus 21 years ago. In the year of 2021 my wife passed away of cancer 2 days before she died her last words was she saw Jesus and he was going to pick her up soon. She did not say Cyrus is going to pick me up soon or King David no matter how great these men of the past were , they can never be compared to Jesus my great messiah and I tell you this in tears.

Chapter 45

What is the deeper meaning of Isaiah 45:7? What should mankind understand about the origin of evil?

King James and ASV uses the word evil some others uses the word calamity

“I form the light, and create darkness: I make peace, and create **evil**: I the LORD do all these things.” Isaiah 45:7 (KJV)

Compared to

“I form the light and create darkness, I make peace and create **calamity**; I, the Lord, do all these things.”Isa 45:7 (NKJV)

The Hebrew word is

Original: **רע רעה**

Transliteration: **raʿ râʿâh**

Phonetic: **rah**

BDB Definition:

1.bad, evil (adjective)bad, disagreeable, malignant bad, unpleasant, evil (giving pain, unhappiness, misery)evil, displeasing bad (of its kind - land, water, etc)bad (of value)worse than, worst (comparison)sad, unhappy evil (hurtful)bad, unkind (vicious in disposition)bad, evil, wicked (ethically)in general, of persons, of thoughts deeds, actions

2.evil, distress, misery, injury, calamity (noun masculine)evil, distress, adversity evil, injury, wrong evil (ethical)

3.evil, misery, distress, injury (noun feminine)evil, misery, distress evil, injury, wrong evil (ethical)”)
So Some take it to mean that God is not the author of evil but uses it to serve his purpose like when he used the situation with Joseph being sold into slavery by his brothers as a means to serve a greater cause.

Genesis 50 (ASV)[19] And Joseph said unto them, Fear not: for am I in the place of God?[20] And as for you, ye meant evil against me; but God meant it for good, to bring to pass, as it is this day, to save much people alive.

And they would quote

“Let no one say when he is tempted, "I am tempted by God"; for God cannot be tempted by evil, nor does He Himself tempt anyone.”Jam 1:13 (NKJV)

Now we are told in scripture that God created all things including those things which are visible and invisible .

“For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him.” Col 1:16 (NKJV)

For he was the creator of the tree of knowledge of Good and Evil which caused the evil we are in.

Gen 2 (NKJV)[8] The Lord God planted a garden eastward in Eden, and there He put the man whom He had formed.[9] And out of the ground the Lord God made every tree grow that is pleasant to the sight and good for food. The tree of life was also in the midst of the garden, and the tree of the knowledge of good and evil.

And allowed Satan to Tempt Eve in eating of the fruit of the knowledge of good and evil.

What was his reason for this but to display his love toward humanity in coming in sinful flesh and dying for our sins. We read in Revelation Jesus was slain in the mind of God before the foundation of the world.

“All who dwell on the earth will worship him, whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world.” Rev 13:8 (NKJV)

I don't understand everything about God but one thing about him I know , he uses bad situations and turns them into something good. The crucifixion of Jesus. There we see the perfect example something so horrible but yet so sweet in the eyes of Every believer. His death was our forgiveness. A other which comes in mind

A illustration calls for this can be downloaded for free in Internet Archives under God's perfect will by Harris Kakoulides

("There was once a little girl who loved her baby brother very much but since her parents were divorced she prayed that her parents would never gotten that divorce. And she had a dream an in that dream the parents didn't get divorce. And she was very happy, till she realized her brother was nowhere in sight, she looked everywhere for him but she couldn't find him. And she wonder why? Till she remembered that her brother was her half blood brother from her stepdad. From there on she was happy that God allowed there to be a divorce so the one who she loved so dearly should be born.")

Chapter 46

Verse 1

Isaiah 46:1 Bel **(Marduk)** boweth down, Nebo stoopeth; their idols are upon the beasts, and upon the cattle: the things that ye carried about are made a load, a burden to the weary beast.

Marduk is the patron god of Babylon

Nebo is the Babylonian god of writing and wisdom

Marduk or Bel

Biblical Archaeology Society Exploring Genesis The Bible’s Ancient Traditions in Context pg 14 states {" Below an early second-millennium B.C clay plaque from Khafaje, in eastern Iraq, depicts Marduk splitting open the star-faced goddess Tiamat so that he can create the world out of her watery body (note the waves that make up her skirt)."}

Iraq Museum, Baghdad/Scala/Art Resource, NY

Britannica Concise Encyclopedia states about Marduk or Bel In Mesopotamian religion, the chief god of the city of Babylon and the national god of Babylonia. He began as a god of thunderstorms, and according to legend he became lord of all the gods after conquering the monster of primeval chaos, Tiamat. Marduk's star was the planet Jupiter, and his sacred animals were horses, dogs, and a dragon with a forked tongue, representations of which adorned Babylon's walls.

Chapter 47

Chapter 48

Chapter 49

Chapter 50

Chapter 51

Chapter 52

Chapter 53

This has been the forbiden chapter to the Jews in the synagogues for many years since one can't read it without coming to the a conclusion that it speaks of Jesus Christ dying for the sins of the believers in him.

Verse 1

(Isaiah 53:1) Who has believed our report? And to whom has the arm of the LORD been revealed? (NKJV)

Without the help of God it is impossible to believe the gospel message the New Testament in quoting this verse is clear on that. No matter how many miracles and signs are performed by the preacher they would not believe unless the arm of the Lord is revealed to them. God has to open their eyes.

(John 12:37-38) But although He had done so many signs before them, they did not believe in Him, that the word of Isaiah the prophet might be fulfilled, which he spoke: "Lord, who has believed our report? And to whom has the arm of the LORD been revealed?" (NKJV)

(Romans 10:15-17) And how shall they preach unless they are sent? As it is written: "How beautiful are the feet of those who preach the gospel of peace, Who bring glad tidings of good things!" But they have not all obeyed the gospel. For Isaiah says, "Lord, who has believed our report?" So then faith comes by hearing, and hearing by the word of God. (NKJV)

(1 Corinthians 1:18) For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the

power of God. (NKJV)

Verse 2

(Isaiah 53:2) For He shall grow up before Him as a tender plant, And as a root out of dry ground. He has no form or comeliness; And when we see Him, There is no beauty that we should desire Him. (NKJV)

Jesus when he came to earth was not as handsome as they paint him to be , at first sight there was nothing on him that would draw anyone to him.

(John 1:46) And Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." (NKJV)

(Matthew 13:52-55) Then He said to them, "Therefore every scribe instructed concerning the kingdom of heaven is like a householder who brings out of his treasure things new and old." Now it came to pass, when Jesus had finished these parables, that He departed from there. And when He had come to His own country, He taught them in their synagogue, so that they were astonished and said, "Where did this Man get this wisdom and these mighty works? "Is this not the carpenter's son? Is not His mother called Mary? And His brothers James, Joses, Simon, and Judas? (NKJV)

or this could mean that when they disfigured him before sending him to cross they made his face unreconizable as Isaiah 52:14 states .

(Isaiah 52:14) Just as many were astonished at you, So His visage was marred more than any man, And His form more than the sons of men; (NKJV)

But no matter how he looked he is beloved by all who place their faith in him and know him to be God the Son.

Verse 3

(Isaiah 53:3) He is despised and rejected by men, A Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him. (NKJV)

If there was ever a man who knew first hand rejection it was Jesus who was rejected by his own people the Jews , not all but the majority of them but it was through that rejection that we get who are not Jews get recieved

(Isaiah 49:7) Thus says the LORD, The Redeemer of Israel, their Holy One, To Him whom man despises, To Him whom the nation abhors, To the Servant of rulers: "Kings shall see and arise, Princes also shall worship, Because of the LORD who is faithful, The Holy One of Israel; And He has chosen You." (NKJV)

(Psalms 22:6) But I am a worm, and no man; A reproach of men, and despised by the people. (NKJV)

(John 1:10-12) He was in the world, and the world was made through Him, and the world did not know Him. He came to His own, and His own did not receive Him. But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: (NKJV)

(Romans 11:25-26) For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in. And so all Israel will be saved, as it is written: "The Deliverer will come out of Zion, And He will turn away ungodliness from Jacob; (NKJV)

Verse 4

(Isaiah 53:4) Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted. (NKJV)

Jesus bored the wrath of God on his sinless body for us becoming cursed by God so we could be the blessed of God

(Isaiah 53:10) Yet it pleased the LORD to bruise Him; He has put Him to grief. When You make His soul an offering for sin,

.....(NKJV)

(Galatians 3:13) Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "Cursed is everyone who hangs on a tree"), (NKJV)

Verses 5-6

(Isaiah 53:5-6) But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed. All we like sheep have gone astray; We have turned, every one, to his own way; And the LORD has laid on Him the iniquity of us all. (NKJV)

Jesus paid the price for our sins

(1 Peter 2:24) who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness--by whose stripes you were healed. (NKJV)

But also for our healing whether Phyical or Spiritaul

(Matthew 8:16-17) When evening had come, they brought to Him many who were demon-possessed. And He cast out the spirits with a word, and healed all who were sick, that it might be fulfilled which was spoken by Isaiah the prophet, saying: "He Himself took our infirmities And bore our sicknesses." (NKJV)

Does these verses promises healing , only if he desires it to be fullfilled but it can be taken by faith

We have turned, every one, to his own way.... The fallen nature of man that would rebell and still he would choose to die for us

(Psalms 119:176) I have gone astray like a lost sheep; Seek Your servant, For I do not forget Your commandments. (NKJV)

(Psalms 14:2-3) The LORD looks down from heaven upon the children of men, To see if there are any who understand, who seek God. They have all turned aside, They have together become corrupt; There is none who does good, No, not one. (NKJV)

Verses 7

(Isaiah 53:7) He was oppressed and He was afflicted, Yet He opened not His mouth; He was led as a lamb to the slaughter, And as a sheep before its shearers is silent, So He opened not His mouth. (NKJV)

Christ Jesus could of defended himself but he didn't for our sakes

(1 Peter 2:23) who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed Himself to Him who judges righteously; (NKJV)

(Mark 15:3-5) And the chief priests accused Him of many things, but He answered nothing. Then Pilate asked Him again, saying, "Do You answer nothing? See how many things they testify against You!" But Jesus still answered nothing, so that Pilate marveled. (NKJV)

(Matthew 27:12-14) And while He was being accused by the chief priests and elders, He answered nothing. Then Pilate said to Him, "Do You not hear how many things they testify against You?" But He answered him not one word, so that the governor marveled greatly. (NKJV)

Verses 8-9

(Isaiah 53:8-9) He was taken from prison and from judgment, And who will declare His generation? For He was cut off from the land of the living; For the transgressions of My people He was stricken. And they made His grave with the wicked-But with the rich at His death, Because He had done no violence, Nor was any deceit in His mouth. (NKJV)

Jesus died on the cross with two criminals next to him and he was buried in a rich man's tomb who was Joseph of

Arimathea

(Luke 23:32) There were also two others, criminals, led with Him to be put to death. (NKJV)

(Matthew 27:38) Then two robbers were crucified with Him, one on the right and another on the left. (NKJV)

(Matthew 27:57-66) Now when evening had come, there came a rich man from Arimathea, named Joseph, who himself had also become a disciple of Jesus. This man went to Pilate and asked for the body of Jesus. Then Pilate commanded the body to be given to him. When Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his new tomb which he had hewn out of the rock; and he rolled a large stone against the door of the tomb, and departed. And Mary Magdalene was there, and the other Mary, sitting opposite the tomb. On the next day, which followed the Day of Preparation, the chief priests and Pharisees gathered together to Pilate, saying, "Sir, we remember, while He was still alive, how that deceiver said, 'After three days I will rise.' "Therefore command that the tomb be made secure until the third day, lest His disciples come by night and steal Him away, and say to the people, 'He has risen from the dead.' So the last deception will be worse than the first." Pilate said to them, "You have a guard; go your way, make it as secure as you know how." So they went and made the tomb secure, sealing the stone and setting the guard. (NKJV)

Verses 10-11

(Isaiah 53:10-11) Yet it pleased the LORD to bruise Him; He has put Him to grief. When You make His soul an offering for sin, He shall see His seed, He shall prolong His days, And the pleasure of the LORD shall prosper in His hand. He shall see the labor of His soul, and be satisfied. By His knowledge My righteous Servant shall justify many, For He shall bear their iniquities. (NKJV)

Athough he will be sacrificed and die , he will be raise from the dead to see the fruit of his labor . His seed which is in referance are his followers the Christians.

(Hebrews 2:10-14) For it was fitting for Him, for whom are all things and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings. For both He who sanctifies and those who are being sanctified are all of one, for which reason He is not ashamed to call them brethren, saying: "I will declare Your name to My brethren; In the midst of the assembly I will sing praise to You." And again: "I will put My trust in Him." And again: "Here am I and the children whom God has given Me." Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, (NKJV)

Verse 12

(Isaiah 53:12) Therefore I will divide Him a portion with the great, And He shall divide the spoil with the strong, Because He poured out His soul unto death, And He was numbered with the transgressors, And He bore the sin of many, And made intercession for the transgressors. (NKJV)

He was numbered with the transgressors being not one of them for he who did not sin became a sin offering for us

(2 Corinthians 5:21) God made him who had no sin to be sin {21 Or <be a sin offering>} for us, so that in him we might become the righteousness of God. (NIV)

Chapter 54

I was a pastor in a church named Iglesia Cristiana pentecoste in 442 west Susquehanna Philadelphia PA for about 8 years before it was sold, then I went pastoring a house church in Tusculum St until it caught on fire , and after my wife's death in 3004 Ruth St for a short time and even though I saw people that stayed, come and leave. In that time I learned a few lessons from God. One of them is that God is powerful to save us from harm. And that God's servants in many respect can't die till God is finished with them.

Isaiah 54:17

No weapon formed against you shall prosper, And every tongue which rises against you in judgment You shall condemn. This is the heritage of the servants of the Lord, And their righteousness is from Me," Says the Lord.

Not saying I never experienced losses or even had physical harm done to me as a Christian or a pastor in that time.

But In a number occasions my life was at risk of danger as a pastor and I saw God's hand of protection. One occasion two drug dealers with guns confronted me and my late wife. Threatening to kill us because we told them not to sell their drugs in front of our church. At that moment I lifted up my Bible towards one of them , and started rebuking , didn't know at the moment what was happening and I saw as it where a change in both of these souls. One said what am I doing here then left running away . And the other Apologize in tears.

In a other occasion a person was offended at one of my sermons and he planned to burn my church down in 442 west Susquehanna Ave. With me in it , because I lived upstairs as he was about to pour the gasoline he had a heart attack and praise God I was able to call the ambulance and go with him to the hospital.

3004 Ruth St had a drug dealer purposely try to run me over with their motorcycle. Going towards me to see if I would move in fear right in front of my steps as I was stepping out. In fear my feet was stuck to the ground and I was motionless staring in his eyes as he was about hit me , he stop a feet away and turn his bike away. Laughing. Not long after, less than a week this same drug dealer with two others was shot dead not that far from my house .

God told Jeremiah the following which could be applied to every man or woman of God.

Jeremiah 15:20 And I will make you to this people a fortified bronze wall; And they will fight against you, But they shall not prevail against you; For I am with you to save you And deliver you," says the Lord.

Which Jeremiah experienced through his earthly Ministry till his mission was done then he was as good as died.

Did The men of God in the Old Testament experience hurt and pain yes but they couldn't be killed till God himself was throu with them and so are we. After God finished his course with them they could die knowing their work was done and even a gruesome death.

Isaiah was sawed in two in reign of Manasseh (695-642 B.C)

Jeremiah was stone to death in 570 BC

Ezekiel was also was killed by stoning in 570 BC

Amos was killed by the son of Amaziah, priest of Bethel according to Martin Luther in his preface beaten to death with a rod.

Micah was pushed over a cliff at the order of King Jotham of Judah ruled 740-736 BC

All these great men was killed but not before they finished their prophecies which they wrote but after. When there mission was done it was time to go home.

And the same can be said with the Apostles and New Testament writers.

Peter was crucified upside down after he saw his own wife die by crucifixion.

Paul was killed by beheading with the sword

James the brother of John the Same

Bartholomew was martyred by flaying and beheading at the order of the Armenian king Astyages

Thomas was killed with a spear by a Hindu priest

A executioner drove his sword in the back of Matthew the Apostle

Luke was hanged from an olive tree

John Mark was placed a rope around his neck and then dragged through the streets until he was dead.

John the Apostle was in the only one who died of old age.

Matthias was martyred by crucifixion

Philip was crucified

Andrew was also crucified

Truly in God's eyes their death was very precious. And when the saints die their death is special in the eyes of the Lord.

Psalms 116:15 Precious in the sight of the Lord Is the death of His saints.

The Hebrew word for precious is yaqar which means highly valuable, glorious, costly, excellence, honorable, rare, splendid, prized.

God values the death of his people it was at the death of Steven when he was being stoned that Jesus stood to receive him. Jesus stood from his throne. And I can imagine he stands to receive every man and woman of God when they die for Christ.

Acts 7:56 and said, “Look! I see the heavens opened and the Son of Man standing at the right hand of God!”

I could imagine Jesus standing for John Huss when he was burned at the stake in July 6 , 1415 . I could imagine Jesus standing for William Tyndale as he was being burned at the stake. I could imagine Jesus standing for the missionaries that were eaten by cannibals. I could also imagine Jesus standing for his believers when they die from an awful disease. A president might not stand for you or a earthly King but Jesus the creator of Heaven and Earth the king of kings stands from his throne to receive you into heaven.

We can read many verses in the New Testament where it mentions Jesus sitting at the right hand of the Father but very few and only one we could find Jesus standing and that is Acts 7 when we see him receive his servant after all was said and done. And I can imagine Jesus saying to Stephen well done my good and faithful servant. May those words be said of you and me when all is done. He or she lived for Christ and they died for Christ and was received by Christ.

Chapter 55

Chapter 56

Chapter 57

Chapter 58

Chapter 59

Chapter 60

Chapter 61

Chapter 62

Verses 1-2

Jesus would have a New Name and it will be written on our foreheads.

(Revelation 3:12) .....And I will write on him the name of My God and the name of the city of My God, the New Jerusalem, which comes down out of heaven from My God. And I will write on him My new name. (NKJV)

(Revelation 22:4) They shall see His face, and His name shall be on their foreheads. (NKJV)

Notice that Revelation 3:12 tell us a new Name for Jerusalem which is the New Jerusalem that is taken from Isaiah which states:

(Isaiah 62:1-2) For Zion's sake I will not hold My peace, And for Jerusalem's sake I will not rest, Until her righteousness goes forth as brightness, And her salvation as a lamp that burns. The Gentiles shall see your righteousness, And all kings your glory. You shall be called by a new name, Which the mouth of the LORD will name. (NKJV)

This Jerusalem is differant from the one that we see on tv. For it comes from Heaven and is also called our Mother.

(Revelation 21:2) Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. (NKJV)

(Galatians 4:26) but the Jerusalem above is free, which is the mother of us all. (NKJV)

Chapter 63

Chapter 64

Chapter 65

Isaiah 65:17 has prescribed the destruction of native languages and cultures by the invaders who would impose their own language and culture onto the natives by destroying their oral and written language, and historical sources. Do you agree or not?

No I don't agree. Let's read:

“"For behold, I create new heavens and a new earth; And the former shall not be remembered or come to mind.” Isaiah 65:17 (NKJV)

Isaiah 65:17 speaks about the destruction of this world and Heaven and a new one that will come it goes further than what you talking about. It speaks nothing about Invaders.

Peter tells us how this is going happen ,God is going to dissolve the old Earth and Heaven with fervent heat.

2Pet 3 (NKJV)[10] But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up.[11] Therefore, since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness,[12] looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat?[13] Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells.

And the Book Revelations tells

“Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea.” Rev 21:1 (NKJV)

Chapter 66

24 Jeremiah

Chapter 01

A) Josiah was 8 years old when he became king, and he reigned 31 years in Jerusalem from 640-609 B.C

B) Jehoiakim was 25 years old when he became king, and he reigned 11 years in Jerusalem from 609-598 B.C

C) Zedekiah was 21 years old when he became king, and he reigned 11 years in Jerusalem from 597-586 B.C

What is mentioned in the rejection and tribulation of Jeremiah from your research?

Jeremiah was a Levite called to be a prophet while a priest in the temple. Most likely in the age of 30 .

“**The words of Jeremiah the son of Hilkiah, of the priests** who were in Anathoth in the land of Benjamin,”— Jer 1:1 (NKJV)

Numbers 4 (NKJV)[2] "Take a census of the sons of Kohath from among the children of Levi, by their families, by their fathers' house,[3] **from thirty years old and above, even to fifty years old, all who enter the service to do the work in the tabernacle of meeting.**

He was to prophecy against his religious leaders, in the priesthood , prophets and political leaders as-well and tell them that they were in the sin of Idolatry .

“The priests did not say, 'Where is the Lord?' And those who handle the law did not know Me; The rulers also transgressed against Me; The prophets prophesied by Baal, And walked after things that do not profit.” Jer 2:8 (NKJV)

“The prophets prophesy falsely, And the priests rule by their own power; And My people love to have it so. But what will you do in the end?” Jer 5:31 (NKJV)

He was beaten by his religious leaders which should of been in agreement with him

Jer 20 (NKJV)[1] Now Pashhur the son of Immer, the priest who was also chief governor in the house of the Lord, heard that Jeremiah prophesied these things.[2] Then Pashhur struck Jeremiah the prophet, and put him in the stocks of that were in the high gate of Benjamin, which was by the house of the Lord.

At times when he would prophecy , false prophets would arise and speak against what he would of spoken about.

“Therefore thus says the Lord concerning the prophets who prophesy in My name, whom I did not send, and who say, 'Sword and famine shall not be in this land'--'By sword and famine those prophets shall be consumed! Jer 14:15 (NKJV)

He was told that he couldn't have a wife from the land most likely he never got married which added to his grief of loniness

“"You shall not take a wife, nor shall you have sons or daughters in this place."— Jer 16:2 (NKJV)

He desired never to be born and who could blame him for his burden wasn't light to carry.

Jer 20 (NKJV)[14] Cursed be the day in which I was born! Let the day not be blessed in which my mother bore me![15] Let the man be cursed Who brought news to my father, saying, "A male child has been born to you!" Making him very glad.[16] And let that man be like the cities Which the Lord overthrew, and did not relent; Let him hear the cry in the morning And the shouting at noon,[17] Because he did not kill me from the womb, That my mother might have been my grave, And her womb always enlarged with me.[18] Why did I come forth from the womb to see labor and sorrow, That my days should be consumed with shame?

He didn't wanted to prophesied again but he felt that burning desire that couldn't be quiet down , I know how that feels like personally when my wife died I join a church , and though at the moment I did not wan to preach again and I was told by that church I was never going to preach there I was never going to be called Pastor there yet the desire to pastor again and the desire to preach again was too strong to hold and I had to leave.

“Then I said, "I will not make mention of Him, Nor speak anymore in His name." But His word was in my heart like a burning fire Shut up in my bones; I was weary of holding it back, And I could not.”— Jer 20:9 (NKJV)

He was imprisoned and then thrown into a pit and left to die but someone who was a Ethiopian eunuch help them out .

“So they took Jeremiah and threw him into the pit of Malchiah, the son of the king, which was in the courtyard of the guard. And they let Jeremiah down by ropes. Now in the pit there was no water, but only mud, and Jeremiah sank in the mud.” Jeremiah 38:6 (LEB)

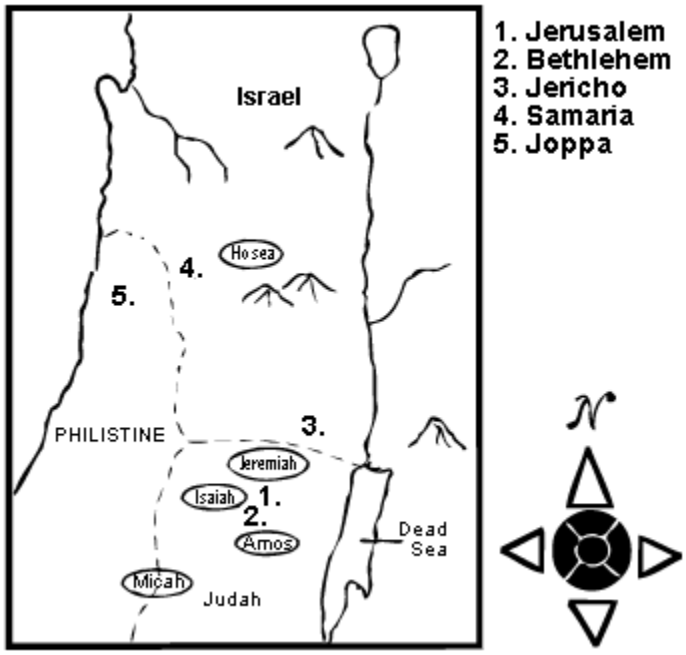
The Hebrew word for pit or dungeon is בור **bore could** also mean pit, well, cistern, dungeon

Not even in his old age did he received relief.

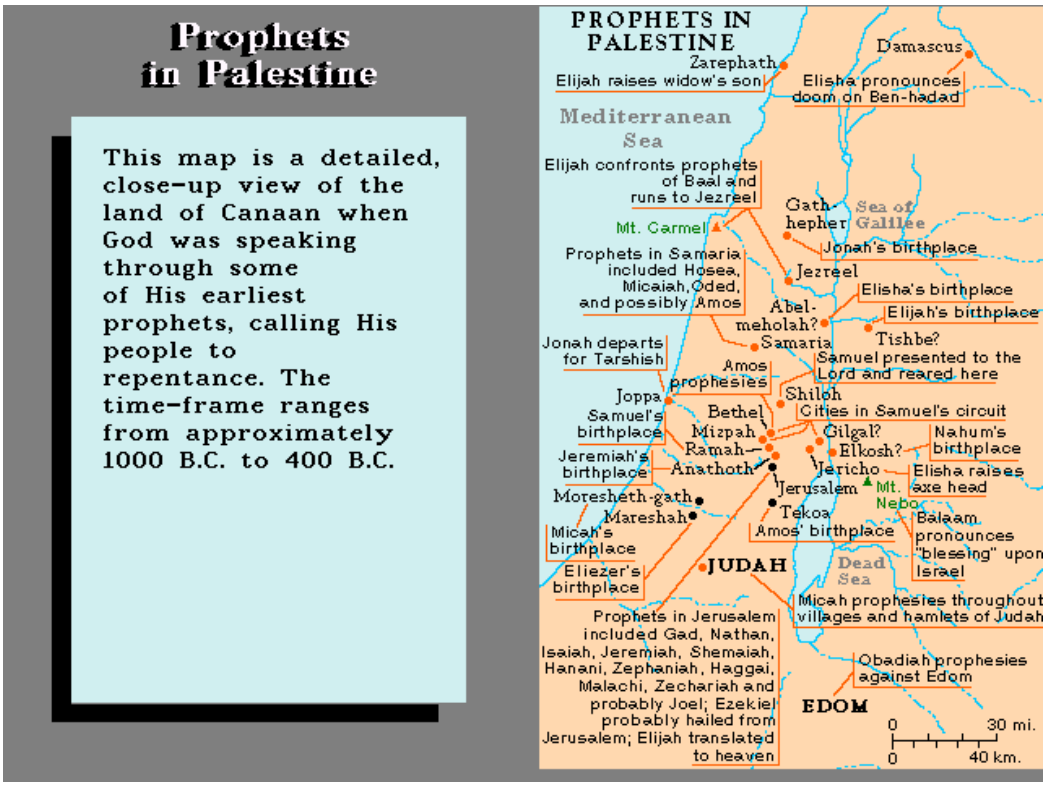
According to a tradition that is preserved in extra-biblical sources, he was **stoned to death by his exasperated fellow countrymen in Egypt**

All in all he was invincible till he finished his course and God called him home . And as Jesus said in his parable of the talents I

imagine in heaven he heard those words (“well done my good and faithful servant.”) A servant that was tried by the fire and proven to be more valuable than silver and gold combine. One who words couldn't be quieted down and even now he is remembered and those who was against him fade in the background of the story of his life. One who proved the multitude can be wrong and a few in number can be in the right. Just like God had only Noah and his family in the time of the flood , God had only a few in the time of Jeremiah that listened . And he still has only a few in our time who are truly preaching the real Gospel of Jesus Christ while the others are preaching the prosperity Gospel which is not at all true.



1. Jerusalem
2. Bethlehem
3. Jericho
4. Samaria
5. Joppa



Which Scripture verse tells us how God gave us our fingerprints?

You could find finger or fingers in the Bible but not fingerprints.

We read in the book Jeremiah that God formed us in the womb that should include fingerprints

Jeremiah 1:4 (NKJV) Then the word of the Lord came to me, saying:[5] "Before I formed you in the womb I knew you; Before you were born I sanctified you; I ordained you a prophet to the nations."

Chapter 02

Chapter 03

Verse 16

Do you know where the Ark of the Covenant is?

In the book of Jeremiah God said he was going to do away with the ark of the Covenant.

“Then it shall come to pass, when you are multiplied and increased in the land in those days," says the Lord, "that they will say no more, 'The ark of the covenant of the Lord.' It shall not come to mind, nor shall they remember it, nor shall they visit it, nor shall it be made anymore.” Jeremiah 3:16 (NKJV)

In 2 Edras 10 we are told the ark of the covenant is spoiled

Our psaltery is laid on the ground, our song is put to silence, our rejoicing is at an end, the light of our candlestick is put out, the ark of our covenant is spoiled, .

In Maccabees 2:4–8, written around 100 B.C we are told Jeremiah hid the ark in a cave.

(“ **2:4-8}** Furthermore, it was in the same writing, how the prophet, by divine response, ordered that the tabernacle and the ark be made to accompany him, until he exited from the mountain, where Moses ascended and saw the inheritance of God.And arriving there, Jeremiah found a place in a cave. And he brought both the tabernacle, and the ark, and the altar of incense into that place, and he obstructed opening. And certain ones of those who followed him, approached to make note of the location, but they were not able to find it. But when Jeremiah knew of it, he blamed them, saying: “The place shall be unknown, until God shall gather together the congregation of the people, and until he may be favorably inclined. And then the Lord will reveal these things, and the majesty of the Lord shall appear, and there will be a cloud, just as it was also manifested to Moses, and just as he manifested these
when Solomon petitioned that the place should be sanctified to the great God.

Since I don't hold the last two quotations to be inspired by the Holy Spirit. I say God did away with it just as Jeremiah 3:16 says.

Chapter 04

Chapter 05

Chapter 06

Chapter 07

What does Jeremiah 7:18-20 mean?

Let's read the passage first.

Jeremiah 7 (NKJV)[18] The children gather wood, the fathers kindle the fire, and the women knead dough, to make cakes for the queen of heaven; and they pour out drink offerings to other gods, that they may provoke Me to anger.[19] Do they provoke Me to anger?" says the Lord. "Do they not provoke themselves, to the shame of their own faces?"[20] Therefore thus says the Lord God: "Behold, My anger and My fury will be poured out on this place--on man and on beast, on the trees of the field and on the fruit of the ground. And it will burn and not be quenched."

The queen of heaven in this passage was a idol named Asherah who was worshiped as such being the moon goddess and the consort of Baal

2Ki 21:3 NET He rebuilt the high places that his father Hezekiah had destroyed; he set up altars for Baal and made an Asherah pole just like King Ahab of Israel had done. He bowed down to all the stars in the sky and worshiped them.

But in our time we can rightfully say Mary who is worship by Catholics and orthodox as the queen of Heaven is the remaking of this idol in our time.

Queen of Heaven - Wikipedia
Christian Marian devotion Queen of Heaven Queen of Heaven, Holy Queen Venerated in Catholic Church , Anglican Communion , some Lutheran churches, Eastern Orthodoxy Feast 22 August (General Roman Calendar), 31 May (General Roman Calendar of 1960) Attributes The Blessed Virgin Mary crowned by the Holy Trinity , crown of stars , flowers Patronage Heaven , eternal salvation to humankind, redemption Queen of Heaven (Latin : Regina Caeli) is a title given to the Virgin Mary , by Christians mainly of the Catholic Church and, to a lesser extent, in Anglicanism , [1] [2] [3] [4] Lutheranism , [5] [6] and Eastern Orthodoxy . The title has long been a tradition, included in prayers and devotional literature and seen in Western art in the subject of the Coronation of the Virgin from the High Middle Ages , long before it was given a formal definition status by the Church. The Catholic teaching on this subject is expressed in the papal encyclical Ad Caeli Reginam , issued by Pope Pius XII in 1954. [7] It states that Mary is called Queen of Heaven because her son, Jesus Christ , is the king of Israel and the heavenly king of the universe; indeed, the Davidic tradition of Israel recognized the mother of the king as the queen mother of Israel . Theological basis [edit] Queen of Heaven (Latin : Regina Caeli) is one of many Queen titles used of Mary, mother of Jesus . The title derived in part from the ancient Catholic teaching that Mary, at the end of her earthly life, was bodily and spiritually assumed into heaven, and that she is there honored as Queen . [8] Pius XII explained on the theological reasons for her title of Queen in a radio message to Fatima of May 13, 1946, Bendito seja : [9] He, the Son of God, reflects on His heavenly Mother the glory, the majesty and the dominion of His kingship, for, having been associated to the King of Martyrs in the ... work of human Redemption as Mother and cooperator, she remains forever associated to Him, with a practically unlimited power, in the distribution of the graces which flow from the Redemption. Jesus is King throughout all eternity by nature and by right of conquest: through Him, with Him, and subordinate to Him, Mary is Queen by grace, by divine relationship, by right of conquest, and by singular choice [of the Father]. [10] In his 1954 encyclical Ad caeli reginam ("To the Queen of Heaven"), Pius XII asserts that Mary deserves the title because she is Mother of God , because she is closely associated as the New Eve with Jesus' redemptive work, because of her preeminent perfection and because of her intercessory power. [11] Ad caeli reginam states that the main principle on which the royal dignity of Mary rests is her Divine Motherhood. ... So with complete justice St. John Damascene could write: "When she became Mother of the Creator, she truly became Queen of every creature." [12] Biblical basis [edit] In the Hebrew Bible some Davidic kings had in their court a gebirah ("Great Lady") who was often
https://en.wikipedia.org/wiki/Queen_of_Heaven

This was making God angry so much so God was telling Jeremiah that this was a disgrace to them.

There was so blinded by this idol that even after being chastened by the Lord for this they continue to do it and blamed their chastening as a plague for their lack of devotion to the queen of heaven.

Jeremiah 44 (NKJV)[16] "As for the word that you have spoken to us in the name of the Lord, we will not listen to you![17] But we will certainly do whatever has gone out of our own mouth, to burn incense to the queen of heaven and pour out drink offerings to her, as we have done, we and our fathers, our kings and our princes, in the cities of Judah and in the streets of Jerusalem. For then we had plenty of food, were well-off, and saw no trouble.[18] But since we stopped burning incense to the queen of heaven and pouring out drink offerings to her, we have lacked everything and have been consumed by the sword and by famine."[19] The women also said, "And when we burned incense to the queen of heaven and poured out drink offerings to her, did we make cakes for her, to worship her, and pour out drink offerings to her without our husbands' permission?"

Verse 16

Can a person reach the point that God would not want prayers to be done for that person anymore? Yes the people of Judah in the time of Jeremiah reached that point and we see Saul reached that point .

(Jeremiah 7:16) "Therefore do not pray for this people, nor lift up a cry or prayer for them, nor make intercession to Me; for I will not hear you.

(Jeremiah 11:14) "So do not pray for this people, or lift up a cry or prayer for them; for I will not hear them in the time that they cry out to Me because of their trouble. (NKJV)

(Jeremiah 14:11) Then the LORD said to me, "Do not pray for this people, for their good. (NKJV)

(1 Samuel 16:1) Now the LORD said to Samuel, "How long will you mourn for Saul, seeing I have rejected him from reigning over Israel? Fill your horn with oil, and go; I am sending you to Jesse the Bethlehemite. For I have provided Myself a king among his sons."

Chapter 08

Chapter 09

Verse 1

Jeremiah is known as the weeping prophet do to all the times he is seen crying for the People

(Jeremiah 9:1) Oh, that my head were waters, And my eyes a fountain of tears, That I might weep day and night For the slain of the daughter of my people! (NKJV)

(Jeremiah 13:17) But if you will not hear it, My soul will weep in secret for your pride; My eyes will weep bitterly And run down with tears, Because the LORD'S flock has been taken captive. (NKJV)

(Jeremiah 14:17) "Therefore you shall say this word to them: 'Let my eyes flow with tears night and day, And let them not cease; For the virgin daughter of my people Has been broken with a mighty stroke, with a very severe blow. (NKJV)

(Lamentations 2:11) My eyes fail with tears, My heart is troubled; My bile is poured on the ground Because of the destruction of the daughter of my people, Because the children and the infants Faint in the streets of the city. (NKJV)

(Lamentations 3:48) My eyes overflow with rivers of water For the destruction of the daughter of my people. (NKJV)

Chapter 10

Chapter 11

Verse 14

See note in Jeremiah 7:16

Chapter 12

Chapter 13

Chapter 14

Verse 11

See note in Jeremiah 7:16

In the Book of Jeremiah why does Jeremiah have a bad reputation?

Jeremiah message was at odds with the messages which was proclaim among the people.

Jeremiah 14:13-15 Then I said, “Ah, Lord God! Behold, the prophets say to them, ‘You shall not see the sword, nor shall you have famine, but I will give you assured peace in this place.’ ” And the Lord said to me, “The prophets prophesy lies in My name. I have not sent them, commanded them, nor spoken to them; they prophesy to you a false vision, divination, a worthless thing, and the deceit of their heart.[15]Therefore thus says the Lord concerning the prophets who prophesy in My name, whom I did not send, and who say, ‘Sword and famine shall not be in this land’—‘By sword and famine those prophets shall be consumed!

Say for example we are as we speak in a possible war with Russia because America doesn't agree with what they are doing. Say out of nowhere a man or woman starts telling everyone we need to agree with Russia and go under their yoke. Would that message not be mocked . Or spoken against. At this time many of the American people are against the unvaccinated. By the way I am unvaccinated. We even have a devil of a president who says we are murders if we don't get vaccinated. Why because we are going against conscience if we do or because we fear of what the vaccine contain that might harm our bodies. When I speak against the vaccine in U Tube my message gets cut off and I am threaten by U Tube with getting my account suspended. This message is not popular with the people so much like Jeremiah's message it was at odds with the people. Submit to Babylon he said, They replied Babylon is our enemies. Stop worshiping the queen of heaven Jeremiah cried out , the people replied” everyone is doing it, it is not that bad. “ Jeremiah said “Let go of your Hebrew slave,” people replied “ if I do that who will do many of the jobs in my farm or house.”

Jeremiah was not a people pleader and is set forth to all of us as a example we shouldn't seek to please men but God. A man that fought against the odds and won.

This reminds me of what Paul stated In Galatians 1:10

For do I now persuade men, or God? Or do I seek to please men? For if I still pleased men, I would not be a bond servant of Christ.

Chapter 15

Chapter 16

YHWH Ma'oz - The Lord ... My Fortress - Jeremiah 16:19

Chapter 17

Chapter 18

Verses 1-6

(Jeremiah 18:1-6) The word which came to Jeremiah from the LORD, saying: "Arise and go down to the potter's house, and there I will cause you to hear My words." Then I went down to the potter's house, and there he was, making something at the wheel. And the vessel that he made of clay was marred in the hand of the potter; so he made it again into another vessel, as it seemed good to the potter to make. Then the word of the LORD came to me, saying: "O house of Israel, can I not do with you as this potter?" says the LORD. "Look, as the clay is in the potter's hand, so are you in My hand, O house of Israel! (NKJV)

The Imagine or illustration of God as a Potter and Israel or Judah as the Clay was not a new one for Judah to behold, Job gave it many years before and Isaiah gave such imagery in his prophecies before Jeremiah did . Other verses in

scripture where God is clearly seen as a Potter and we as clay are the following :

(Job 4:19) How much more those who dwell in houses of clay, Whose foundation is in the dust, Who are crushed before a moth? (NKJV)

Job 10:9 Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again?

Job 13:12 Your remembrances are like unto ashes, your bodies to bodies of clay.

Job 27:16 Though he heap up silver as the dust, and prepare raiment as the clay;

Job 33:6 Behold, I am according to thy wish in God's stead: I also am formed out of the clay.

(Psalms 2:9) You shall break them with a rod of iron; You shall dash them to pieces like a potter's vessel.'" (NKJV)

(Isaiah 29:16) Surely you have things turned around! Shall the potter be esteemed as the clay; For shall the thing made say of him who made it, "He did not make me"? Or shall the thing formed say of him who formed it, "He has no understanding"? (NKJV)

(Isaiah 45:9) "Woe to him who strives with his Maker! Let the potsherd strive with the potsherds of the earth! Shall the clay say to him who forms it, 'What are you making?' Or shall your handiwork say, 'He has no hands'? (NKJV)

(Isaiah 64:8) But now, O LORD, You are our Father; We are the clay, and You our potter; And all we are the work of Your hand. (NKJV)

(Romans 9:20-24) But indeed, O man, who are you to reply against God? Will the thing formed say to him who formed it, "Why have you made me like this?" Does not the potter have power over the clay, from the same lump to make one vessel for honor and another for dishonor? What if God, wanting to show His wrath and to make His power known, endured with much longsuffering the vessels of wrath prepared for destruction, and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory, even us whom He called, not of the Jews only, but also of the Gentiles? (NKJV)

We are in God's hands for him to do to us as he pleases

Chapter 19

Verse 9

(Jeremiah 19:9) "And I will cause them to eat the flesh of their sons and the flesh of their daughters, and everyone shall eat the flesh of his friend in the siege and in the desperation with which their enemies and those who seek their lives shall drive them to despair.'" (NKJV)

As a Judgement from God , the people of Judah was to eat those of their own family , something that happen more than once in Israel and Judah's history.

(Leviticus 26:29) You shall eat the flesh of your sons, and you shall eat the flesh of your daughters. (NKJV)

(Deuteronomy 28:53) "You shall eat the fruit of your own body, the flesh of your sons and your daughters whom the LORD your God has given you, in the siege and desperate straits in which your enemy shall distress you. (NKJV)

(2 Kings 6:24-30) And it happened after this that Ben-Hadad king of Syria gathered all his army, and went up and besieged Samaria. And there was a great famine in Samaria; and indeed they besieged it until a donkey's head was sold for eighty shekels of silver, and one-fourth of a kab of dove droppings for five shekels of silver. Then, as the king of Israel was passing by on the wall, a woman cried out to him, saying, "Help, my lord, O king!" And he said, "If the LORD does not help you, where can I find help for you? From the threshing floor or from the winepress?" Then the king said to her, "What is troubling you?" And she answered, "This woman said to me, 'Give your son, that we may eat him today, and we will eat my son tomorrow.' "So we boiled my son, and ate him. And I said to her on the next day, 'Give your son, that we may eat him'; but she has hidden her son." Now it

happened, when the king heard the words of the woman, that he tore his clothes; and as he passed by on the wall, the people looked, and there underneath he had sackcloth on his body. (NKJV)

(Ezekiel 5:10) 'Therefore fathers shall eat their sons in your midst, and sons shall eat their fathers; and I will execute judgments among you, and all of you who remain I will scatter to all the winds. (NKJV)

Chapter 20

Verse 3

Jeremiah 20:3 And it happened on the next day that Pashhur brought Jeremiah out of the stocks. Then Jeremiah said to him, "The LORD has not called your name Pashhur, but Magor-Missabib.

The LORD has not called your name Pashhur, but Magor-Missabib..... the Name Pashhur means "that extends or multiplies the hole; whiteness" and his named was changed by God to the name Magor-Missabib which means "terror on every side or Cause-of-fear-on-every-side "

Verses 14-18

Cursed be the day wherein I was born: let not the day wherein my mother bare me be blessed. Cursed be the man who brought tidings to my father, saying, A man child is born unto thee; making him very glad. And let that man be as the cities which the LORD overthrew, and repented not: and let him hear the cry in the morning, and the shouting at noontide; Because he slew me not from the womb; or that my mother might have been my grave, and her womb to be always great with me. Wherefore came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame? (Jeremiah 20:14-18 KJV)

Jeremiah curses the day of his birth just as Job did who lived before him. The pain that these men went through felt more than they could handle.

After this Job opened his mouth and cursed the day of his birth. And Job spoke, and said: "May the day perish on which I was born, And the night in which it was said, 'A male child is conceived.' May that day be darkness; May God above not seek it, Nor the light shine upon it. May darkness and the shadow of death claim it; May a cloud settle on it; May the blackness of the day terrify it. As for that night, may darkness seize it; May it not rejoice among the days of the year, May it not come into the number of the months. Oh, may that night be barren! May no joyful shout come into it! May those curse it who curse the day, Those who are ready to arouse Leviathan. May the stars of its morning be dark; May it look for light, but have none, And not see the dawning of the day; Because it did not shut up the doors of my mother's womb, Nor hide sorrow from my eyes. "Why did I not die at birth? Why did I not perish when I came from the womb? Why did the knees receive me? Or why the breasts, that I should nurse? For now I would have lain still and been quiet, I would have been asleep; Then I would have been at rest With kings and counselors of the earth, Who built ruins for themselves, Or with princes who had gold, Who filled their houses with silver; Or why was I not hidden like a stillborn child, Like infants who never saw light? There the wicked cease from troubling, And there the weary are at rest. There the prisoners rest together; They do not hear the voice of the oppressor. The small and great are there, And the servant is free from his master. "Why is light given to him who is in misery, And life to the bitter of soul, Who long for death, but it does not come, And search for it more than hidden treasures; Who rejoice exceedingly, And are glad when they can find the grave? Why is light given to a man whose way is hidden, And whom God has hedged in? For my sighing comes before I eat, And my groanings pour out like water. For the thing I greatly feared has come upon me, And what I dreaded has happened to me. I am not at ease, nor am I quiet; I have no rest, for trouble comes." (Job 3:1-26 NKJV)

Chapter 21

Verse 1

The word which came unto Jeremiah from the LORD, when king Zedekiah sent unto him Pashur the son of Melchiah, and Zephaniah the son of Maaseiah the priest, saying, (Jeremiah 21:1 KJV)

This Pashhur is not Pashhur the one which we see in chapter 20 who put Jeremiah in prison, This Pashur is the son of Melchiah, the other Pashur was the son of Immer

Now Pashur the son of Immer the priest, who was also chief governor in the house of the LORD, heard that Jeremiah prophesied these things. Then Pashur smote Jeremiah the prophet, and put him in the stocks that were in the high gate of Benjamin, which was by the house of the LORD. (Jeremiah 20:1-2 KJV)

Chapter 22

Verse 5

Jeremiah 22:5 **"**But if you will not hear these words, **I swear by Myself,"** says the LORD, "that this house shall become a desolation.""

I swear by Myself," .....Swearing envolves swearing by someone or something higher than yourself and since God can't swear by anyone or thing higher than himself , he swore sweared by himself that the temple was to become a desolation.

Heb 6:13 For when God made a promise to Abraham, because He could swear by no one greater, He swore by Himself,

(Hebrews 6:16) For men indeed swear by the greater, and an oath for confirmation is for them an end of all dispute. (NKJV)

Verses 24-30

The signet ring that was taken away in Coniah aka (Jeconiah) by God is put back in his hand because of Zerubbabel

(Jeremiah 22:24-30) "As I live," says the LORD, **"though Coniah the son of Jehoiakim, king of Judah, were the signet on My right hand, yet I would pluck you off;** "and I will give you into the hand of those who seek your life, and into the hand of those whose face you fear-the hand of Nebuchadnezzar king of Babylon and the hand of the Chaldeans. "So I will cast you out, and your mother who bore you, into another country where you were not born; and there you shall die. "But to the land to which they desire to return, there they shall not return. "Is this man Coniah a despised, broken idol-A vessel in which is no pleasure? Why are they cast out, he and his descendants, And cast into a land which they do not know? O earth, earth, earth, Hear the word of the LORD! Thus says the LORD: 'Write this man down as childless, A man who shall not prosper in his days; For none of his descendants shall prosper, Sitting on the throne of David, And ruling anymore in Judah.'" (NKJV)

(Haggai 2:23) 'In that day,' says the LORD of hosts, **'I will take you, Zerubbabel My servant, the son of Shealtiel,' says the LORD, 'and will make you like a signet ring;** for I have chosen you,' says the LORD of hosts." (NKJV)

This is why both of them is seen in the genealogy of Jesus

(Matthew 1:1-16) **The book of the genealogy of Jesus Christ**, the Son of David, the Son of Abraham: Abraham begot Isaac, Isaac begot Jacob, and Jacob begot Judah and his brothers. Judah begot Perez and Zerah by Tamar, Perez begot Hezron, and Hezron begot Ram. Ram begot Amminadab, Amminadab begot Nahshon, and Nahshon begot Salmon. Salmon begot Boaz by Rahab, Boaz begot Obed by Ruth, Obed begot Jesse, and Jesse begot David the king. David the king begot Solomon by her who had been the wife of Uriah. Solomon begot Rehoboam, Rehoboam begot Abijah, and Abijah begot Asa. Asa begot Jehoshaphat, Jehoshaphat begot Joram, and Joram begot Uzziah. Uzziah begot Jotham, Jotham begot Ahaz, and Ahaz begot Hezekiah. Hezekiah begot Manasseh, Manasseh begot Amon, and Amon begot Josiah. Josiah begot **Jeconiah and his brothers about the time they were carried away to Babylon. And after they were brought to Babylon, Jeconiah begot Shealtiel, and Shealtiel begot Zerubbabel. Zerubbabel** begot Abiud, Abiud begot Eliakim, and Eliakim begot Azor. Azor begot Zadok, Zadok begot Achim, and Achim begot Eliud. Eliud begot Eleazar, Eleazar begot Matthan, and Matthan begot Jacob. And Jacob begot Joseph the husband of Mary, of whom was born Jesus who is called Christ. (NKJV)

Chapter 23

Jehovah Tsidkenu = The LORD Our Righteousness -
Jeremiah 23:6

_____

God is Omnipresent

Number 3 God is Omnipresent

A other of the non commutable attributes of God is his Omnipresence. That means he is everywhere.

Jeremiah 23:24
Can anyone hide himself in secret places, So I shall not see him?"says the Lord; "Do I not fill heaven and earth?" says the Lord."

Angels and Demons are limited to where they could be But not God.

Daniel 10:12-13
Then he said to me, "Do not fear, Daniel, for from the first day that
you set your heart to understand, and to humble yourself before your
God, your words were heard; and I have come because of your words.
But the prince of the kingdom of Persia withstood me twenty-one
days; and behold, Michael, one of the chief princes, came to help me,
for I had been left alone there with the kings of Persia.
A comfort for Christians but also a warning for unbelievers , there is
no place to escape from God .

Well said David when he said about God where can I flee from your Spirit. For there is no place to run from him.

Psalms 139:7-11
Where can I go from Your Spirit? Or where can I flee from Your
presence? If I ascend into heaven, You are there; If I make my bed in
hell, behold, You are there.If I take the wings of the morning, And dwell
in the uttermost parts of the sea,Even there Your hand shall lead me,
And Your right hand shall hold me. If I say, "Surely the darkness shall
fall on me," Even the night shall be light about me;

Even Jesus when speaking about himself spoke of his own Omnipresence a number of times.

John 3:13
No one has ascended to heaven but He who came down from
heaven, that is, the Son of Man who is in heaven.
Jesus is the Son of man who was speaking to Nicodemus and on
earth in human flesh but he was also in heaven as God.

Matthew 18:20
For where two or three are gathered together in My name, I am
there in the midst of them."

Jesus is where believers gather together no matter in what location and time.Jesus presence is also felt in hell when a unbeliever is being punished as he is also in heaven.

Revelation 14:9-10
Then a third angel followed them, saying with a loud voice, "If anyone worships the beast and his image, and receives his mark on his forehead or on his hand, he himself shall also drink of the wine of the wrath of God, which is
poured out full strength into the cup of His indignation. He shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb.

Chapter 24

Chapter 25

Verse 1

(Jeremiah 25:1) The word that came to Jeremiah concerning all the people of Judah, in the fourth year of Jehoiakim the son of Josiah, king of Judah (which was the first year of Nebuchadnezzar king of Babylon), (NKJV)

First year of Nebuchadnezzar king of Babylon that is in 605 BC that was around same year Daniel was taken captive.

(Daniel 1:1) In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon came to Jerusalem and besieged it. (NKJV)

There were 3 waves in the Babylonian captivity which are :

605 BC In this one Daniel is taken captive

597 BC In this one Ezekiel is taken captive

586 BC In this one Jeremiah is taken captive and the Temple is destroyed

Verse 10-12 Jeremiah tells us how long will Judah be in captivity, 70 years which is from 605 BC to 535 BC

(Jeremiah 25:10-12) 'Moreover I will take from them the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstones and the light of the lamp. 'And this whole land shall be a desolation and an astonishment, and these nations shall serve the king of Babylon seventy years. 'Then it will come to pass, when seventy years are completed, that I will punish the king of Babylon and that nation, the land of the Chaldeans, for their iniquity,' says the LORD; 'and I will make it a perpetual desolation. (NKJV)

(Jeremiah 29:10) For thus says the LORD: After seventy years are completed at Babylon, I will visit you and perform My good word toward you, and cause you to return to this place. (NKJV)

(2 Chronicles 36:21) to fulfill the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her Sabbaths. As long as she lay desolate she kept Sabbath, to fulfill seventy years. (NKJV)

(Daniel 9:1-2) In the first year of Darius the son of Ahasuerus, of the lineage of the Medes, who was made king over the realm of the Chaldeans- in the first year of his reign I, Daniel, understood by the books the number of the years specified by the word of the LORD through Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem. (NKJV)

(Zechariah 7:5) "Say to all the people of the land, and to the priests: 'When you fasted and mourned in the fifth and seventh months during those seventy years, did you really fast for Me-for Me? (NKJV)

Chapter 26

Verse 18

(Jeremiah 26:17-19) Then certain of the elders of the land rose up and spoke to all the assembly of the people, saying: "Micah of Moresheth prophesied in the days of Hezekiah king of Judah, and spoke to all the people of Judah, saying, 'Thus says the LORD of hosts: "Zion shall be plowed like a field, Jerusalem shall become heaps of

ruins, And the mountain of the temple Like the bare hills of the forest.'" "Did Hezekiah king of Judah and all Judah ever put him to death? Did he not fear the LORD and seek the LORD'S favor? And the LORD relented concerning the doom which He had pronounced against them. But we are doing great evil against ourselves." (NKJV)

Here we see the elders recalling the ministry of the prophet Micah who besides being a contemporary of Isaiah prophesied against the temple and instead of being killed like the priests and the prophets wants to be done to the prophet Jeremiah was listen to by king Hezekiah , in so doing avoided God's wrath on Jerusalem and the temple.

(Micah 1:1) The word of the LORD that came to Micah of Moresheth in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem. (NKJV)

(Micah 3:12) Therefore because of you Zion shall be plowed like a field, Jerusalem shall become heaps of ruins, And the mountain of the temple Like the bare hills of the forest. (NKJV)

Chapter 27

Chapter 28

A) And it happened in the same year, at the beginning of the reign of Zedekiah king of Judah, in the 4th year and in the 5th month AB which is August of 593 B.C

Chapter 29

Chapter 30

Verse 9

Jeremiah 30:9 ISV Rather, they will serve the LORD their God and David their king, whom I will raise up for them.

Who is the future David that is to rule according to the following verse? (I believe this verse gives us a hint at who is this future David notice whom God will raise up for them) It speaks of resurrection. David wasn't raise but Jesus was and is said according to prophecy to rule on the throne of David forever.

The answer is Jesus.

Isaiah 9:6-7 (NKJV) For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.Of the increase of His government and peace There will be no end, Upon the throne of David and over His kingdom, To order it and establish it with judgment and justice From that time forward, even forever. The zeal of the Lord of hosts will perform this.

Jeremaih 23:5 ISV “The time is coming,” declares the LORD, “when I’ll raise up a righteous branch for David. He will be a king who rules wisely, and he will administer justice and righteousness in the land.

Notice what the Angel told Mary about her son.

Luke 1:31-33 ISV Listen! You will become pregnant and give birth to a son, and you are to name him Jesus. 32 He will be great and will be called the Son of the Most High, and the Lord God will give him the throne of his ancestor David. He will rule over the house of Jacob forever, and his kingdom will never end.”

Chapter 31

Chapter 32

A) The word that came to Jeremiah from the LORD—in the 10th year of Zedekiah king of Judah, which was the 18th year of Nebuchadnezzar which year is 587 B.C

Baruch

“"Then I charged Baruch before them, saying,” Jer 32:13 (NKJV)

Seal of Baruch

The three lines on the Baruch bulla read: “(Belonging) to Berekhyahu, the son of Neriyahu, the scribe.”

Chapter 33

Chapter 34

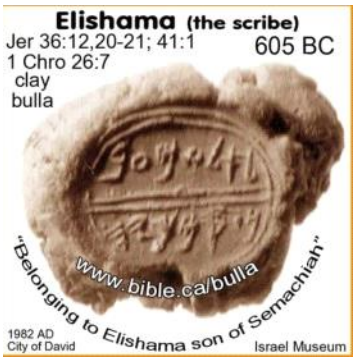
Chapter 35

A) The word which came to Jeremiah from the LORD in the days of Jehoiakim the son of Josiah, king of Judah who ruled from 609-598 B.C

Chapter 36

A) Now it came to pass in the 4th year of Jehoiakim the son of Josiah, king of Judah , that is 605–604 B.C

B) Now king Jehoiakim who ruled from 609-598 B.C was sitting in the winter house in the 9th month, that is the Month of Chisleu which is in between November / December with a fire burning on the hearth before him.



(Jeremiah 36:12) he then went down to the king's house, into the scribe's chamber; and there all the princes were sitting-**Elishama the scribe**, Delaiah the son of Shemaiah, Elnathan the son of Achbor, Gemariah the son of Shaphan, Zedekiah the son of Hananiah, and all the princes. (NKJV)

(Jeremiah 36:26) And the king commanded **Jerahmeel the king's son**, Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to seize Baruch the scribe and Jeremiah the prophet, but the LORD hid them. (NKJV)

Chapter 37

Chapter 38

(Jeremiah 38:1-6) Now Shephatiah the son of Mattan, **Gedaliah the son of Pashhur**, Jucal the son of Shelemiah, and Pashhur the son of Malchiah heard the words that Jeremiah had spoken to all the people, saying, "Thus says the LORD: 'He who remains in this city shall die by the sword, by famine, and by pestilence; but he who goes over to the Chaldeans shall live; his life shall be as a prize to him, and he shall live.' "Thus says the LORD: 'This city shall surely be given into the hand of the king of Babylon's army, which shall take it.'" Therefore the princes said to the king, "Please, let this man be put to death, for thus he weakens the hands of the men of war who remain in this city, and the hands of all the people, by speaking such words to them. For this man does not seek the welfare of this people, but their harm." Then Zedekiah the king said, "Look, he is in your hand. For the king can do nothing against you." So they took Jeremiah and cast him into the dungeon of Malchiah the king's son, which was in the court of the prison, and they let Jeremiah down with ropes. And in the dungeon there was no water, but mire. So Jeremiah sank in the mire. (NKJV)

Royal seal bears name of Gedaliah, a prince to Judah's King Zedekiah, mentioned in the Old Testament Book of Jeremiah. (courtesy Dr. Eilat Mazar)

Chapter 39

Chapter 40

Chapter 41

Chapter 42

Chapter 43

Chapter 44

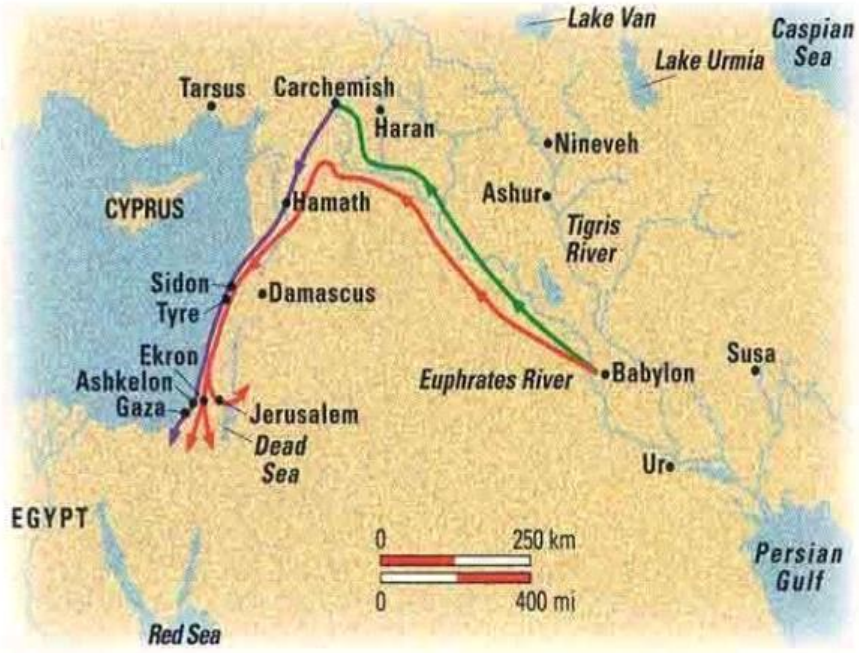
Chapter 45

Chapter 46

Chapter 47

Babylonian Chronicle written in cuneiform:

(Nebuchadrezzar) *marched to the city of Ashkelon and captured it in the month of Kislev* (November/December). *He captured its king and plundered it and carried off [spoil from it …]. He turned the city into a mound* (Akkadian ana tili, literally a tell) *and heaps of ruins …*[3]



The Babylonian campaigns (609–586 B.C.E.)
Green line: Nabopolassar's campaigns (609–605 B.C.E.)
Purple line: Nebuchadrezzar II's campaigns (605–601 B.C.E.)
Red line: Nebuchadrezzar II's campaigns (599–586 B.C.E.)

Chapter 48

Chapter 49

Chapter 50

Chapter 51

Jehovah El Gemuwal - The Lord God of Recompense - Jeremiah 51:56

Chapter 52

A) Zedekiah was 21 years old when he became king, and he reigned 11 years in Jerusalem from 597-586 B.C

(Jeremiah 52:12-13) Now in the fifth month, on the tenth day of the month (which was the nineteenth year of King Nebuchadnezzar king of Babylon), Nebuzaradan, the captain of the guard, who served the king of Babylon, came to Jerusalem. He burned the house of the LORD and the king's house; all the houses of Jerusalem, that is, all the houses of the great, he burned with fire. (NKJV)

City of David Society

The Burnt Room House, so-named because one room was severely burned during the Babylonian destruction of 586 B.C.E. Other areas of the house bear evidence of the nature of tenth-century B.C.E. Jerusalem. Both this house and others adjacent to it were built when parts of the Stepped-Stone Structure were removed to make room for a new residential quarter. Beneath the floor were several strata, including one, Stratum 14, that dates to the early years of the United Monarchy—strong evidence, Cahill maintains, that Jerusalem was a flourishing city soon after the reign of King David.

25 Lamentations

Chapter 01

Chapter 02

Chapter 03

Chapter 04

Chapter 05

26 Ezekiel

Author of the Book of Ezekiel

There is evidence that supports Ezekiel as the author of the book that bears his name. Here are a few pieces of evidence:

1. **Internal Evidence:** Throughout the book of Ezekiel, the author consistently refers to himselfinthe first person, using phrases such as "I saw," "I heard," and "I was among the exiles." This indicates that the author is an eyewitness to the events described in the book.

A) Ezekiel 1:1 NKJV 1 Now it came to pass in the thirtieth year, in the fourth month, on the fifth day of the month, as I was among the captives by the River Chebar, that the heavens were opened and I saw visions of God.

B) Ezekiel 1:4 NKJV 4 Then I looked, and behold, a whirlwind was coming out of the north, a great cloud with raging fire engulfing itself; and brightness was all around it and radiating out of its midst like the color of amber, out of the midst of the fire.

C) Ezekiel 8:2 NKJV 2 Then I looked, and there was a likeness, like the appearance of fire-from the appearance of His waist and downward, fire; and from His waist and upward, like the appearance of brightness, like the color of amber.

D) Ezekiel 10:1 NKJV 1 And I looked, and there in the firmament that was above the head of the cherubim, there appeared something like a sapphire stone, having the appearance of the likeness of a throne.

E) Ezekiel 44:4 NKJV 4 Also He brought me by way of the north gate to the front of the temple; so I looked, and behold, the glory of the LORD filled the house of the LORD; and I fell on my face.

These are just a few examples, but through out the book of Ezekiel, the author consistently refers to himself in the first person, using phrases such as “I saw,""I heard," and "I was amongthe exiles."

Historical Context

2. Historical Context: The events described in the Book of Ezekiel took place during the Babylonian exile, which lasted from around 597 BCEto 537 BCE. Ezekiel was among the Jewish exiles taken captive to Babylon. The book provides detailed historical information about the exile period, including dates, locations, and the names of various Babylonian kings. This supports the idea that the author is someone who lived duringthe exile.

Here are some examples of references and quotes that provide detailed historical information about the exile period, indicating that the author likely lived during that time:

A. Ezekiel 24:1-2 NKJV 1 Again, in the ninth year, in the tenth month, on the tenth day of the month, the word of the LORD came to me, saying, 2 "Son of man, write down the name of the day, this very day-the king of Babylon started his siege against Jerusalem this very day.

B. Ezekiel 29:17 NKJV 17 And it came to pass in the twenty-seventh year, in the first month, on the first day of the month, that the word of the LORD came to me, saying,

C. Ezekiel 32:31 NKJV 31 "Pharaoh will see them And be comforted over all his multitude, Pharaoh and all his army, Slain by the sword," Says the Lord GOD.

E. Ezekiel 33:21 NKJV 21 And it came to pass in the twelfth year of our captivity, in the tenth month, on the fifth day of the month, that one who had escaped from Jerusalem came to me and said, "The city has been captured!"

These examples demonstrate that the book of Ezekiel contains precise historical details about the exile period, including specific dates, locations, and the names of Babylonian kings. This suggests that the author was someone who lived during the exile and had firsthand knowledge ofthese events.

Language and Style

3. **Language and Style:** The Bookof Ezekiel is written in a distinctive literary style, with vivid imagery, symbolic language, and complex visions. The book contains elements of Hebrew poetry, as well as unique phrases and expressions. These linguistic features are consistent throughout the book and suggest a single author.

Here are some examples of quotes and references that demonstrate the distinctive literary style of the Book of Ezekiel:

A. Ezekiel 13:1-5 NKJV 1 And the word of the LORD came to me, saying, 2 "Son of man, prophesy against the prophets of Israel who prophesy, and say to those who prophesy out of their own heart, 'Hear the word of the LORD!'" 3 Thus says the Lord GOD: "Woe to the foolish prophets, who follow their own spirit and have seen nothing! 4 "O Israel, your prophets are like foxes in the deserts. 5 "You have not gone up into the gaps to build a wall for the house of Israel to stand in battle on the day of the LORD.

B. Ezekiel 25:1-4 NKJV 1 The word of the LORD came to me, saying, 2 "Son of man, set your face against the Ammonites, and prophesy against them. 3 "Say to the Ammonites, 'Hear the word of the Lord GOD! Thus says the Lord GOD: "Because you said, 'Aha!' against My sanctuary when it was profaned, and against the land of Israel when it was desolate, and against the house of Judah when they went into captivity, 4 "indeed, therefore, I will deliver you as a possession to the men of the East, and they shall set their encampments among you and make their dwellings among you; they shall eat your fruit, and they shall drink your milk.

C. Ezekiel 37:1-6 NKJV 1 The hand of the LORD came upon me and brought me out in the Spirit of the LORD, and set me down in the midst of the valley; and it was full of bones. 2 Then He caused me to pass by them all around, and behold, there were very many in the open valley; and indeed they were very dry. 3 And He said to me, "Son of man, can these bones live?" So I answered, "O Lord GOD, You know." 4 Again He said to me, "Prophesy to these bones, and say to them, 'O dry bones, hear the word of the LORD! 5 'Thus says the Lord GOD to these bones: "Surely I will cause breath to enter into you, and you shall live. 6 "I will put sinews on you and bring flesh upon you, cover you with skin and put breath in you; and you shall live. Then you shall know that I am the LORD."'"

These examples illustrate the vivid imagery, symbolic language, and complex visions that are characteristic ofthe Book of Ezekiel. The use of Hebrew poetry, unique phrases, and expressions is consistent throughout the book, suggesting a single author.

Tradition and Rabbinical Sources

Tradition and Rabbinical Sources: Jewish tradition and rabbinical sources have consistently attributed the Book of Ezekiel to the prophet Ezekiel. The Talmud, a central text of Jewish law and tradition, attributes the book to Ezekiel, and this traditional view has been widely accepted by Jewish scholars throughout history.

Here are some references and quotes from Jewish tradition and rabbinical sources that attribute the Book of Ezekiel to the prophet Ezekiel:

1. The Talmud states: "Ezekiel, the son of Buzi, has written his book." This statement unequivocally attributes the book to Ezekiel.

A. In Tractate Bava Batra 14b of the BabylonianTalmud, there is a discussion about the authorship ofthe book of Ezekiel. Rabbi Yochanan states, "Ezekiel wrote his ownbook" , whichimplies that Ezekiel himself wrote the prophetic book attributed to him.

B. In Tractate Megillah 14b, there is a discussion about which books are considered part ofthe "Writings" section ofthe Hebrew Bible. The list mentions Ezekiel's book as one of those attributed to the prophets.

C. In a more general sense, the Talmud frequently alludes to or quotes from the book of Ezekiel, attributing the content of specific verses to him. For example, in Tractate Berachot 35b, a verse from Ezekiel 18:32 is quoted, discussing the concept of repentance.

These references and discussions indirectly support the traditional Jewish belief of Ezekiel being the author of the book attributed to him.

2. Rashi, a prominent medieval Jewish commentator, explains in his commentary on Ezekiel that the bookwas

written by Ezekiel during the Babylonian exile.

In his commentary on Ezekiel 1:3, Rashi references the verse that states, "The word of the Lord came expressly to Ezekiel the priest, the son of Buzi, in the land of the Chaldeans bythe river Chebar; and the hand ofthe Lord was there upon him."

Rashi comments onthis verse, indicating that Ezekiel wrote the book during the Babylonian exile. Rashi's words canbe found in his commentary on the verse in question, and he suggests that Ezekiel was divinely inspired to write down his prophecies while he was living among the exiled community by the river Chebar in Babylonia.

3. Maimonides, another medieval Jewish scholar, writes in his Mishneh Torah that "the Book of Ezekiel is from the prophets, and it was written by Ezekiel the son of Buzi.'

The MishnehTorah, Sefer Yesodei Hatorah, chapter 10 states "And Ezekiel wrote his own book, which he divided into three, and they are called Torat Ezekiel, Nevi'im, and Ketuvim. He wrote these three books with complete intent, and he explained in them all the words of the prophets and the mysteries of the secrets of the Torah."

4. The JewishVirtual Library, an online resource for Jewish history and culture, states that "Jewish tradition has always attributed the Book of Ezekiel to the prophetwho bears its name.'

Overall, Jewish tradition and rabbinical sources consistently attribute the Book of Ezekiel to the prophet Ezekiel, with no significant disagreement or debate on this matter.

Outline of the Book of Ezekiel

I. Introduction

A. Background of the Book of Ezekiel

B. Authorship and Date of the Book

II. Ezekiel's Call and Commission (Chapter 1)

A. Ezekiel's Vision of God's Glory

B. God commissions Ezekiel as a prophet

III. Prophecies against Judah and Jerusalem (Chapters 2-24)

A. Ezekiel as a Watchmanfor the House of Israel (Chapter 2)

B. Symbolic Actions and Parables

1. Siege of Jerusalem (Chapter 4)

2. The Prophet’s Shaved Head (Chapter 5)

3. Rotten Vine and Burning Pot (Chapter 15)

4. Cooking over Human Excrement (Chapter 16)

C. Prophetic Messages against Jerusalem’s Sins

1. Idolatry and Defilement of the Temple (Chapter 8)

2. False Prophets and Leaders (Chapter 13)

3. Social Injustice and Oppression (Chapter 22)

IV. Prophecies against Foreign Nations (Chapters 25-32)

A. Prophecies against Ammon, Moab, Edom, Philistia, Tyre, and Sidon

V. Consolation and Restoration (Chapters 33-48)

A. Warningto the Watchman (Chapter 33)

B. Restoration of Israel and God's Presence (Chapters 36-37)

C. Vision of the New Temple (Chapters 40-48)

VI. Conclusion

A. Summary of Ezekiel's Prophecies

Chapter 01

A) Now it came to pass in the 30th year , in the 4th month, on the 5th day of the month, as I was among the captives by the River Chebar, that the heavens were opened and I saw visions of God. On the 5th day of the month, which was in the 5th year of King Jehoiachin's captivity that is in the year 593 B.C

Joachin king of Judah 597 BC

Chapter 02

Chapter 03

Chapter 04

To what extent is the Book of Ezekiel the filthiest book of the Bible?

The filthiest Book only in this, God told Ezekiel to bake his bread on human's dung and Ezekiel debated on the issue then God allowed him to bake his bread on cow's dung.

Ezekiel 4:12-15 And you shall eat it as barley cakes; and bake it using fuel of human waste in their sight."Then the Lord said, "So shall the children of Israel eat their defiled bread among the Gentiles, where I will drive them." So I said, "Ah, Lord God! Indeed I have never defiled myself from my youth till now; I have never eaten what died of itself or was torn by beasts, nor has abominable flesh ever come into my mouth." Then He said to me, "See, I am giving you cow dung instead of human waste, and you shall prepare your bread over it."

Ezekiel would of most likely baked his bread on a Oven with the dung burning under.

Unless to make a show of it he would do as we see the following person do, making bread on burning dung openly and out doors so all could see.

The things the prophets of old went through to show Israel their fate if they continued in their sins.

Isaiah was told to walk naked for three years

Isaiah 20:2-4 at the same time the Lord spoke by Isaiah the son of Amoz, saying, “Go, and remove the sackcloth from your body, and take your sandals off your feet.” And he did so, walking naked and barefoot. Then the Lord said, “Just as My servant Isaiah has walked naked and barefoot three years for a sign and a wonder against Egypt and Ethiopia, so shall the king of Assyria lead away the Egyptians as prisoners and the Ethiopians as captives, young and old, naked and barefoot, with their buttocks uncovered, to the shame of Egypt.

Hosea was told to marry a prostitute

Hosea 1:2 When the Lord began to speak by Hosea, the Lord said to Hosea: “Go, take yourself a wife of harlotry And children of harlotry, For the land has committed great harlotry By departing from the Lord.”

And Ezekiel was told as we saw go eat defiled stinky bread.

Chapter 05

Verse 10

(Ezekiel 5:10) 'Therefore fathers shall eat their sons in your midst, and sons shall eat their fathers; and I will execute judgments among you, and all of you who remain I will scatter to all the winds. (NKJV)

As a Judgement from God , Those living in Judah was to eat their own family members something that happen more than once in Israel & Judah's history.

(Leviticus 26:29) You shall eat the flesh of your sons, and you shall eat the flesh of your daughters. (NKJV)

(Deuteronomy 28:53) "You shall eat the fruit of your own body, the flesh of your sons and your daughters whom the LORD your God has given you, in the siege and desperate straits in which your enemy shall distress you. (NKJV)

(2 Kings 6:26-30) Then, as the king of Israel was passing by on the wall, a woman cried out to him, saying, "Help, my lord, O king!" And he said, "If the LORD does not help you, where can I find help for you? From the threshing floor or from the winepress?" Then the king said to her, "What is troubling you?" And she answered, "This woman said to me, 'Give your son, that we may eat him today, and we will eat my son tomorrow.' "So we boiled my son, and ate him. And I said to her on the next day, 'Give your son, that we may eat him'; but she has hidden her son." Now it happened, when the king heard the words of the woman, that he tore his clothes; and as he passed by on the wall, the people looked, and there underneath he had sackcloth on his body. (NKJV)

(Jeremiah 19:9) "And I will cause them to eat the flesh of their sons and the flesh of their daughters, and everyone shall eat the flesh of his friend in the siege and in the desperation with which their enemies and those who seek their lives shall drive them to despair."' (NKJV)

(Lamentations 2:20) "See, O LORD, and consider! To whom have You done this? Should the women eat their offspring, The children they have cuddled? Should the priest and prophet be slain In the sanctuary of the Lord? (NKJV)

(Lamentations 4:10) The hands of the compassionate women Have cooked their own children; They became food for them In the destruction of the daughter of my people. (NKJV)

Chapter 06

Chapter 07

YHWH Naheh - The Lord that Smiteth Ezekiel 7:9

Chapter 08

A) And it came to pass in the 6th year, in the 6th month, on the 5th day of the month, that is in August/ September of 582 B.C as I sat in my house with the elders of Judah sitting before me, that the hand of the Lord GOD fell upon me there.

Chapter 09

Chapter 10

Chapter 11

Chapter 12

Chapter 13

Chapter 14

Verse 14

(Ezekiel 14:14) "Even if these three men, Noah, Daniel, and Job, were in it, they would deliver only themselves by their righteousness," says the Lord GOD. (NKJV)

See notes in Ezekiel 28:3 for the name Daniel

Chapter 15

Chapter 16

Manners and Customs of Bible Lands {" **THE BETROTHAL**

Difference between a promise and a betrothal. A promise of marriage among the Jews of Bible times might mean an engagement without anything definite. There could be a number of engagements broken off. It was the betrothal that was binding, rather than a mere promise of marriage. The promise might be set aside, but a betrothal entered into was considered as final.

The betrothal a covenant. Among the ancient Hebrews the betrothal was a spoken covenant. Ezekiel pictures God as marrying Jerusalem, and the following words are used of her: "I sware unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine" (Eze 16:8). After the exile, the betrothal included signing a written document of marriage.

The ceremony of betrothal. The Jewish betrothal in Christ's time was conducted thus: The families of the bride and groom met, with some others present to serve as witnesses. The young man would give the young woman either a gold ring, or some article of value, or simply a document in which he promised to marry her. Then he would say to her: "See by this ring [or this token] thou art set apart for me, according to the law of Moses and of Israel."

Difference between betrothal and marriage. The betrothal was not the same as the wedding. At least a whole year elapsed between the betrothal and the actual wedding. These two events must not be confused. The Law said, "What man is there that hath betrothed a wife, and hath not taken her?" (Deu 20:7). Two events are differentiated here: betrothing a wife, and taking a wife, i.e., in actual marriage. It was during this period of about a year, between the betrothal and the wedding, that Mary was found to be with child of the Holy Spirit (Mat 7:18)."}

Chapter 17

Chapter 18

Chapter 19

Chapter 20

A) It came to pass in the 7th year, in the 5th month, on the 10th day of the month, August 15, 591 B.C that certain of the elders of Israel came to inquire of the LORD, and sat before me.

Chapter 21

Chapter 22

Chapter 23

Chapter 24

A) Again, in the 9th year, in the 10th month, on the 10th day of the month January 15, 588 B.C, the word of the LORD came to me, saying,

Chapter 25

Chapter 26

A) And it came to pass in the 11th year, on the first day of the month, 586 B.C

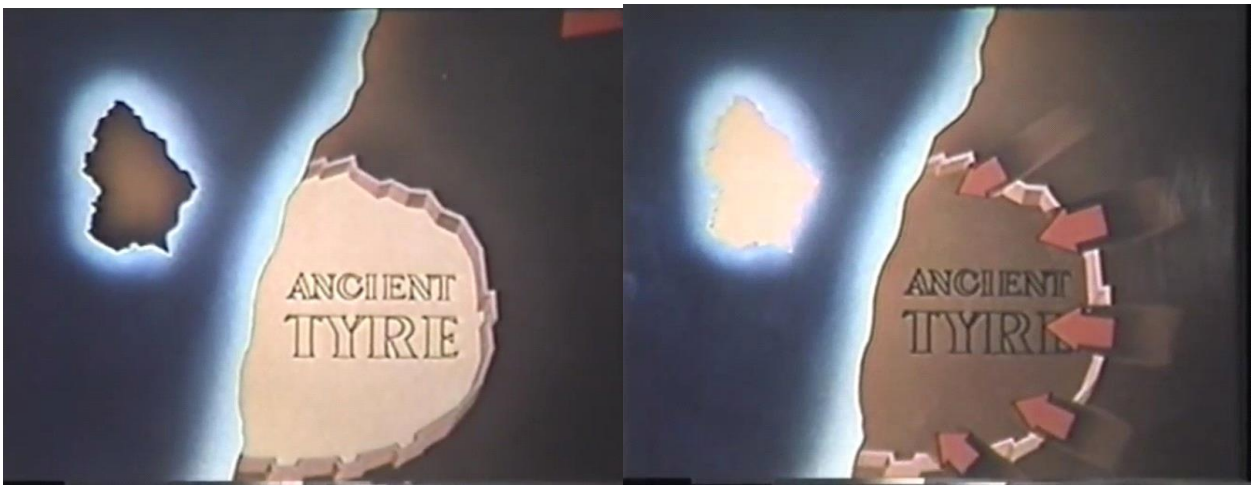
B) For thus says the Lord GOD: 'Behold, I will bring against Tyre from the north Nebuchadnezzar king of Babylon, Nebuchadnezzar siege of Tyre lasted 13 years (c. 586-573 B.C.)

Verses 2-14

(Ezekiel 26:2-14) "Son of man, because Tyre has said against Jerusalem, 'Aha! She is broken who was the gateway of the peoples; now she is turned over to me; I shall be filled; she is laid waste.' "Therefore thus says the Lord GOD: 'Behold, I am against you, O Tyre, and will cause many nations to come up against you, as the sea causes its waves to come up. 'And they shall destroy the walls of Tyre and break down her towers; I will also scrape her dust from her, and make her like the top of a rock. 'It shall be a place for spreading nets in the midst of the sea, for I have spoken,' says the Lord GOD; 'it shall become plunder for the nations. 'Also her daughter villages which are in the fields shall be slain by the sword. Then they shall know that I am the LORD.' "For thus says the Lord GOD: 'Behold, I will bring against Tyre from the north Nebuchadnezzar king of Babylon, king of kings, with horses, with chariots, and with horsemen, and an army with many people. 'He will slay with the sword your daughter villages in the fields; he will heap up a siege mound against you, build a wall against you, and raise a defense against you. 'He will direct his battering rams against your walls, and with his axes he will break down your towers. 'Because of the abundance of his horses, their dust will cover you; your walls will shake at the noise of the horsemen, the wagons, and the chariots, when he enters your gates, as men enter a city that has been breached. 'With the hooves of his horses he will trample all your streets; he will slay your people by the sword, and your strong pillars will fall to the ground. 'They will plunder your riches and pillage your merchandise; they will break down your walls and destroy your pleasant houses; they will lay your stones, your timber, and your soil in the midst of the water. 'I will put an end to the sound of your songs, and the sound of your harps shall be heard no more. 'I will make you like the top of a rock; you shall be a place for spreading nets, and you shall never be rebuilt, for I the LORD have spoken,' says the Lord GOD. (NKJV)

In 586 BC Tyre came under attack by Nebuchadnezzar king of Babylon , his troops smashed his way into the city but by then the people had excape with their riches to a Island near the city just off the coast. It was there that the invaiders

couldn't get to them because unlike the people of Tyre they had no ships to carry them to the Island. So they city laid in ruins for some 240 years till , so the people in Trye continue to live on the Island. Then finally in 333 BC Alexander the Great marched his army up against the city of Tyre. Finding the city in ruins, he couldn't attack the Island by ship because the people of Tyre built a strong under water network where if he would of gone by ship it would of been smash to bits. So he took the ruins of the ancient city of Tyre and used it to build a roadway to the island and capture it. When he did that he left not one bit of stone but laid everything flat as a rock and now the ancient city is used for casting nets as one fishes but it is not been inhabited.



Chapter 27

Chapter 28

Verse 3

(Ezekiel 28:3) (Behold, you are wiser than Daniel! There is no secret that can be hidden from you! (NKJV)

Daniel refered here in this verse might be either Daniel who wrote the book of Daniel for his fame was well known to the prophet Ezekiel or Daniel the Dispenser of Fertility from a Phoenician literature. The rebuke was for the prince of prince of Tyre telling him you think you are wiser than Daniel, Some have said that this is the wisdom that AntiChrist will have when he takes his power. Let's look at some of the Literature that mentions this Daniel from the Phoenician literature.

"I The Idea Son

5. Then on the seventh day Baal proffered his intercession. For the Impotence of Dan'el the Dispenser of Fertility .....Then bless him, O Bull El, my Father , Grant him thy benediction, O creator of created things., And that there may be a son for him in the house, Even a scion in the midst of his palace, One who may set up the pillar of his ancestral godin the sanctuary , the refuge of his clan,

10. Who may pour out his drink offering to the ground , even to the dust wine after him, Who will heap up the platters of his company, who may drive awayany who would molest his night-guest, Who may take his hand when

he is drunk,

15. Support him when he is full of wine, Who may eat his slice in the temple of Baal , Consume his portion in the temple of El, Who may plaster his roof when it is muddy Who may washhis garment when it is dirty."

"II A Maiden's Duty

Hear Oh Maiden who bear water on your shoulder, Who sweep the dew from the barley, who knows the course of the stars ....."

"III A Mortal's Repulse of a Goddess

Fabricate not , Oh Virgin; to a hero your words are trash. As a mortal man , what does he gets at his latter end ? What does mortal man gets as his inhertance ? Glaze will be poured out on my head, Even Plaster on my pate, and the death of all men will I die, yea I will surely die."

"IV A Great Drought

Thereupon Dan'el ,the Dispenser of Fertility, imprecates The clouds with heat in the season of rain, The clouds which rain in the season of summer fruit, the dew which falls on the grapes, for seven years may Baal be restrained , For eight he who mounteth the clouds, without dew , without showers , without upsurging of the lower deep, without the drum-roll , the vioce of Baal ."}

My Personal belief Daniel from the book of Daniel is mentioned by Ezekiel even thou some would mention that the way Daniel is written falls more in line with Dan'el because it is dnl than with Daniel which is dnyl. Since we don't have any of the oringal manuscripts of the Old Testament it could of in one point been written dnyl which falls more in line with the time line of both Ezekiel and Daniel. For they both lived in the Time of the Captivity of Judah by the Babylon. And what would be the point of naming a Daniel which none of the Jews would of heard about which has nonthing to do with the God of Judah.

Chapter 29

A) In the 10th year, in the 10th month, on the 12th day of the month, which is January 5, 587 B.C the word of the LORD came to me, saying

Chapter 30

Verse 5

"Ethiopia, Libya, Lydia, all the mingled people, Chub, and the men of the lands who are allied, shall fall with them by the sword." (Ezekiel 30:5 NKJV)

Chapter 31

A) Now it came to pass in the 11th year, in the 3rd month, on the 1st day of the month that is June 21, 587 B.C

Chapter 32

A) And it came to pass in the twelfth year, in the 12th month, on the 1st day of the month that is March 3, 585 B.C

Chapter 33

Chapter 34

Chapter 35

Chapter 36

Chapter 37

Chapter 38

Verse 5

"Persia, Ethiopia, and Libya are with them, all of them with shield and helmet; (Ezekiel 38:5 NKJV)

Reasons Why I do not believe that the situation with Russia is the event that is spoken about of Gog and Magog in Ezekiel 38-39 because according to the Bible

1) This event doesn't occur until after the 1000 year reign of Christ with his Church.

Revelation 20:7-9 Now when the thousand years have expired, Satan will be released from his prison and will go out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to battle, whose number is as the sand of the sea. They went up on the breadth of the earth and surrounded the camp of the saints and the beloved city. And fire came down from God out of heaven and devoured them.

2) it will occur when Jerusalem would be at peace with all her enemies and she would be without walls

Ezekiel 38:11 You will say, 'I will go up against a land of unwalled villages; I will go to a peaceful people, who dwell safely, all of them dwelling without walls, and having neither bars nor gates'—

3) Israel could only be without walls and peace with enemies after Jesus has come to rule and go through the golden Gates

Ezekiel 44:1-2 Then He brought me back to the outer gate of the sanctuary which faces toward the east, but it was shut. And the Lord said to me, "This gate shall be shut; it shall not be opened, and no man shall enter by it, because the Lord God of Israel has entered by it; therefore it shall be shut.

Psalms 24:7-9 Lift up your heads, O you gates! And be lifted up, you everlasting doors! And the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, The Lord mighty in battle. Lift up your heads, O you gates! Lift up, you everlasting doors! And the King of glory shall come in.

Let's not twist the scripture as the left behind novels and movies has for a profit. Let's pray for Russia, Ukraine and Israel for peace among them. And not do What the democratic party does and blame Russia for everything.

Chapter 39

Chapter 40

A) In the 25th year of our captivity, at the beginning of the year, on the 10th day of the month, that is April 28, 573 B.C in the 14th year after the city was captured in 586 B.C on the very same day the hand of the LORD was upon me; and He took me there.

Ezekiel 40:5 ¶ Now there was a wall all around the outside of the temple. In the man's hand was a measuring rod **six**

cubits long, each being **a cubit and a handbreadth**; and he measured the width of the wall structure, one rod; and the height, one rod.

Acre	The amount of land a yoke of oxen could plow in one day.
Cubit	The length of the arm from elbow to the end of the middle finger, or 18 inches.
Cubit and a handbreadth	A cubit, plus 3 inches, or 21 inches.
Fathom	The length of the outstretched arms, about 6 feet.
Finger or digit	Equal to a man's finger breadth, about three quarters of an inch
Furlong	About 660 feet or one-eighth mile.
Handbreadth	The width of four fingers pressed together, about three inches
Measuring reed	Ten and one-half feet.
Mile	Eight furlongs.
Pace	One step or three feet.
Span	Nine inches, from the end of the thumb to the little finger when spread.
Sabbath Day's journey	Three-fifths of a mile.

Chapter 41

Chapter 42

Chapter 43

Chapter 44

Chapter 45

Chapter 46

Chapter 47

Chapter 48

Jehovah Shammah (יְהוָה שָׁמָּה) - The LORD Is There (The Lord is here) - Eze_48:35

One of my favorite titles for God

“All the way around shall be eighteen thousand cubits; and the name of the city from that day shall be: THE LORD IS

THERE.""— Ezek 48:35 (NKJV)

Original:

שׁמּה

יהוה

Transliteration: yehפגגh shגmmגh

Phonetic: yeh-ho-vaw' shawm'-maw

BDB Definition: Jehovah-shammah = " Jehovah is there"

27 Daniel 605-536 B.C

What Is there external/internal evidence that the book of Daniel was written by one person rather than several?

Evidence for Daniel writting the Book of Daniel except for Daniel 4 which was written by King Nebuchadnezzar.

“Nebuchadnezzar the king, To all peoples, nations, and languages that dwell in all the earth: Peace be multiplied to you.”Dan 4:1 (NKJV)

Are the following :

1. 1. Jesus believed Daniel wrote his book, if Daniel is not it author then Jesus would be a liar.“"Therefore when you see the 'abomination of desolation,' spoken of by Daniel the prophet, standing in the holy place" (whoever reads, let him understand),”Mat 24:15 (NKJV) “"So when you see the 'abomination of desolation,' spoken of by Daniel the prophet, standing where it ought not" (let the reader understand), "then let those who are in Judea flee to the mountains.”Mar 13:14 (NKJV)

2.
3. 2. Josephus the Jewish Historian (30 - 100AD) also believe Daniel wrote Daniel : Antiquities of the Jews.11.8.5 (“ (337) And when the book of Daniel was showed him (Alexander the Great), wherein Daniel declared that one of the Greeks should destroy the empire of the Persians, he supposed that himself was the person intended;”)
4. 3. The Septuagint a Greek translation of the Old Testament finished in 250 BC contain the Book of Daniel.

4. The Early Church Fathers believed Daniel to be the Author of the book that bears his name. Example Tertullian 155–230 AD Answer to the Jews Chapter 11 states (“ wish we have evidently explained - that is the reason withal why Daniel said vision and the prophets were sealed because Christ is the segnet of all the prophets fulfilling all they had in days by gone being announced concerning him”) Augustine (354 -430 AD) On the Trinity Book 2 Chapter 18 (“ for Daniel has told us this “ I beheld he says till the thrones were set, and the Ancients of Days did sit , whose garment was white as snow…”)

5. Daniel himself testifies that he wrote the book of Daniel notice the I and me in the following verses “Then it happened, when I, Daniel, had seen the vision and was seeking the meaning, that suddenly there stood before me one having the appearance of a man.” Dan 8:15 (NKJV) “And I, Daniel, fainted and was sick for days; afterward I arose and went about the king's business. I was astonished by the vision, but no one understood it.” Dan 8:27 (NKJV) “And he informed me, and talked with me, and said, "O Daniel, I have now come forth to give you skill to understand.” Dan 9:22 (NKJV)“In those days I, Daniel, was mourning three full weeks.”Dan 10:2 (NKJV)“And I, Daniel, alone saw the vision, for the men who were with me did not see the vision; but a great terror fell upon them, so that they fled to hide themselves.”Dan 10:7 (NKJV) “Then I, Daniel, looked; and there stood two others, one on this riverbank and the other on that riverbank.” Dan 12:5 (NKJV)

The Book of Daniel is attack by many liberals Catholic, Protestants and even Jewish as Daniel not being it's author. And even not existing at all. Take for example :

The Book of Revelation What does it really say ? By Rev. John Randall S.T.D Page 27 states (“ However it pretends to be a prophetic book from the 5th and 6th century B.C but there is no reference to the book of Daniel anywhere in Hebrew literature before 175 BC No reference to it in parallel literature, no biblical allusions, no knowledge of a Daniel before this period.”)

I guess this Rev has not read the book of Eziekel or the Bible . Ezekiel ministry was from 593 to 570 BC this means that Eziekel was alive in the time of Daniel. Eziekel testifies that Daniel was well known in his time.

“Even if these three men, Noah, Daniel, and Job, were in it, they would deliver only themselves by their righteousness," says the Lord God.” Ezek 14:14 (NKJV)

“even though Noah, Daniel, and Job were in it, as I live," says the Lord God, "they would deliver neither son nor daughter; they would deliver only themselves by their righteousness."”Ezek 14:20 (NKJV)

“(Behold, you are wiser than Daniel! There is no secret that can be hidden from you!” Ezek 28:3 (NKJV)

Liberals may argue that Daniel mentions Kingdoms which didn't exist in his time that is because liberals don't believe in the supernatural. They don't believe in Prophecy which is the future spoken in advance by God's spokesman a prophet. And the Bible is a prophetic book from Genesis to Revelation the Bible speaks about the future. The Bible even mentions names of people who was not alive when the prophecies where made. But came to be born hundreds of years later. To Answer this if you believe in God who knows the future because he ordains all things that come to pass, you should not have a problem with the book of Daniel written by Daniel.

How does linguistic evidence support the Bible book of Daniel?

The fact that the book of Daniel is among the Old Testament Books of the Septuagint which dates 250 BC and was the Greek version of the Old Testament which shows it existed long before the liberals dating of 168-165 BC. And if it was considered as scripture then it must of be considered scripture before that time.

Now there are those who would argue with my dating of the completion of the Septuagint. But these books needed to be done in Alexandria, Egypt and finished during the reign of Ptolemy Philadelphus which ruled 284 to 246 BC who ordered the 5 books of Moses to be made so to have them in his library also wanted to have all the books in the world. Why not the remaining books of the Jews? Why stop only at the Law of Moses?

See the letter of Aristeas chapter 1 " He desires to have all the books in the world in his library; in order to get the laws of Moses he offers to trade 100,000 captives for that work explaining" it is a small boon indeed."

Though I understand the dating of the remaining books of the Septuagint people have dated by 132 BC but I date way before it. Around Ptolemy Philadelphus rule.

Josephus (30–100AD) when speaking about this event states in Antiquity of the Jews Book 12. Chapter 12 Sec 2 " but he said he had been informed that there were many books of laws among the Jews Worthy of inquiring after and worthy of the king's library"

So these many books are they not a reference to the historical, poetic, prophetic books which will include the Book of Daniel.

Daniel is mention by the prophet Ezekiel who was living during Daniel time.

Ezekiel 14:14,20[14]Even if these three men, Noah, Daniel, and Job, were in it, they would deliver only themselves by their righteousness," says the Lord God.[20]even though Noah, Daniel, and Job were in it, as I live," says the Lord God, "they would deliver neither son nor daughter; they would deliver only themselves by their righteousness."

Ezekiel 28:3 [3](Behold, you are wiser than Daniel! There is no secret that can be hidden from you!

We also see the mention of Daniel using the words " I Daniel " which add validity to the book of Daniel.

Daniel 7:15 "I, Daniel, was grieved in my spirit within my body, and the visions of my head troubled me.

We also see him mention " As for me , Daniel"

Daniel 7:28 "This is the end of the account. As for me, Daniel, my thoughts greatly troubled me, and my countenance changed; but I kept the matter in my heart."

Jesus also gives testimony of Daniel being a prophet. So if one considers Jesus authority one should consider the Book of Daniel belonging in our Bibles

Matthew 24:15 "Therefore when you see the 'abomination of desolation,' spoken of by Daniel the prophet, standing in the holy place" (whoever reads, let him understand),

And we see the Book of Revelation quoting The Book of Daniel directly and indirectly for example the four beasts are mentioned.

(Daniel 7:3-7) "And four great beasts came up from the sea, each different from the other. "The first was like a lion, and had eagle's wings. I watched till its wings were plucked off; and it was lifted up from the earth and made to stand on two feet like a man, and a man's heart was given to it. "And suddenly another beast, a second, like a bear. It was raised up on one side, and had three ribs in its mouth between its teeth. And they said thus to it: 'Arise, devour much flesh!' "After this I looked, and there was another, like a leopard, which had on its back four wings of a bird. The beast also had four heads, and dominion was given to it. "After this I saw in the night visions, and behold, a fourth beast, dreadful and terrible, exceedingly strong. It had huge iron teeth; it was devouring, breaking in pieces, and trampling the residue with its feet. It was different from all the beasts that were before it, and it had ten horns. (NKJV)

Compare to

Revelation 13:1-3 Then I stood on the sand of the sea. And I saw a beast rising up out of the sea, having seven heads and ten horns, and on his horns ten crowns, and on his heads a blasphemous name. Now the beast which I saw was like a leopard, his feet were like the feet of a bear, and his mouth like the mouth of a lion. The dragon gave him his power, his throne, and great authority. And I saw one of his heads as if it had been mortally wounded, and his deadly wound was healed. And all the world marveled and followed the beast.

So the Book of Daniel was written during Daniel's time.

Chapter 01

A) The third year of the reign of Jehoiakim king of Judah in 605 B.C

B) The first year of king Cyrus in 539 B.C

Verses 6-7

(Daniel 1:6-7) Now from among those of the sons of Judah were Daniel, Hananiah, Mishael, and Azariah. To them the chief of the eunuchs gave names: he gave Daniel the name Belteshazzar; to Hananiah, Shadrach; to Mishael, Meshach; and to Azariah, Abed-Nego. (NKJV)

The Changing of Names was to shows the king authority over them.

Daniel the name Belteshazzar;..... Daniel means "God is my judge" his name was changed to Belteshazzar meaning " who lays up treasures in secret"

Hananiah, Shadrach.....Hananiah means "grace; mercy; gift of the Lord" his name was changed to Shadrach meaning "tender, nipple"

Mishael, Meshach;..... Mishael means "who is asked for or lent" his name was changed to Meshach meaning "that draws with force"

Azariah, Abed-Nego..... Azariah means " he that hears the Lord" his name was changed to Abed-Nego meaning " servant of light; shining"

How old was Daniel when he was taken to Babylon?

The Bibles doesn't give us a age only mention is that he was young

Daniel 1 (NKJV)[4] **young men** in whom there was no blemish, but good-looking, gifted in all wisdom, possessing knowledge and quick to understand, who had ability to serve in the king's palace, and whom they might teach the language and literature of the Chaldeans.[5] And the king appointed for them a daily provision of the king's delicacies and of the wine which he drank, and three years of training for them, so that at the end of that time they might serve before the king.[6] Now from among those of the sons of Judah were Daniel, Hananiah, Mishael, and Azariah.

Josephus doesn't either tell us a age when speaking about Daniel and youths that was taken he uses the word children but age is not mentioned.

Antiquities.10.10.1 (186) But now Nebuchadnezzar, king of Babylon, **took some of the most noble of the Jews that were children, and the kinsmen of Zedekiah their king,** such as were remarkable for their beauty of their bodies and comeliness of their countenances, and delivered them into the hands of tutors, and to the improvement to be made by them. He also made some of them to be eunuchs;

No such thing as a veggetable or fruit Fast aka Daniel Fast

A couple of weaks ago I was visiting a church that the pastor called for the congression for a 21 day fast starting at 12 of January. The Lady I was dating at the time said to me that she was going to do a fruit and Veggie fast. She quickly called it the Daniel fast at that point I told her "Daniel never did such a fast" The only Fast that is mention in the book of Daniel is regular fast of not eating. Then she went on to say the fasting she is going to do is found somewhere else in the Bible but she never told me where.

The Word Fast or Fasting is not mentioned in Daniel chapter 1. But What we see in Daniel one is a rejection of eating meat due to the meat either being sacrfice to a Idol or against the Law of Moses but not a fasting .

Daniel 1:8-16 NKJV But Daniel purposed in his heart that he would not defile himself with the portion of the king's delicacies, nor with the wine which he drank; therefore he requested of the chief of the eunuchs that he might not defile himself. Now God had brought Daniel into the favor and goodwill of the chief of the eunuchs. And the chief of the eunuchs said to Daniel, "I fear my lord the king, who has appointed your food and drink. For why should he see your faces looking worse than the young men who are your age? Then you would endanger my head before the king." So Daniel said to the steward whom the chief of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, "Please test your servants for ten days, and let them give us vegetables to eat and water to drink. "Then let our appearance be examined before you, and the appearance of the young men who eat the portion of the king's delicacies; and as you see fit, so deal with your servants." So he consented with them in this matter, and tested them ten days. And at the end of ten days their features appeared better and fatter in flesh than all the young men who ate the portion of the king's delicacies. Thus the steward took away their portion of delicacies and the wine that they were to drink, and gave them vegetables.

Chapter 02

A) The second year of Nebuchadnezzar's reign in ?603 or 604 B.C ?

Verses 37-38

(Daniel 2:37-38) "You, O king, are a king of kings. For the God of heaven has given you a kingdom, power, strength, and glory; "and wherever the children of men dwell, or the beasts of the field and the birds of the heaven, He has given them into your hand, and has made you ruler over them all-you are this head of gold. (NKJV)

(Daniel 2:37-43) "You, O king, are a king of kings. For the God of heaven has given you a kingdom, power, strength, and glory; "and wherever the children of men dwell, or the beasts of the field and the birds of the heaven, He has given them into your hand, and has made you ruler over them all-you are this head of gold. "But after you shall arise another kingdom inferior to yours; then another, a third kingdom of bronze, which shall rule over all the earth. "And the fourth kingdom shall be as strong as iron, inasmuch as iron breaks in pieces and shatters everything; and like iron that crushes, that kingdom will break in pieces and crush all the others. "Whereas you saw the feet and toes, partly of potter's clay and partly of iron, the kingdom shall be divided; yet the strength of the iron shall be in it, just as you saw the iron mixed with ceramic clay. "And as the toes of the feet were partly of iron and partly of clay, so the kingdom shall be partly strong and partly fragile. "As you saw iron mixed with ceramic clay, they will mingle with the seed of men; but they will not adhere to one another, just as iron does not mix with clay. (NKJV)

1. Head of Gold : Bablylonian Empire 612-539 BC

2. Chest and Arms of Silver : Medo- Persian Empire 539-331 BC

3. Belly and Thighs of Bronze : Greek (Hellenistic) Empire 331-63 BC

4. Legs of Iron : Roman Empire 63-476 AD

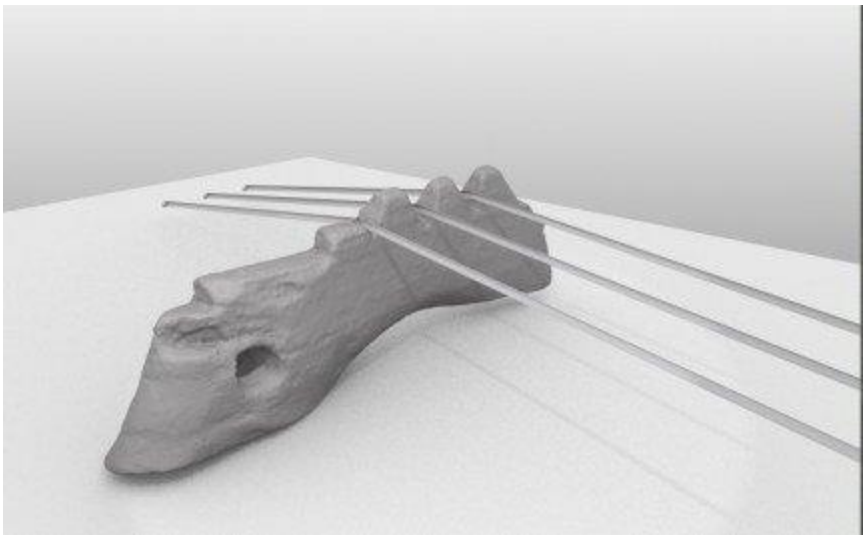
5. Feet and Toes of Iron and Clay : Divided Kingdom / Revised Roman Empire

Chapter 03

What do you think about the Book of Daniel that the author of Daniel used Persian and Greek words that would not have been known to residents of Babylon in the 6th century BCE and it was more likely to have been written in 2nd century BCE?

Just because a book may have words that came after it's time doesn't mean it dates those times. We don't have the original copy of Daniel but we have faithful copies of it. We don't have any original copies of any ancient sources. And words could of been inserted to describe a instrument that was similar to that. To give a example of a word in Aramaic like for lyre which is sabbeka (Trigon) a triangular musical instrument with four strings similar to lyre in Daniel 3:5 has made some people to believe it was outside it's time in the 2 century and not the 6 century but we also don't have records stating who invented these instruments so they could of very well been invented before the 6 Century. But there are archaeological evidence these instruments were used in that time and in that area of Babylon.

What is Oldest lyre found and where ?



The oldest stringed instruments in the archaeological record have been found in what is now Iraq aka Babylon, like the headed lyre . Where it was found in the Royal Cemetery of Ur which dates to around 2500 B.C

Near half a million cuneiform tablets shows us evidence that ancient Sumer, Babylonia, and Assyria, and among their neighbors in Anatolia, Iran, and Syria-Palestine were highly influence by musical instruments.

Look at this Headed Lyre showing an 8-stringed bovine lyre being played

Archeology shows that these instruments existed in Babylon back in Daniel's time . Greeks have been known to travel as far as Palestine in the 8th century.

The Babylonians loved instrumental music we could even read about their instruments in Isaiah which was written before Daniel.

Isaiah 14:11 Your pomp is brought down to Sheol, And the sound of your stringed instruments;…

The Bible also speaks of ships traveling far for trades even Solomon use to sent out ships to do trades.

1 Kings 10:11Also, the ships of Hiram, which brought gold from Ophir, brought great quantities of almug wood and precious stones from Ophir.

International trading is not something new it goes way back in history for thousands of years.

Where was Daniel when King Nebuchadnezzar ordered everyone to worship his golden image?

The Bible or Josephus doesn't say but most likely since Nebuchadnezzar knew Daniel would not worship the image he probably sent him on a foreign mission . Because if Daniel would of been around he would of been thrown to the furnace as-well for not worshiping the image.

According to Daniel 3:25, who's the person in the fire with Shadrach, Meshach, and Abednego?

It is believed by some scholars to be Jesus Christ before he came in the flesh.

That is why some bibles translates the Son of God instead of Son of the Gods

“"Look!" he answered, "I see four men loose, walking in the midst of the fire; and they are not hurt, and the form of the fourth is like the Son of God."” Dan 3:25 (NKJV)

Other believe it just to be a Angel and they translates it Son of the Gods

“He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the aspect of the fourth is like a son of the gods.”— Daniel 3:25 (ASV)

The word that is used for God's or God is

Original: **אלה**

Transliteration: **'ĕlâhh**

Phonetic: **el-aw'**

1. god, God god, heathen deity God

And since it is in the plural , he might of said gods

But in reference to this passage a other that comes to mind it reminds me of what God says in Isaiah and makes me think it was Jesus .

“When you pass through the waters, I will be with you; And through the rivers, they shall not overflow you. When you walk through the fire, you shall not be burned, Nor shall the flame scorch you.” Isa 43:2 (NKJV)

As if God many years before knew they were to be thrown to the fire and said I will personally be present when this happens to my servants Shadrach, Meshach, and Abednego.

Chapter 04

What is the external/internal evidence that the book of Daniel was written by one person rather than several?

Evidence for Daniel writing the Book of Daniel except for Daniel 4 which was written by King Nebuchadnezzar.

“Nebuchadnezzar the king, To all peoples, nations, and languages that dwell in all the earth: Peace be multiplied to you.”Dan 4:1 (NKJV)

Are the following :

1.Jesus believed Daniel wrote his book, if Daniel is not it author then Jesus would be a liar.“"Therefore when you see the 'abomination of desolation,' spoken of by Daniel the prophet, standing in the holy place" (whoever reads, let him understand),”Matthew 24:15 (NKJV) “"So when you see the 'abomination of desolation,' spoken of by Daniel the prophet, standing where it ought not" (let the reader understand), "then let those who are in Judea flee to the mountains.”Mark 13:14 (NKJV)

2.Josephus the Jewish Historian (30 - 100AD) also believe Daniel wrote Daniel : Antiquities of the Jews.11.8.5 (“ (337) And when the book of Daniel was showed him (Alexander the Great), wherein Daniel declared that one of the Greeks should destroy the empire of the Persians, he supposed that himself was the person intended;”)

3.The Septuagint a Greek translation of the Old Testament finished in 250 BC contain the Book of Daniel.

4.The Early Church Fathers believed Daniel to be the Author of the book that bears his name. Example Tertullian 155–230 AD

Answer to the Jews Chapter 11 states (“ wish we have evidently explained - that is the reason withal why Daniel said vision and the prophets were sealed because Christ is the segnet of all the prophets fulfilling all they had in days by gone being announced concerning him”) Augustine (354 -430 AD) On the Trinity Book 2 Chapter 18 (“ for Daniel has told us this “ I beheld he says till the thrones were set, and the Ancients of Days did sit , whose garment was white as snow…”)

5.Daniel himself testifies that he wrote the book of Daniel notice the I and me in the following verses “Then it happened, when I, Daniel, had seen the vision and was seeking the meaning, that suddenly there stood before me one having the appearance of a man.” Dan 8:15 (NKJV) “And I, Daniel, fainted and was sick for days; afterward I arose and went about the king's business. I was astonished by the vision, but no one understood it.” Dan 8:27 (NKJV) “And he informed me, and talked with me, and said, "O Daniel, I have now come forth to give you skill to understand.” Dan 9:22 (NKJV)“In those days I, Daniel, was mourning three full weeks.”Dan 10:2 (NKJV)“And I, Daniel, alone saw the vision, for the men who were with me did not see the vision; but a great terror fell upon them, so that they fled to hide themselves.”Dan 10:7 (NKJV) “Then I, Daniel, looked; and there stood two others, one on this riverbank and the other on that riverbank.” Dan 12:5 (NKJV)
6.
The Book of Daniel is attack by many liberals Catholic, Protestants and even Jewish as Daniel not being it's author. And even not existing at all. Take for example :

The Book of Revelation What does it really say ? By Rev. John Randall S.T.D Page 27 states (“ However it pretends to be a prophetic book from the 5th and 6th century B.C but there is no reference to the book of Daniel anywhere in Hebrew literature before 175 BC No reference to it in parallel literature, no biblical allusions, no knowledge of a Daniel before this period.”)

I guess this Rev has not read the book of Ezekiel or the Bible . Ezekiel ministry was from 593 to 570 BC this means that Ezekiel was alive in the time of Daniel. Ezekiel testifies that Daniel was well known in his time.

“Even if these three men, Noah, Daniel, and Job, were in it, they would deliver only themselves by their righteousness," says the Lord God.” Ezekiel 14:14 (NKJV)

“even though Noah, Daniel, and Job were in it, as I live," says the Lord God, "they would deliver neither son nor daughter; they would deliver only themselves by their righteousness.""Ezekiel 14:20 (NKJV)

“(Behold, you are wiser than Daniel There is no secret that can be hidden from you!” Ezekiel 28:3 (NKJV)

Liberals may argue that Daniel mentions Kingdoms which didn't exist in his time that is because liberals don't believe in the supernatural. They don't believe in Prophecy which is the future spoken in advance by God's spokesman a prophet. And the Bible is a prophetic book from Genesis to Revelation the Bible speaks about the future. The Bible even mentions names of people who was not alive when the prophecies where made. But came to be born hundreds of years later. To Answer this if you believe in God who knows the future because he ordains all things that come to pass, you should not have a problem with the book of Daniel written by Daniel.

Nebuchadnezzar's Vision

Nebuchadnezzar's Vision of a tall tree that could be seen through all the earth shows evidence of a flat earth for if the world was round it would not be possible to be seen by everyone.

Daniel 4:10-11 NRSV 10 Upon my bed this is what I saw; there was a tree at the center of the earth, and its height was great. 11 The tree grew great and strong, its top reached to heaven, and it was visible to the ends of the whole earth.

NRSVstates in the center of the Earth stating Earth has a center was the tree which could be seen. Only a flat earth could have a center and not a round earth.

Daniel 4:10 NRSV 10 Upon my bed this is what I saw; there was a tree at the center of the earth, and its height was great.

But then again this was a vision to show the king of what God was going to do with him and not to show the flatness of the earth but yet one can agrue on this point aswell that the vision doesn't show a round earth but a flat one.

Chapter 05

Historical Accuracy: - The fall of Babylon and the subsequent capture of King Belshazzar by the Persian king Cyrus the Great are described in the Old Testament (Daniel 5). This event is corroborated by the historical records of the ancient historian

Herodotus.

Chapter 06

Chapter 07

A) The first year of Belshazzar king of Babylon in 553 B.C

What should the reader understand about Daniel's dream in Daniel 7:13-14?

Let's look at the Prophecy

Daniel 7 (NKJV)[13] "I was watching in the night visions, And behold, One like the Son of Man, Coming with the clouds of heaven! He came to the Ancient of Days, And they brought Him near before Him.[14] Then to Him was given dominion and glory and a kingdom, That all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, Which shall not pass away, And His kingdom the one Which shall not be destroyed.

Understand that this was fullfilled in Jesus going to the Father in the Ascension .He is the Son of Man in reference here going to the Ancient of Days who is the Father and recieving all power and Authority.

"Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight." Acts 1:9 (NKJV)

"Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him. Even so, Amen." Revelation 1:7 (NKJV)

"Jesus said to him, "It is as you said. Nevertheless, I say to you, hereafter you will see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven.""Mat 26:64 (NKJV)

When Jesus said that some of his disciples would not die till they saw him coming to his kingdom he had this in reference and not the mount of transfiguration in mind. Remember By the time of the Ascension Judas was already dead.

"Assuredly, I say to you, there are some standing here who shall not taste death till they see the Son of Man coming in His kingdom.""— Matthew 16:28 (NKJV)

For he told Pilate my kingdom is not of this world

"Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here."" John 18:36 (NKJV)

This is why Jesus could of confidently say all Authority is given to me after the Resurrection.

"And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth."— Matthew 28:18 (NKJV)

What does the Old Testament say about the Antichrist, the apocalypse, etc.?

I am not going to be intense in this study so I just going to focus a little on the Book of Daniel

1.Antichrist is not a Jew but a Roman who will make covenant with the people and break it after 3 years and a half

Daniel 9 (NKJV)[26] "And after the sixty-two weeks Messiah shall be cut off, but not for Himself; And the people of the prince who is to come Shall destroy the city and the sanctuary. The end of it shall be with a flood, And till the end of the war desolations are determined.[27] Then he shall confirm a covenant with many for one week; But in the middle of the week He shall bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate, Even until the consummation, which is determined, Is poured out on the desolate."

Roman was the people who destroyed the City and the Sanctuary so Antichrist has to be from Rome only a pope can fit that description for he sits on the throne of Caesar

2. Antichrist will be arrogant so as to exalt himself against God, change laws , times and bring Persecution on the Saints and will

succeed

“He shall speak pompous words against the Most High, Shall persecute the saints of the Most High, And shall intend to change times and law. Then the saints shall be given into his hand For a time and times and half a time.” Daniel 7:25 (NKJV)

Popes taken the titles Holy Father , Head of the Church , Vicar of Christ all titles belonging to God in the New Testament

Popes brought the Inquisition and the crusades which brought on millions of deaths towards the saints , Jews and Muslims

Pope Gregory XIII gave us our modern calendar which in it we see the difference of 10 days from calendar before .

3. Rome is rise again but different from before

Daniel 2:31-34 (NKJV) "You, O king, were watching; and behold, a great image! This great image, whose splendor was excellent, stood before you; and its form was awesome. This image's head was of fine gold, its chest and arms of silver, its belly and thighs of bronze, its legs of iron, its feet partly of iron and partly of clay. You watched while a stone was cut out without hands, which struck the image on its feet of iron and clay, and broke them in pieces.

Chapter 08

A) The third year of the reign of King Belshazzar in 551 B.C

Side Notes:

(Daniel 8:8-14) Therefore the male goat (Alexander the Great) grew very great; but when he became strong, the large horn was broken, and in place of it four notable ones (his four generals

1.SELEUCUS

2.LYSIMACHUS

3.PTOLEMY

4.CASSANDER

came up toward the four winds of heaven. And out of one of them (Seleucus) came alittle horn (Antiochus Epiphanes) which grew exceedingly great toward the south, toward the east, and toward the Glorious Land. And it grew up to the host of heaven; and it cast down some of the host and some of the stars to the ground, andtrampled them. He even exalted himself as high as the Prince of the host; and by him the daily sacrifices were taken away, and the place of His sanctuary was cast down. Because of transgression, an army was given over to the horn to oppose the daily sacrifices; and he cast truth down to the ground. He did all this and prospered.Then I heard a holy one speaking; and another holy one said to that certain onewho was speaking, "How long will the vision be, concerning the daily sacrifices and the transgression of desolation, the giving of both the sanctuary and the host to be trampled under foot?" And he said to me, "For 2,300 days (171-165 BC) ; then the sanctuary shall be cleansed."

Chapter 09

Verse 1-2

(Daniel 9:1-2) In the first year of Darius the son of Ahasuerus, of the lineage of the Medes, who was made king over the realm of the Chaldeans- in the first year of his reign I, Daniel, understood by the books the number of the years specified by the word of the LORD through Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem. (NKJV)

The Year is 539 B.C and there is only a few years left till 535 B.C when the 70 year captivity would be over. Which started in 605 BC.

(Jeremiah 25:10-12) 'Moreover I will take from them the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstones and the light of the lamp. 'And this whole land shall be a desolation and an astonishment, and these nations shall serve the king of Babylon seventy years. 'Then it will come to pass, when seventy years are completed, that I will punish the king of Babylon and that nation, the land of the Chaldeans, for their iniquity,' says the LORD; 'and I will make it a perpetual desolation. (NKJV)

(Jeremiah 29:10) For thus says the LORD: After seventy years are completed at Babylon, I will visit you and perform My good word toward you, and cause you to return to this place. (NKJV)

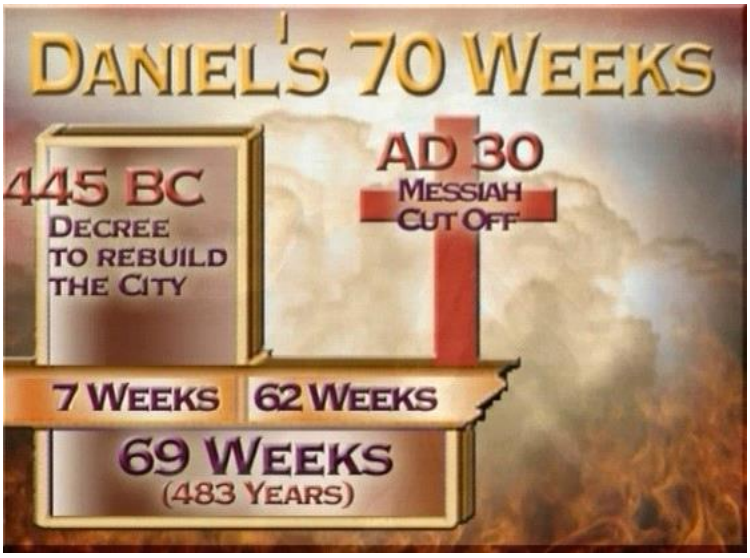
(2 Chronicles 36:21) to fulfill the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her Sabbaths. As long as she lay desolate she kept Sabbath, to fulfill seventy years. (NKJV)

(Zechariah 7:5) "Say to all the people of the land, and to the priests: 'When you fasted and mourned in the fifth and seventh months during those seventy years, did you really fast for Me-for Me? (NKJV)

A) The first year of Darius the son of Ahasuerus in 539 B.C

Side Note: Daniel 9:24-27 explained :

For those who believe Jesus was crucified in 30 AD and not 26 AD. The following Chart is given, I hold the 26 AD date.



A) Notice what are the 70 weeks of years are for :

1) To finish the transgression

2) To make an end of sins

3) To make reconciliation for iniquity

4) To bring in everlasting righteousness

5) To seal up vision and prophecy

6) And to anoint the Most Holy

70 weeks of years is 490 years 70 x 7= 490

B) “Know therefore and understand, that from the going forth of the command to restore and build Jerusalem Until Messiah the Prince, there shall be seven weeks and sixty-two weeks. Even in troublesome times.

7 x 7= 49

62 x 7= 434

49+434 =483

Persian king Artaxerxes on March 5, 457 BC according to archeology commanded To restore and build Jerusalem.

Messiah was born between 6 BC Herod died in 4 BC & he sent to kill the children who was 2 years or younger in his attempt to kill Jesus.

Matthew 2:16 Then Herod, when he saw that he was deceived by the wise men, was exceedingly angry; and he sent forth and put to death all the male children who were in Bethlehem and in all its districts from two years old and under, according to the time which he had determined from the wise men.

C) "And after the sixty- two weeks Messiah shall be cut off, but not for Himself; And the people of the prince who is to come Shall destroy the city and the sanctuary.

Death of the Messiah Jesus was in 26 AD Jesus started his ministry at age 30 Luke 3:23 Now Jesus Himself began His ministry at about thirty years of age... And lasted till his death about 3 years this is assumed by counting the feast Passover twice in the gospel of John and assuming the unnamed feast to be Passover as well. Romans destroyed the Temple by the command of Titus was in 70 AD

D) The end of it shall be with a flood, and till the end of the war desolations are determined. Then he shall confirm a covenant with many for one week; But in the middle of the week, He shall bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate, even until the consummation, which is determined, is poured out on the desolate.

457 BC to 26 AD is 483 years this leaves 7 years left of the Tribulation which Antichrist will make a 7-year covenant and break it in the midst.

Early church Fathers believed in a literal 7 year tribulation. Example: Hippolytus of Rome (170-236AD) which he states in : A discourse by the most blessed Hippolytus, bishop and martyr, on the end of the world, and on Antichrist, and on the second coming of our lord Jesus Christ.

{"Section XXI For through the Scriptures we are instructed in two advents of the Christ and Saviour. And the first after the flesh was in humiliation, because He was manifested in lowly estate. So then His second advent is declared to be in glory; for He comes from heaven with power, and angels, and the glory of His Father. His first advent had John the Baptist as its forerun-her; and His second, in which He is to come in glory, will exhibit Enoch, and Elias, and John the Divine. Behold, too, the Lord’s kindness to man; how even in the last times He shows His care for mortals, and pities them. For He will not leave us even then without prophets, but will send them to us for our instruction and assurance, and to make us give heed to the advent of the adversary, as He intimated also of old in this Daniel. For he says, “I shall make a covenant of one week, and in the midst of the week my sacrifice and libation will be removed.” For by one week he indicates the showing forth of the seven years which shall be in the last times. And the half of the week the two prophets, along with John, will take for the purpose of proclaiming to all the world the advent of Antichrist, that is to say, for a “thousand two hundred and sixty days clothed in sackcloth; ” and they will work signs and wonders with the object of making men ashamed and repentant, even by these means, on account of their surpassing lawlessness and impiety. “And if any man will hurt them, fire will proceed out of their mouth, and devour their enemies. These have power to shut heaven, that it rain not in the days of the advent of Antichrist, and to turn waters into blood, and to smite the earth with all plagues as often as they will.” And when they have proclaimed all these things they will fall on the sword, cut off by the accuser. And they will fulfil their testimony, as Daniel also says; for he foresaw that the beast that came up out of the abyss would make war with them, namely with Enoch, Elias, and John, and would overcome them, and kill them, because of their refusal to give glory to the accuser. that is the little horn that sprang up. And he, being lifted up in heart, begins in the end to, exalt himself and glorify himself as God, persecuting the saints and blaspheming Christ."}

According to the Book of Daniel the people of the prince that will come will destroy the Temple .

This prince is Antichrist.

(Daniel 9:26-27) "Then after the sixty-two weeks the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary. And its end will come with a flood; even to the end there will be war; desolations are determined. "And he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations will come one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate."
(NAS95)

This happen in 70 AD by the Romans ,who destroyed the Temple . So Antichrist has to be from Rome aka Vatican City .

After Jesus death on the cross sin was no longer atone for in the Temple , Jesus death was on 30 AD and the destruction of the Temple was in 70AD

Jerusalem Talmud:

"Forty years before the destruction of the Temple, the western light went out, the crimson thread remained crimson, and the lot for the Lord always came up in the left hand. They would close the gates of the Temple by night and get up in the morning and find them wide open" (Jacob Neusner, The Yerushalmi, p.156-157).

Babylonian Talmud states:

"Our rabbis taught: During the last forty years before the destruction of the Temple the lot ['For the Lord'] did not come up in the right hand; nor did the crimson-colored strap become white; nor did the western most light shine; and the doors of the Hekel [Temple] would open by themselves" (Soncino version, Yoma 39b)

Chapter 10

A) The third year of Cyrus king of Persia in 536 B.C

What is the explanation for why the king or prince of Persia can detain a heavenly messenger sent by God as recorded in Daniel 10?

Let's read the text :

“But the prince of the kingdom of Persia withstood me twenty-one days; and behold, Michael, one of the chief princes, came to help me, for I had been left alone there with the kings of Persia. Dan 10:13 (NKJV)

21 days was how long Daniel was in fasting or mourning for his prayer to be answer

Daniel 10 (NKJV)[2] In those days I, Daniel, was mourning three full weeks.[3] I ate no pleasant food, no meat or wine came into my mouth, nor did I anoint myself at all, till three whole weeks were fulfilled.

This word prince could also be translated principality in reference to a demon. **שׂר**

śar in the Hebrew patron-angel is one of it's many meaning.

Whether we want to acknowledge it or not we are in spiritaul warfare.

Ephesians 6 (NKJV)[11] Put on the whole armor of God, that you may be able to stand against the wiles of the devil.[12] For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age,

against spiritual hosts of wickedness in the heavenly places.

The Book of Daniel here shows us a behind the scene of what happens when our prayers are delaying in being answered.

What does Daniel Chapter 10 verse 13 mean?

Daniel was in prayer and mourning for 21 days and we see why his prayer and fasting took so long to to receive an answer.

Daniel 10 (NKJV)[2] In those days I, Daniel, was mourning three full weeks.[3] I ate no pleasant food, no meat or wine came into my mouth, nor did I anoint myself at all, till three whole weeks were fulfilled.

It was because the prince (or could we call this principality of the kingdom of Persia (Iran) withstood the angel of God for 21 days)

“For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places.”Ephesians 6:12 (NKJV)

Then we read Michael one of the chief princes came to help this angel of God

Michael here is a archangel which is called a leader among angels having angels under his authority

“And war broke out in heaven: Michael and his angels fought with the dragon; and the dragon and his angels fought,” Revelation 12:7 (NKJV)

He also is called a prince of Israel for he defends Israel

“"At that time Michael shall stand up, The great prince who stands watch over the sons of your people; And there shall be a time of trouble, Such as never was since there was a nation, Even to that time. And at that time your people shall be delivered, Every one who is found written in the book.” Daniel 12:1 (NKJV)

Then we read when everything was settle and clam in Persia this angel came to Daniel for the purpose of answering his prayer.

Chapter 11

A) The first year of Darius the Mede in 539 B.C

Anti-Christ will be one who will not be Married ,This could lead us to think of three kinds of people .

A Homosexual or a Priest or a Pope.

(Daniel 11:37) "He will show no regard for the gods of his fathers or for the desire of women, nor will he show regard for any other god; for he will magnify himself above them all. (NAS95)

Some believe he will be a jew because it states He will show no regard for the gods or god of his fathers . The word that is used is elohim which could mean God or Gods . But if it means God that is not enough to prove he is a Jew since the Bible is clear he will be a roman . And In the Time of the Tribulation all the Jews that are alive then will come to faith in Christ and if AntiChrist is a Jew then he will come to Faith in Christ which no where in scripture shows that to be so. There is no salvation for AntiChrist

.

(Romans 11:25-26) For I do not want you, brethren, to be uninformed of this mystery--so that you will not be wise in your own estimation--that a partial hardening has happened to Israel until the fullness of the Gentiles has come in; and so all Israel will be saved; just as it is written, "THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB." (NAS95)

Chapter 12

When the Biblical prophet Daniel saw the future, was he attempting to describe modern day vehicles or airplanes?

In the Book of Daniel where one can guess where vehicles or airplane might be suggested is in the following verse :

Daniel 12:4 “But you, Daniel, shut up the words, and seal the book until the time of the end; many shall run to and fro, and knowledge shall increase.”

But all it is telling us of the increase of traveling which we see in our days.

But I see airplanes alluded to not in the Book of Daniel but in the following verses in Isaiah and Matthew.

Isaiah 11:14 **But they shall fly down upon the shoulder of the Philistines toward the west;** Together they shall plunder the people of the East; They shall lay their hand on Edom and Moab; And the people of Ammon shall obey them.

Isaiah 60:8 “**Who are these who fly like a cloud, And like doves to their roosts**?

These verses are speaking about flying in Isaiah but when it comes to Matthew verse which we are to look at we see at Jesus second coming when he picks up his elect or what many calls the rapture would be those who he will take who would be already in the sky possibly in a airplane or space .

Matthew 24:31 And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other.

But when it comes to vehicles or battle tanks the Apostle John in my opinion gives a good description.

Revelation 9:16-19 Now the number of the army of the horsemen was two hundred million; I heard the number of them.And thus I **saw the horses in the vision: those who sat on them had breastplates of fiery red, hyacinth blue, and sulfur yellow; and the heads of the horses were like the heads of lions; and out of their mouths came fire, smoke, and brimstone**. **By these three plagues a third of mankind was killed—by the fire and the smoke and the brimstone which came out of their mouths. For their power is in their mouth and in their tails; for their tails are like serpents, having heads; and with them they do harm.**

John also might be speaking of a plane in Revelation when he states

Revelation 12:14 But the **woman was given two wings of a great eagle, that she might fly into the wilderness to her place**, where she is nourished for a time and times and half a time, from the presence of the serpent.

Minor Prophets

Preface:
It is very important for the Christian who reads the Bible to have a understanding of the books in the Bible especially the last twelve books found in the Old Testament which the Jews call Trei-Assar which literally means the Twelve prophets. They are called Minor Prophets due to their size but not due to their importance, for each of these books are just important to the believer as the Major Prophets or any other book of the Bible for they are God's word. Although some where prophets to the Northern Kingdom of Israel and others to the Southern kingdom of Judah but each brought with them the word of the Lord to their times and ours.

A)

There are 3 prophets who total 27 Chapters are written to the Northern Kingdom of Israel includes the Books :

Jonah
Amos
Hosea

Jonah is one of the Oldest of the Minor Prophets. Writing back in the 8th Century BC

There are 6 prophets who total 20 Chapters to the Southern kingdom of Judah which are :

Obadiah
Joel
Micah
Nahum
Zephaniah
Habakkuk

The Post Exilic prophets who preached to those who came back from Babylon
are 3 having 20 Chapters

Haggai
Zechariah
Malachi

B)

Date:
When looking at the minor prophets it important to notice the dates of each book. BC means before Christ meaning they was written before Jesus Incarnation. This is why the years goes backwards as a countdown to Christ first coming .

Jonah 784 -770 BC
Amos 765 - 755 BC
Hosea 755 -720 BC
Obadiah 840 - 830 BC although some think it was written latter after 586 BC
Joel 825 -812? BC
Micah 735 -700 BC
Nahum 650-620 BC
Zephaniah 635-625 BC
Habakkuk 620-610 BC
Haggai 520 BC
Zechariah 520-500 BC
Malachi 430-425 BC

These are the last twelve books in our Old Testament. They are called the Minor prophets because of their size not because they were not important. Isaiah, Jeremiah, lamentations, Ezekiel, & Daniel are called Major prophets again due to their size .

Jonah and Nahum both delt with the fall of Nineveh the capital city of Assyria which is Iraq.

Hosea and Micah was written around the same time as Isaiah the prophet this is why at times one might read them and see the same things being addressed by Isaiah. They delt with the same issues.

Haggai and Zechariah delt with the issue of rebuilding the second temple this is why they are mention in Ezra

Ezra 5:1 Then the prophet Haggai and Zechariah the son of Iddo, prophets,
prophesied to the Jews who were in Judah and Jerusalem, in the name of
the God of Israel, who was over them.

Ezra 6:14 So the elders of the Jews built, and they prospered through the
prophesying of Haggai the prophet and Zechariah the son of Iddo. And they
built and finished it, according to the commandment of the God of Israel,
and according to the command of Cyrus, Darius, and Artaxerxes king of
Persia.

I truly believe it is important to know the dates of the books or the events of the Bible when we preach or teach because we don't want to make the same mistakes of Muhammad the false prophet of Islam who confused Mariam the sister of Moses and Aaron with Mary the Mother of Jesus .

Qur'an 19:27-28--"At length she brought the (babe) to her people,
carrying him (in her arms). They said: 'O Mary! Truly an amazing thing
hast thou brought! O sister of Aaron! Thy father was not a man of evil,
nor thy mother a woman unchaste!"

Which span of separation is 1700 -1400 years apart.

C)

Meaning of the name of each book: Each Minor Prophet has a name that means something of importance. And in there book on can find something that the meaning of the name can be found.

For example Zephaniah means Hidden by YHWH and he mentions in his little book about being hidden in the day of God's anger.

Zephaniah 2:3 KJV Seek ye the LORD, all ye meek of the earth, which have
wrought his judgment; seek righteousness, seek meekness: it may be ye
shall be hid in the day of the LORD'S anger.

And Malachi his name means my messager and he mentions of God sending his messager to prepare the way for him.

Malachi 3:1 KJV Behold, I will send my messenger, and he shall prepare
the way before me: and the Lord, whom ye seek, shall suddenly come to his
temple, even the messenger of the covenant, whom ye delight in: behold,
he shall come, saith the LORD of hosts.

Let's look at each name with it's meaning:
01) Obadiah means Worshiper of YHWH
02) Joel means YHWH is God
03) Hosea means savior, safety
04) Amos means Burden Bearer
05) Jonah means Dove
06) Micah means who is like YHWH
07) Nahum means consolation
08) Habakkuk means Embrace
09) Zephaniah means Hidden by YHWH
10) Haggai means festival
11) Zechariah means Remember by YHWH
12) Malachi means my messager

28 Hosea 755-720 BC

Chapter 01

A) Uzziah ruled from 790-739 B.C

B) Jotham ruled from 750-731 B.C Side Note: When King Uzziah was striken with Leprosy his son Co-reign with him.

C) Ahaz ruled from 735-715 B.C

D) Hezekiah ruled from 715- 686 B.C

E) Jeroboam II the son of Joash, king of Israel, became king in Samaria, and reigned 41 years from 793-754 BC .

Verse 4

(Hosea 1:4) Then the LORD said to him: "Call his name Jezreel, For in a little while I will avenge the bloodshed of Jezreel on the house of Jehu, And bring an end to the kingdom of the house of Israel. (NKJV)

I will soon punish the house of Jehu for the massacre at Jezreel as we see in 2 Kings 10:11 , 15:10-12

(2 Kings 10:11) So Jehu killed all who remained of the house of Ahab in Jezreel, and all his great men and his close acquaintances and his priests, until he left him none remaining. (NKJV)

(2 Kings 15:10-12) Then Shallum the son of Jabesh conspired against him, and struck and killed him in front of the people; and he reigned in his place. Now the rest of the acts of Zechariah, indeed they are written in the book of the chronicles of the kings of Israel. This was the word of the LORD which He spoke to Jehu, saying, "Your sons shall sit on the throne of Israel to the fourth generation." And so it was. (NKJV)

Verse 6

(Hosea 1:6) And she conceived again and bore a daughter. Then God said to him: "Call her name Lo-Ruhamah, For I will no longer have mercy on the house of Israel, But I will utterly take them away. (NKJV)

Lo-Ruhamah means "not loved, No Pity"

Verse 9

(Hosea 1:9) Then God said: "Call his name Lo-Ammi, For you are not My people, And I will not be your God. (NKJV)

Lo-Ammi means "not my people"

Chapter 02

Verse 1

(Hosea 2:1) Say to your brethren, 'My people,' And to your sisters, 'Mercy is shown.' (NKJV)

Ammi means my "People" , Ruhamah means "pity"

Verse 22

(Hosea 2:22) The earth shall answer With grain, With new wine, And with oil; They shall answer Jezreel. (NKJV)

Jezreel means " God Plants"

Baal was considered by the Canaanites the god of rain

The name Baal means Lord or Master and even God himself used that title

"And it shall be at that day, saith the LORD, that thou shalt call me Ishi (Husband); and shalt call me no more Baali (Master)." Hosea 2:16 (KJV)

Chapter 03

Verse 5

Hosea 3:5 ISV Afterward, the people of Israel will return and seek the LORD their God and David their king. They will come in awe to the LORD and to his goodness in the last days.

Scriptures speaks of King David coming again and will rule Israel in the last days. Are Jesus Christ and King David one in the same?

Who is the future David that is to rule according to the following verses?

Jeremiah 30:9 ISV Rather, they will serve the LORD their God and David their king, whom I will raise up for them.

(I believe this verse gives us a hint at who is this future David notice whom God will raise up for them)

Ezekiel 34:23-24 ISV 23 "'Then I'll install one shepherd for them—my servant David—and he will feed them, will be there for them, and will serve as their shepherd. 24 I, the LORD, will be their God, and my servant David will rule among them as Prince.' I, the LORD, have spoken this.

Ezekiel 37:24-25 ISV 24 """My servant King David will be there for them, and one shepherd will be appointed for them. They will live according to my decrees, keep my regulations, and practice them. 25 They will live in the land that I gave to my servant Jacob and on which your ancestors lived. They will live in that land, along with their Children grandchildren, forever. David my servant will be their everlasting leader.

Hosea 3:5 ISV Afterward, the people of Israel will return and seek the LORD their God and David their king. They will come in awe to the LORD and to his goodness in the last days.

The answer is Jesus.

Isaiah 9:6-7 (NKJV) For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His

name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.Of the increase of His government and peace There will be no end, Upon the throne of David and over His kingdom, To order it and establish it with judgment and justice From that time forward, even forever. The zeal of the Lord of hosts will perform this.

Jeremaih 23:5 ISV “The time is coming,” declares the LORD, “when I’ll raise up a righteous branch for David. He will be a king who rules wisely, and he will administer justice and righteousness in the land.

Notice what the Angel told Mary about her son.

Luke 1:31-33 ISV 31 Listen! You will become pregnant and give birth to a son, and you are to name him Jesus. 32 He will be great and will be called the Son of the Most High, and the Lord God will give him the throne of his ancestor David. 33 He will rule over the house of Jacob forever, and his kingdom will never end.”

Chapter 04

Do prophets like Isaiah and Hosea undermine Mosaic law?

No they held the Law in very high esteem.

Isaiah 8:20 To the law and to the testimony! If they do not speak according to this word, it is because there is no light in them.

Hosea 4:6 My people are destroyed for lack of knowledge. Because you have rejected knowledge, I also will reject you from being priest for Me; Because you have forgotten the law of your God, I also will forget your children.

Malachi 4:4 “Remember the Law of Moses, My servant, Which I commanded him in Horeb for all Israel, With the statutes and judgments.

Verse 15

(Hosea 4:15) "Though you, Israel, play the harlot, Let not Judah offend. Do not come up to Gilgal, Nor go up to Beth Aven, Nor swear an oath, saying, 'As the LORD lives' - (NKJV)

Beth Aven ....What was once called Bethel meaning "House of God"because there Jacob had a dream where God spoke to him and he made a covenant with him, now is called by God through Hosea by the name Beth Aven meaning " house of wickedness or deceit" due to the idol worship of the golden Calf set up by King Jeroboam. How often what use to be holy becomes profaned by a other generation.

Verse 17

(Hosea 4:17) "Ephraim is joined to idols, Let him alone. (NKJV)

Ephraim and Israel in Hosea athough are often used interchangablely to refer to the northern kingdom of Israel. Hosea was a prophet primarily to thd northern kingdom . Ephraim was the dominant and most influential tribe with in that kingdom and as such , Its name became a synecdoche (where a part represents the whole) for the entire northern kingdom. example of this is in :

(Hosea 5:3) I know Ephraim, And Israel is not hidden from Me; For now, O Ephraim, you commit harlotry; Israel is defiled. (NKJV)

(Hosea 11:8) "How can I give you up, Ephraim? How can I hand you over, Israel? How can I make you like Admah? How can I set you like Zeboiim? My heart churns within Me; My sympathy is stirred. (NKJV)

(Hosea 7:8-10) "Ephraim has mixed himself among the peoples; Ephraim is a cake unturned. Aliens have devoured his strength,

But he does not know it; Yes, gray hairs are here and there on him, Yet he does not know it. And the pride of Israel testifies to his face, But they do not return to the LORD their God, Nor seek Him for all this. (NKJV)

Chapter 05

Verse 13

(Hosea 5:13) "When Ephraim saw his sickness, And Judah saw his wound, Then Ephraim went to Assyria And sent to King Jareb; Yet he cannot cure you, Nor heal you of your wound. (NKJV)

....Then Ephraim went to Assyria And sent to King Jareb... A referance to the event that happen in 2 Kings 15 Where the King of Israel sought to pay the King of Assyria to not to destroy Israel instead of seeking God . The name Jareb means a revenger , warrior

(2 Kings 15:17-20) In the thirty-ninth year of Azariah king of Judah, Menahem the son of Gadi became king over Israel, and reigned ten years in Samaria. And he did evil in the sight of the LORD; he did not depart all his days from the sins of Jeroboam the son of Nebat, who had made Israel sin. Pul king of Assyria came against the land; and Menahem gave Pul a thousand talents of silver, that his hand might be with him to strengthen the kingdom under his control. And Menahem exacted the money from Israel, from all the very wealthy, from each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and did not stay there in the land. (NKJV)

Judah latter on tried the same in sense sought the king of Assyria for help

(2 Kings 16:5-9) Then Rezin king of Syria and Pekah the son of Remaliah, king of Israel, came up to Jerusalem to make war; and they besieged Ahaz but could not overcome him. At that time Rezin king of Syria captured Elath for Syria, and drove the men of Judah from Elath. Then the Edomites went to Elath, and dwell there to this day. So Ahaz sent messengers to Tiglath-Pileser king of Assyria, saying, "I am your servant and your son. Come up and save me from the hand of the king of Syria and from the hand of the king of Israel, who rise up against me." And Ahaz took the silver and gold that was found in the house of the LORD, and in the treasuries of the king's house, and sent it as a present to the king of Assyria. So the king of Assyria heeded him; for the king of Assyria went up against Damascus and took it, carried its people captive to Kir, and killed Rezin. (NKJV)

(2 Chronicles 28:20-21) Also Tiglath-Pileser king of Assyria came to him and distressed him, and did not assist him. For Ahaz took part of the treasures from the house of the LORD, from the house of the king, and from the leaders, and he gave it to the king of Assyria; but he did not help him. (NKJV)

Chapter 06

Chapter 07

Chapter 08

Verse 1

(Hosea 8:1) "Set the trumpet to your mouth! He shall come like an eagle against the house of the LORD, Because they have transgressed My covenant And rebelled against My law. (NKJV)

The trumpet .... hebrew is shophar {sho-far'} made from a rams horn

Verses 5-6

(Hosea 8:5-6) Your calf is rejected, O Samaria! My anger is aroused against them-How long until they attain to innocence? For from Israel is even this: A workman made it, and it is not God; But the calf of Samaria shall be broken to pieces. (NKJV)

Hosea 10:5 The inhabitants of Samaria fear Because of the calf of Beth Aven. For its people mourn for it, And its priests shriek for it-Because its glory has departed from it. (NKJV)

the calf of Samaria.... Two Golden calfs was made by King Jeroboam one he set in Bethel and the other in Dan

(1 Kings 12:28-30) Therefore the king asked advice, made two calves of gold, and said to the people, "It is too much for you to go up to Jerusalem. Here are your gods, O Israel, which brought you up from the land of Egypt!" And he set up one in Bethel, and the other he put in Dan. Now this thing became a sin, for the people went to worship before the one as far as Dan. (NKJV)

Chapter 09

Chapter 10

Verse 5

Hosea 10:5 The inhabitants of Samaria fear Because of the calf of Beth Aven. For its people mourn for it, And its priests shriek for it-Because its glory has departed from it. (NKJV)

the calf of Beth Aven .... Two Golden Calfs was made by King Jeroboam one he set in Bethel and the other in Dan

(1 Kings 12:28-30) Therefore the king asked advice, made two calves of gold, and said to the people, "It is too much for you to go up to Jerusalem. Here are your gods, O Israel, which brought you up from the land of Egypt!" And he set up one in Bethel, and the other he put in Dan. Now this thing became a sin, for the people went to worship before the one as far as Dan. (NKJV)

Chapter 11

Verse 1

(Hosea 11:1) "When Israel was a child, I loved him, And out of Egypt I called My son. (NKJV)

This happen in the pass with Israel at the time of Moses 1550 BC but looks to a distance future at a ultimate fullfillment in the person of Jesus Christ where we see it before our eyes in the Gospel of Matthew in 4 BC

(Exodus 4:22-23) "Then you shall say to Pharaoh, 'Thus says the LORD: "Israel is My son, My firstborn. "So I say to you, let My son go that he may serve Me. But if you refuse to let him go, indeed I will kill your son, your firstborn."'" (NKJV)

(Matthew 2:14-15) When he arose, he took the young Child and His mother by night and departed for Egypt, and was there until the death of Herod, that it might be fulfilled which was spoken by the Lord through the prophet, saying, "Out of Egypt I called My Son." (NKJV)

Verse 8

(Hosea 11:8) "How can I give you up, Ephraim? How can I hand you over, Israel? How can I make you like Admah? How can I set you like Zeboiim? My heart churns within Me; My sympathy is stirred. (NKJV)

How can I make you like Admah? How can I set you like Zeboiim?.... These two cities was destoryed by God when he destroyed with fire Sodom and Gomorrah

(Genesis 14:8) And the king of Sodom, the king of Gomorrah, the king of Admah, the king of Zeboiim, and the king of Bela (that is, Zoar) went out and joined together in battle in the Valley of Siddim (NKJV)

(Deuteronomy 29:23) 'The whole land is brimstone, salt, and burning; it is not sown, nor does it bear, nor does any grass grow there, like the overthrow of Sodom and Gomorrah, Admah, and Zeboim, which the LORD overthrew in His anger and His wrath.' (NKJV)

(Jude 1:7) as Sodom and Gomorrah, and the cities around them in a similar manner to these, having given themselves over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the vengeance of eternal fire. (NKJV)

Chapter 12

Chapter 13

Chapter 14

29 Joel ?825-812 BC?

Chapter 01

Chapter 02

Chapter 03

Verses 28-32

"And it shall come to pass afterward That I will pour out My Spirit on all flesh; Your sons and your daughters shall prophesy, Your old men shall dream dreams, Your young men shall see visions. And also on My menservants and on My maidservants I will pour out My Spirit in those days. "And I will show wonders in the heavens and in the earth: Blood and fire and pillars of smoke. The sun shall be turned into darkness, And the moon into blood, Before the coming of the great and awesome day of the LORD. And it shall come to pass That whoever calls on the name of the LORD Shall be saved. For in Mount Zion and in Jerusalem there shall be deliverance, As the LORD has said, Among the remnant whom the LORD calls. (Joel 2:28-32 NKJV)

Peter preaches a sermon on the day of Pentecost which was ten days after the Ascension of Jesus to heaven refer to this passage as being fullfilled in the coming of the Holy Spirit upon the believers calling it the last days.

"For these are not drunk, as you suppose, since it is only the third hour of the day. "But this is what was spoken by the prophet Joel: 'And it shall come to pass in the last days, says God, That I will pour out of My Spirit on all flesh; Your sons and your daughters shall prophesy, Your young men shall see visions, Your old men shall dream dreams. And on My menservants and on My maidservants I will pour out My Spirit in those days; And they shall prophesy. I will show wonders in heaven above And signs in the earth beneath: Blood and fire and vapor of smoke. The sun shall be turned into darkness, And the moon into blood, Before the coming of the great and awesome day of the LORD. And it shall come to pass That whoever calls on the name of the LORD Shall be saved.' (Acts 2:15-21 NKJV)

30 Amos 765-755 BC

Why was Amos written & where was he from ?

It was written to tell the nations and Israel of the coming judgement that was to fall on them. The Prophet Amos started to prophesize around the year 760 B.C. He was from Tekoa

Amos gives us a introduction in the first verse and states his prophecies happened two years before a earthquake.

“The words of Amos, who was among the sheepbreeders of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash, king of Israel, two years before the earthquake. Amos 1:1 (NKJV)

Evidence has been found for this earthquake in Israel. Dr. Joe Uziel and Ortal Chalaf directors of excavation of The Israel Antiquities Authority uncovered a wall and a number of buildings with remains dating back to the eighth century BC showing this Earthquake did happen in the time of Amos the prophet.

The prophet Zachariah also bears wittness to this earthquake.

Zechariah 14:5Then you shall flee through My mountain valley, For the mountain valley shall reach to Azal. Yes, you shall flee As you fled from the earthquake In the days of Uzziah king of Judah. Thus the Lord my God will come, And all the saints with You.

Josephus the Jewish Historian (30-100 AD) dates this earthquake when Uzziah goes into the temple to burn incense and was plagued with leprosy states after about this Earthquake the following in Antiquities.9.10.4(“ (225) In the meantime, a great earthquake shook the ground, and a rent was made in the temple, and the bright rays of the sun shone through it, and fell upon the king's face, insomuch that the leprosy seized upon him immediately; and before the city, at a place called Eroge, half the mountain broke off from the rest on the west, and rolled itself four furlongs, and stood still at the east mountain, till the roads, as well as the king's gardens, were spoiled by the obstruction.”)

Amos messages begins with the judgement against the nations then starts to prophesy against Judah and finally hits strongly against Israel. Judgement is coming your sins can not be taken too lightly . His name means loading; weighty and that is exactly what is coming out of his mouth from God to the nations .

Hints of this coming earthquake can be seen in the Book of Amos. “Shall the land not tremble for this, And everyone mourn who dwells in it? All of it shall swell like the River, Heave and subside Like the River of Egypt.”— Am 8:8 (NKJV)

“I saw the Lord standing by the altar, and He said: "Strike the doorposts, that the thresholds may shake, And break them on the heads of them all. I will slay the last of them with the sword. He who flees from them shall not get away, And he who escapes from them shall not be delivered.” Am 9:1 (NKJV)

God's judgement is coming:

In Amos 1:2 -2:16 he speaks of God's judgement on the nations

In Amos 2:4–5 he speaks about God's judgement on the Southern Kingdom which is that of Judah

In Amos 2:6-16 foucus is on God's judgement on the 10 tribes of Israel or what is called the Northern kingdom.

Amos continues to speak about why God will judge Israel in chapter 3:1-6:14

In chapter 7:1–9 we see two visions of Israel destruction and Amos intercession Then we read of him being rebuked and told to go somewhere else by Amaziah the priest which stirs up the Prophet to tell him a little about himself before his calling to be a prophet and then he prophesize against Amaziah and his family in verses 7:10-17

In chapters 8–9 we see more Visions , Prophecy against Israel and Amos finishes with the restoration of Israel in verses 11–15 of chapter 9

Martin Luther the reformer (1483–1546) said the following about this prophet (“ Amos fixes his own time. He lived and preached at the time of Hosea and Isaiah, and preached against the same vices and idolatry, or false sanctity, as did Hosea, and also proclaimed the Assyrian captivity. He is violent, too, and denounces the people of Israel throughout almost the whole book, until the end of the last chapter, where he foretells Christ and His kingdom and closes his book with that. No prophet, as I think, does

so little promising and so much denouncing and threatening, so that he may be well named Amos, that is, “a burden,” or “one who is hard to get along with and irritating,” especially since he was a shepherd and not of the order of prophets (as he himself says in Amos 7:17), and came, besides, out of the tribe of Judah, from Tekoa, into the kingdom of Israel, and preached there as a foreigner. Therefore, it is said, the priest Amaziah, whom he rebukes in chapter 7, had him beaten to death with a rod. In the first chapter he is hard and dark, when he speaks of three and four sins, and many have puzzled vainly over it, and sought far and wide for the meaning. But the text, I believe, clearly shows that these three and four sins are only one sin, for he always names and indicates only one sin.

Against Damascus, for example, he names only the sin that “they have threshed Gilead with iron chariots,” etc. But he calls this sin “three and four” because they do not repent of the sin or recognize it, but rather boast of it and rely upon it, as though it were a good deed, as the false saints always do. For a sin cannot become worse, or greater, or more, than when it would be a holy, godly work, and makes the devil God, and God the devil. So, too, three and four make seven, which is the end of numbers in the Scripture where one turns back and begins to count again both the days and the weeks. He is quoted twice in the New Testament. The first time is in Acts 7:42, where Stephen quotes the fifth chapter against the Jews and shows by it that the Jews did not keep God’s Law from the time that they came out of Egypt. The second’ time is in Acts 15:16, where St. James quotes from the last chapter as a proof of Christian liberty, that the Gentiles, under the New Testament, are not bound to keep the law of Moses, which the Jews themselves have never kept and cannot keep, as St. Peter preaches in Acts 15:10. These are the two most important bits in Amos, and they are two very good bits.”)

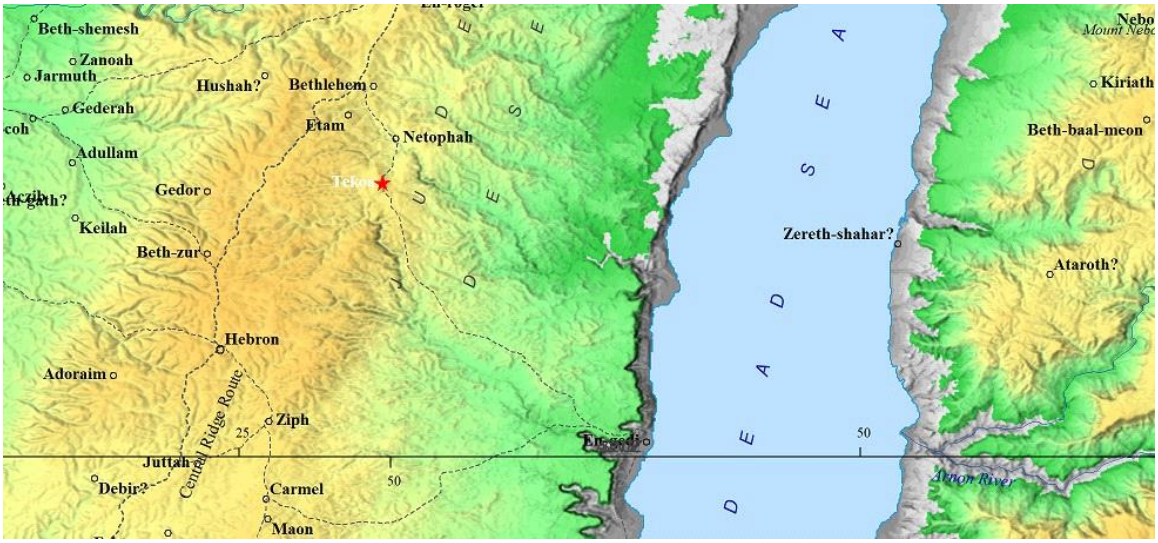
Chapter 01

A) Uzziah ruled from 790-739 B.C

B) Jeroboam II the son of Joash, king of Israel, became king in Samaria, and reigned 41 years from 793-754 BC

Verse 1

Amos 1:1 ¶ The words of Amos, who was among the sheepbreeders of **Tekoa,** which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash, king of Israel, two years before the earthquake. (NKJV)



Was Amos the Father of Isaiah?

It is very possible, let's look at why and why not. Both Isaiah and Amos was alive during the same time in the time of Uzziah. In

the case of Isaiah his ministry started at that time while Amos began and ended at that time. Which shows one can assume Amos being older and Isaiah younger.

“The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.” — Isaiah 1:1 (NKJV)

“The words of Amos, who was among the sheepbreeders of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash, king of Israel, two years before the earthquake.— Amos 1:1 (NKJV)

Hebrew Spelling of Amos and Amoz is different by the first and last letter.

Amoz אָמוֹץ

Amos עָמוֹס

Isaiah was from Judah because his ministry only dealt with the kings of Judah and Tekoa were Amos is from is found in Judah near Jerusalem.

Chapter 02

Chapter 03

Chapter 04

Chapter 05

Chapter 06

Chapter 07

Chapter 08

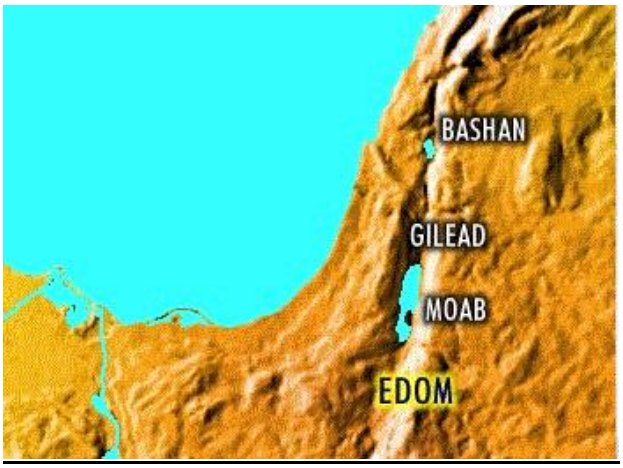
Chapter 09

31 Obadiah ?840-830 BC or 586 BC?

Chapter 01

Verse 1

The vision of Obadiah. Thus says the Lord GOD concerning Edom (We have heard a report from the LORD, And a messenger has been sent among the nations, saying, "Arise, and let us rise up against her for battle"): (Obadiah 1:1 NKJV)



32 Jonah 784-770 BC

Chapter 01

Jonah lived in the time of Jeroboam II the son of Joash, king of Israel, became king in Samaria, and reigned 41 years from 793-754 BC , the Bible states he prophecy in that time. (2 Kings 14:23-25) In the fifteenth year of Amaziah the son of Joash, king of Judah, Jeroboam the son of Joash, king of Israel, became king in Samaria, and reigned forty-one years. And he did evil in the sight of the LORD; he did not depart from all the sins of Jeroboam the son of Nebat, who had made Israel sin. He restored the territory of Israel from the entrance of Hamath to the Sea of the Arabah, according to the word of the LORD God of Israel, which He had spoken through His servant Jonah the son of Amittai, the prophet who was from Gath Hepher. (NKJV)

Jonah 1:17 NKJV 17 Now the LORD had prepared a great fish to swallow Jonah. And Jonah was in the belly of the fish three days and three nights.

There are people who ask the question Can a person survive being swallowed by a whale like Jonah who was in the whale for 3 days and 3 nights?

Yes they can. We have testimonies of those who have. James Bartley (1870–1909) in February, 1891, some two hundred miles east of the Falkland Islands in the South Atlantic was swallowed by a sperm whale and was in the Sperm whale for 36 hours and survive. He was found still living almost two days later in the stomach of the whale, which was dead from harpooning.

Deacon Chronicle In April 5 , 2016 states of Luigi Marquez a Spanish fisherman was in a whale for 3 days before being “flushed out” alive.

“It is the most frightening thing I have ever lived. Everything was pitch black and I was shivering cold. The only thing that kept me alive were the raw fish I ate and the light from my waterproof watch, that is how I kept in touch with time. And the smell, I will never forget that horrible stench of putrid decomposition. I had to wash for three daysbefore the odor went away,” Luigi Marquez told reporters.

Other testimony of one who was in a whale is that of a Lobster diver named Michael Packard whoon June 11, 2021 the ocean off the coast of Cape Cod wasin the mouth of a Humpback Whale for 30 or 40 seconds before he was spit out.

A similar incident occurred off the coast of Port Elizabeth, South Africa, in 2019 when a Bryde's whale scooped up a Rainer Schimpf a marine conservationist while documenting sardine run of massmigration. He wasin the whale only 2 seconds before the whale let him free.

Also we have to look at the way the Hebrews saw day and night besides from evening to evening to them any part of the day would count as a would count as a whole day and the same in reference to the night .

Jewish Encyclopedia.com DAY (Hebrew, "yom"):

By: Emil G. Hirsch, Michael Friedlהnder ("The term "day" is used also to denote a period of twenty-four hours (Ex. xxi. 21). … circumcision takes place on the eighth day, even though of the first day only a few minutes remained after the birth of the child, these being counted as one day. ")

For example this why we see Jesus died on Friday but rose on Sunday which wasn't exactly 3 days and 3 nightsof 24 hours.

Matthew 12:40 NKJV 40 "For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.

Matthew 16:21 NKJV 21 From that time Jesus began to show to His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised the third day.

So Some see Matthew 12:40 & Matthew 16:21 as a contradiction which wasn't when we look at the following.

But let's remember it became dark at 12 pm till 3pm which counts a day & night

Matthew 27:45 NKJV 45 Now from the sixth hour until the ninth hour there was darkness over all the land.

Then part of the rest of day of Friday when became day again, and whole night , whole day and night on Saturday. Resurrecting before the rising of the Sun on Sunday.

John 20:1 NKJV 1 Now on the first day of the week Mary Magdalene went to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb.

So the same was with Jonah he could been in the Whale or sea monster for a part of the day or night maybe even less then 72 hours.

Also we have to notice that the scripture says the Lord had prepared a fish. This is the God that created heaven and earth in 6 days to him nothing is impossible.

Matthew 19:26 NKJV 26 But Jesus looked at them and said to them, "With men this is impossible, but with God all things are possible."

Luke 1:37 NKJV 37 "For with God nothing will be impossible."

He could of easily made a special fish who had oxygen inside so Jonah could survive. Among those that could of swallowed Jonah whole could of been the following Great White Shark, a whale Shark, Grouper, sperm whale and there are others.

Now a other theory to take for consideration what if Jonah was actually dead for a time and revived in the whale before being vomited out. This theory comes from reading Jonah owns words" Out of the Belly of Sheol, The earth with its bars closed behind me forever; Yet You have brought up my life from the pit, O Lord, myGod."When my soul fainted within me"

Jonah 2:2 NKJV 2 And he said: "I cried out to the LORD because of my affliction, And He answered me. "Out of the belly of Sheol I cried, And You heard my voice.

Jonah 2:6-7 NKJV 6 I went down to the moorings of the mountains; The earth with its bars closed behind me forever; Yet You have brought up my life from the pit, O LORD, my God. 7 "When my soul fainted within me, I remembered the LORD; And my prayer went up to You, Into Your holy temple.

Sheol the place of the dead after death is referred from Jonah's own mouth and the language of death ismentioned by him being raise from the pit , most likely speaking of death. Which makes him a perfect type of Christ in the Old Testament.

Chapter 02

Chapter 03

Chapter 04

What is a gourd in the Book of Jonah?

Jonah 4:6 NKJV 6 And the LORD God prepared a plant and made it come up over Jonah, that it might be shade for his head to deliver him from his misery. So Jonah was very grateful for the plant.

Jonah 4:6 KJV 6 And the LORD God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd.

Jonah 4:6 WEB 6 Yahweh God prepared a vine, and made it to come up over Jonah, that it might be a shade over his head, to deliver him from his discomfort. So Jonah was exceedingly glad because of the vine.

Jonah 4:6 NRSV 6 The LORD God appointed a bush, and made it come up over Jonah, to give shade over his head, to save him from his discomfort; so Jonah was very happy about the bush.

This word can be very debatable there has different opinions among scholars thoughout the years. Some scholars see it as a Castor oil plant. Which can grow 30 to 40 feet in hight and in a season can grow 4to 8 feet .

Castor oil plant

Some others scholars see it as a bottle gourd.

Bottle gourd

Jerome saw it differently he wrote to Augustine and said (“ Perhaps it is the old dispute about the gourd whichhas beenrevived, after slumbering for many long years since the illustrious man, who in that day combined in his own person the ancestral honours of the Cornelii and of Asinius Pollio, brought against me the charge of giving in my translation the word “ivy” instead of “gourd.” I have already given a sufficient answer to this in my commentary on Jonah. At present, I deem it enough to say that in that passage, where the Septuagint has “gourd,” and Aquila and the others have rendered the word “ivy” (κίσσος), the Hebrew Ms. has “ciceion,” which is in the Syriac tongue, as now spoken, “ciceia.” It is a kind of shrub having large leaves like a vine, and whenplanted it quickly springs up to the size of a small tree, standing upright by its own stem, without requiring any support of canes or poles, as both gourds and ivy do. If, therefore, in translating word for word, Ihad put the word“ciceia,” no one would know what it meant; if I had used the word “gourd,” I would have said what is not found in the Hebrew. I therefore put down “ivy,” that I might not differ from all other translators. But if your Jews said, either through malice or ignorance, as you yourself suggest, that the word is in the Hebrew text which is found in the Greek and Latin versions, it is evident that they were either unacquainted with Hebrew, or have been pleased to say what was not true, in order to make sport of the gourd-planters.”)

Jonah 4:6 Vulgate et praeparavit Dominus Deus hederam etascendit super caput Ionae ut esset umbra super caput eius et protegeret eum laboraverat enimet laetatus est Iona super hedera laetitia magna

Jon 4:6 VulgClem Et prɼparavit Dominus Deushederam, etascendit super caput Jonɼ, ut esset umbra super caput ejus, et protegeret eum (laboraveratenim) : et lɼtatus est Jonas super hedera lɼtitia magna.

Ivy Hedera

Cecilia shurb

The Greek version ofthe Old Testament Septuagint written in 250 BC has it as gourd.

Jon 4:6 LXXA καὶ προσέταξεν κύριος ὁ θεὸς κολοκύνθῃ καὶ ἀνέβη ὑπὲρ κεφαλῆς τοῦ ιωνα τοῦ εἶναι σκιὰν ὑπεράνω τῆς κεφαλῆς αὐτοῦ τοῦ σκιάζειν αὐτῷ ἀπὸ τῶν κακῶν αὐτοῦ καὶ ἐχάρη ιωνας ἐπὶ τῇ κολοκύνθῃ χαρὰν μεγάλην.

Jon 4:6 LXXE And the Lord God commanded a gourd, and it came up over the head of Jonas, to be a shadow over his head, to shade him from his calamities: and Jonas rejoiced with great joy for the gourd.

33 Micah 735 -700 BC

Chapter 01

A) Jotham ruled from 750-731 B.C Side Note: When King Uzziah was striken with Leprosy his son Co-reign with him.

B) Ahaz ruled from 735-715 B.C

C) Hezekiah ruled from 715- 686 B.C

Chapter 02

Chapter 03

Verse 12

(Micah 3:12) Therefore because of you Zion shall be plowed like a field, Jerusalem shall become heaps of ruins, And the mountain of the temple Like the bare hills of the forest. (NKJV)

This prophecy is spoken about and king Hezekiah response to it by the elders in Jeremaiah the prophets time , how Micah prophesied against Jerusalem and the temple which cause king Hezekiah to heed and repent , in so doing saved the city and temple from God's wrath .

(Jeremiah 26:17-19) Then certain of the elders of the land rose up and spoke to all the assembly of the people, saying: "Micah of Moresheth prophesied in the days of Hezekiah king of Judah, and spoke to all the people of Judah, saying, 'Thus says the LORD

of hosts: "Zion shall be plowed like a field, Jerusalem shall become heaps of ruins, And the mountain of the temple Like the bare hills of the forest."' "Did Hezekiah king of Judah and all Judah ever put him to death? Did he not fear the LORD and seek the LORD'S favor? And the LORD relented concerning the doom which He had pronounced against them. But we are doing great evil against ourselves." (NKJV)

Chapter 04

Chapter 05

The Messiah will be someone who pre-existed before. The Messiah was to be someome who existed long ago before his birth. This sounds kind or crazy but it is what the Old Testament teaches.

(Micah 5:2) "But you, Bethlehem Ephrathah, Though you are little among the thousands of Judah, Yet out of you shall come forth to Me The One to be Ruler in Israel, Whose goings forth are from of old, From everlasting." (NKJV)

Whoever this messiah is , he needed to exist before everything because that is what "Whose goings forth are from of old, From everlasting" means . Was this fullfilled in Jesus? Was Jesus from everlasting? And the answer is Yes .

(John 1:1-2) In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. (NKJV) (John 1:14) And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. (NKJV)

Now this word became human and he was known as the son of God who was Jesus , Yes Jesus pre-existed . This Why John the Baptist who was before Jesus said Jesus existed before him.

(John 1:29-30) The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world! "This is He of whom I said, 'After me comes a Man who is preferred before me, for He was before me.' (NKJV)

Time and time again the Bible speaks and confirms about the pre-existense of Jesus .

(John 8:56-59) "Your father Abraham rejoiced to see My day, and he saw it and was glad." Then the Jews said to Him, "You are not yet fifty years old, and have You seen Abraham?" Jesus said to them, "Most assuredly, I say to you, before Abraham was, I AM." Then they took up stones to throw at Him; but Jesus hid Himself and went out of the temple, going through the midst of them, and so passed by. (NKJV)

(John 17:5) "And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was. (NKJV)

(Colossians 1:17) And He is before all things, and in Him all things consist. (NKJV)

The Messiah was to be of the Line of Judah, Christ is to be born in Judah of Bethlehem Ephrathah

(Micah 5:2) "But you, Bethlehem Ephrathah, Though you are little among the thousands of Judah, Yet out of you shall come forth to Me The One to be Ruler in Israel, Whose goings forth are from of old, From everlasting." (NKJV)

(Genesis 49:10) The scepter shall not depart from Judah, Nor a lawgiver from between his feet, Until Shiloh comes; And to Him shall be the obedience of the people. (NKJV)

Intresting of this prophecy we see that the Messiah was to be born in a time when there is no kings in Judah. All this

we see fullfilled in Jesus

(Matthew 2:1-6) Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem, saying, "Where is He who has been born King of the Jews? For we have seen His star in the East and have come to worship Him." When Herod the king heard this, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he inquired of them where the Christ was to be born. So they said to him, "In Bethlehem of Judea, for thus it is written by the prophet: 'But you, Bethlehem, in the land of Judah, Are not the least among the rulers of Judah; For out of you shall come a Ruler Who will shepherd My people Israel.'" (NKJV)

Jesus is from the tribe of Judah

(Matthew 1:1-17) The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham: Abraham begot Isaac, Isaac begot Jacob, and Jacob begot Judah and his brothers. Judah begot Perez and Zerah by Tamar, Perez begot Hezron, and Hezron begot Ram. Ram begot Amminadab, Amminadab begot Nahshon, and Nahshon begot Salmon. Salmon begot Boaz by Rahab, Boaz begot Obed by Ruth, Obed begot Jesse, and Jesse begot David the king. David the king begot Solomon by her who had been the wife of Uriah. Solomon begot Rehoboam, Rehoboam begot Abijah, and Abijah begot Asa. Asa begot Jehoshaphat, Jehoshaphat begot Joram, and Joram begot Uzziah. Uzziah begot Jotham, Jotham begot Ahaz, and Ahaz begot Hezekiah. Hezekiah begot Manasseh, Manasseh begot Amon, and Amon begot Josiah. Josiah begot Jeconiah and his brothers about the time they were carried away to Babylon. And after they were brought to Babylon, Jeconiah begot Shealtiel, and Shealtiel begot Zerubbabel. Zerubbabel begot Abiud, Abiud begot Eliakim, and Eliakim begot Azor. Azor begot Zadok, Zadok begot Achim, and Achim begot Eliud. Eliud begot Eleazar, Eleazar begot Matthan, and Matthan begot Jacob. And Jacob begot Joseph the husband of Mary, of whom was born Jesus who is called Christ. So all the generations from Abraham to David are fourteen generations, from David until the captivity in Babylon are fourteen generations, and from the captivity in Babylon until the Christ are fourteen generations. (NKJV)

Chapter 06

Chapter 07

Verses 19-20

We read that there was no more sea in Revelation 21:1:

(Revelation 21:1.... Also there was no more sea.(NKJV)

The Sea here mention I believe to be the sea of Glass.

Revelation 4:6 Before the throne there was **a sea of glass**, like crystal. And in the midst of the throne, and around the throne, were four living creatures full of eyes in front and in back.

Revelation 15:2 And I saw something like a **sea of glass** mingled with fire, and those who have the victory over the beast, over his image and over his mark and over the number of his name, standing on the sea of glass, having harps of God.
(NKJV)

But some have thought also that it is in referance to the sea since the whole sea was destroyed in the Tribulation .

(Revelation 8:8-9) Then the second angel sounded: And something like a great mountain burning with fire was thrown into the sea, and a third of the sea became blood. And a third of the living creatures in the sea died, and a third of the ships were destroyed. (NKJV)

Re 16:3 Then the second angel poured out his bowl on the sea, and it became blood as of a dead man; and every living creature in the sea died.

The Problem with this theory is that it takes for granted what the Bible mentions about the End of this present Earth and Heaven and a New one that will take its place.

(Isaiah 65:17) "For behold, I create new heavens and a new earth; And the former shall not be remembered or come to mind. (NKJV)

(Isaiah 66:22) "For as the new heavens and the new earth Which I will make shall remain before Me," says the LORD, "So shall your descendants and your name remain. (NKJV)

Many Commentaries would state that Revelation 20:11 is the time when the end of the present earth and heaven would happen . And I would whole heartly agree with them .

(Revelation 20:11) Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them. (NKJV)

The Reason the sea would be nomore is because God would put our sins in the depths of the sea then destroy the sea with the earth as to not to remember it no more.

(Micah 7:19-20) He will again have compassion on us, And will subdue our iniquities. You will cast all our sins Into the depths of the sea. You will give truth to Jacob And mercy to Abraham, Which You have sworn to our fathers From days of old. (NKJV)

Though our sins are atone for by the Blood of Jesus yet they need to be destroyed .

34 Nahum 650-620 BC

Chapter 01

Chapter 02

Verses 8-13

(Nahum 2:8-13) Nineveh is like a pool, and its water is draining away. "Stop! Stop!" they cry, but no one turns back. Plunder the silver! Plunder the gold! The supply is endless, the wealth from all its treasures! She is pillaged, plundered, stripped! Hearts melt, knees give way, bodies tremble, every face grows pale. Where now is the lions' den, the place where they fed their young, where the lion and lioness went, and the cubs, with nothing to fear? The lion killed enough for his cubs and strangled the prey for his mate, filling his lairs with the kill and his dens with the prey. "I am against you," declares the LORD Almighty. "I will burn up your chariots in smoke, and the sword will devour your young lions. I will leave you no prey on the earth. The voices of your messengers will no longer be heard." (NIV)

Josephus states in Antiquities Of The Jews Book 9, Chapter 11 {"Now there was at that time a prophet, whose name was Nahum, who spake after this manner concerning the overthrow of the Assyrians and of Nineveh: "Nineveh shall be a pool of water in motion so shall all her people be troubled, and tossed, and go away by flight, while they say one to another, Stand, stand still, seize their gold and silver, for there shall be no one to wish them well, for they will rather save their lives than their money; for a terrible contention shall possess them one with another, and

lamentation, and loosing of the members, and their countenances shall be perfectly black with fear. And there will be the den of the lions, and the mother of the young lions! God says to thee, Nineveh, that they shall deface thee, and the lion shall no longer go out from thee to give laws to the world." And indeed this prophet prophesied many other things besides these concerning Nineveh, which I do not think necessary to repeat, and I here omit them, that I may not appear troublesome to my readers; all which thing happened about Nineveh a hundred and fifteen years afterward: so this may suffice to have spoken of these matters."}

Chapter 03

A) O king of Assyria; Your nobles rest in the dust. Your people are scattered on the mountains, And no one gathers them. Assyria was captured and destroyed by Nabopolassar of Babylonia and his allies, the Scythians and Medes, in 612 BC.

35 Habakkuk 620 -610 BC

Chapter 01

Chapter 02

Chapter 03

36 Zephaniah 635-625 BC

Chapter 01

Verse 1

Zephaniah 1:1 ¶ The word of the LORD which came to **Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hezekiah, in the days of Josiah the son of Amon, king of Judah.**

Zephaniah was a prophet of royal blood, When God calls someone it doesn't matter your condition or ranking , he can call the rich or the poor to do his service .

(1 Corinthians 1:26) For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, are called. (NKJV)

Not many wise, not many mighty, not many noble, are called but there are some who are called being wise , mighty and noble which can't be deny by this passage and others which we see Zephaniah among those few which are called.

Chapter 02

Chapter 03

Verse 20 **What is praise? Praise is a outward expression of thanksgiving which can be used toward God or other people as we see in verse 20 of Zephaniah 3 that** Judah will recieve praise from the nations after they return from captivity and it states **.....**For I will give you fame and praise Among all the peoples of the earth, When I return your captives before your eyes,"**.....**

37 Haggai 520 BC

Chapter 01

Chapter 02

verse 23

The signet ring that was taken away in Coniah by God is put back in his hand because of Zerubbabel

(Jeremiah 22:24-30) "As I live," says the LORD, **"though Coniah the son of Jehoiakim, king of Judah, were the signet on My right hand, yet I would pluck you off;** "and I will give you into the hand of those who seek your life, and into the hand of those whose face you fear-the hand of Nebuchadnezzar king of Babylon and the hand of the Chaldeans. "So I will cast you out, and your mother who bore you, into another country where you were not born; and there you shall die. "But to the land to which they desire to return, there they shall not return. "Is this man Coniah a despised, broken idol-A vessel in which is no pleasure? Why are they cast out, he and his descendants, And cast into a land which they do not know? O earth, earth, earth, Hear the word of the LORD! Thus says the LORD: 'Write this man down as childless, A man who shall not prosper in his days; For none of his descendants shall prosper, Sitting on the throne of David, And ruling anymore in Judah.'" (NKJV)

(Haggai 2:23) 'In that day,' says the LORD of hosts, **'I will take you, Zerubbabel My servant, the son of Shealtiel,' says the LORD, 'and will make you like a signet ring;** for I have chosen you,' says the LORD of hosts." (NKJV)

This is why both of them is seen in the genealogy of Jesus

(Matthew 1:1-16) **The book of the genealogy of Jesus Christ**, the Son of David, the Son of Abraham: Abraham begot Isaac, Isaac begot Jacob, and Jacob begot Judah and his brothers. Judah begot Perez and Zerah by Tamar, Perez begot Hezron, and Hezron begot Ram. Ram begot Amminadab, Amminadab begot Nahshon, and Nahshon begot Salmon. Salmon begot Boaz by Rahab, Boaz begot Obed by Ruth, Obed begot Jesse, and Jesse begot David the king. David the king begot Solomon by her who had been the wife of Uriah. Solomon begot Rehoboam, Rehoboam begot Abijah, and Abijah begot Asa. Asa begot Jehoshaphat, Jehoshaphat begot Joram, and Joram begot Uzziah. Uzziah begot Jotham, Jotham begot Ahaz, and Ahaz begot Hezekiah. Hezekiah begot Manasseh, Manasseh begot Amon, and Amon begot Josiah. Josiah begot **Jeconiah and his brothers about the time they were carried away to Babylon. And after they were brought to Babylon, Jeconiah begot Shealtiel, and Shealtiel begot Zerubbabel. Zerubbabel** begot Abiud, Abiud begot Eliakim, and Eliakim begot Azor. Azor begot Zadok, Zadok begot Achim, and Achim begot Eliud. Eliud begot Eleazar, Eleazar begot Matthan, and Matthan begot Jacob. And Jacob begot Joseph the husband of Mary, of whom was born Jesus who is called Christ. (NKJV)

38 Zechariah 520-500 BC

Chapter 01

A) In the eighth month, in the second year of Darius in October/November 520 B.C

B) The twenty-fourth day of the eleventh month, which is the month Shebat, in the second year of Darius in

January/February 519 B.C

Who is "the angel of the Lord" in Zechariah 1:12-13?

He seems just to be a regular unnamed angel telling Zechariah about his vision and not a Theophany (manifestation of God) like we see in

Genesis 16 (NKJV)[11] And the Angel of the Lord said to her: "Behold, you are with child, And you shall bear a son. You shall call his name Ishmael, Because the Lord has heard your affliction.[12] He shall be a wild man; His hand shall be against every man, And every man's hand against him. And he shall dwell in the presence of all his brethren."[13] Then she called the name of the Lord who spoke to her, You-Are-the-God-Who-Sees; for she said, "Have I also here seen Him who sees me?"

Judge 13:18-23 KJV 18 And the angel of the LORD said unto him, Why askest thou thus after my name, seeing it *is* secret? 19 So Manoah took a kid with a meat offering, and offered *it* upon a rock unto the LORD: and *the angel* did wondrously; and Manoah and his wife looked on. 20 For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on *it*, and fell on their faces to the ground. 21 But the angel of the LORD did no more appear to Manoah and to his wife. Then Manoah knew that he *was* an angel of the LORD. 22 And Manoah said unto his wife, We shall surely die, because we have seen God. 23 But his wife said unto him, If the LORD were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have shewed us all these *things*, nor would as at this time have told us *such things* as these.

And other places

This angel is seen prophesying,

“So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts; I am jealous for Jerusalem and for Zion with a great jealousy.”Zechariah 1:14 (KJV)

speaking to God

“Then the angel of the LORD answered and said, O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?”Zechariah 1:12 (KJV)

and speaking to other angels

“And, behold, the angel that talked with me went forth, and another angel went out to meet him,”— Zechariah 2:3 (KJV)

but nowhere Zachariah is hit with a feeling of awe at him as if he spoke to God .

This angel is not mentioned by name as we see in the Book of Daniel where Michael and Gabriel is mentioned. But we know he has some authority and he is a interceding angel maybe a type or for-shallow of Christ.

Chapter 02

Chapter 03

Chapter 04

Chapter 05

Chapter 06

Chapter 07

A) The fourth year of King Darius, on the fourth day of the ninth month, Chislev in November/December 518 B.C

Chapter 08

Chapter 09

(Zechariah 9:9) "Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, your King is coming to you; He is just and having salvation, Lowly and riding on a donkey, A colt, the foal of a donkey. (NKJV)

Fullfilled in Jesus

(Matthew 21:1-11) Now when they drew near Jerusalem, and came to Bethphage, at the Mount of Olives, then Jesus sent two disciples, saying to them, "Go into the village opposite you, and immediately you will find a donkey tied, and a colt with her. Loose them and bring them to Me. "And if anyone says anything to you, you shall say, 'The Lord has need of them,' and immediately he will send them." All this was done that it might be fulfilled which was spoken by the prophet, saying: "Tell the daughter of Zion, 'Behold, your King is coming to you, Lowly, and sitting on a donkey, A colt, the foal of a donkey.'" So the disciples went and did as Jesus commanded them. They brought the donkey and the colt, laid their clothes on them, and set Him on them. And a very great multitude spread their clothes on the road; others cut down branches from the trees and spread them on the road. Then the multitudes who went before and those who followed cried out, saying: "Hosanna to the Son of David! 'Blessed is He who comes in the name of the LORD!' Hosanna in the highest!" And when He had come into Jerusalem, all the city was moved, saying, "Who is this?" So the multitudes said, "This is Jesus, the prophet from Nazareth of Galilee." (NKJV)

(Luke 19:28-41) When He had said this, He went on ahead, going up to Jerusalem. And it came to pass, when He came near to Bethphage and Bethany, at the mountain called Olivet, that He sent two of His disciples, saying, "Go into the village opposite you, where as you enter you will find a colt tied, on which no one has ever sat. Loose it and bring it here. "And if anyone asks you, 'Why are you loosing it?' thus you shall say to him, 'Because the Lord has need of it.'" So those who were sent went their way and found it just as He had said to them. But as they were loosing the colt, the owners of it said to them, "Why are you loosing the colt?" And they said, "The Lord has need of him." Then they brought him to Jesus. And they threw their own clothes on the colt, and they set Jesus on him. And as He went, many spread their clothes on the road. Then, as He was now drawing near the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works they had seen, saying:" 'Blessed is the King who comes in the name of the LORD!' Peace in heaven and glory in the highest!" And some of the Pharisees called to Him from the crowd, "Teacher, rebuke Your disciples." But He answered and said to them, "I tell you that if these should keep silent, the stones would immediately cry out." Now as He drew near, He saw the city and wept over it, (NKJV)

(John 12:10-16) But the chief priests plotted to put Lazarus to death also, because on account of him many of the Jews went away and believed in Jesus. The next day a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees and went out to meet Him, and cried out: "Hosanna! 'Blessed is He who comes in the name of the LORD!' The King of Israel!" Then Jesus, when He had found a young donkey, sat on it; as it is written: "Fear not, daughter of Zion; Behold, your King is coming, Sitting

on a donkey's colt." His disciples did not understand these things at first; but when Jesus was glorified, then they remembered that these things were written about Him and that they had done these things to Him. (NKJV)

Chapter 10

Chapter 11

Chapter 12

(Zechariah 12:10-14) "**And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn.** "In that day there shall be a great mourning in Jerusalem, like the mourning at Hadad Rimmon in the plain of Megiddo. "And the land shall mourn, every family by itself: the family of the house of David by itself, and their wives by themselves; the family of the house of Nathan by itself, and their wives by themselves; "the family of the house of Levi by itself, and their wives by themselves; the family of Shimei by itself, and their wives by themselves; "all the families that remain, every family by itself, and their wives by themselves. (NKJV)

Most Likely this will happen in the 7 year Tribulation but it will happen

(Romans 11:25-29) For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in. And so all Israel will be saved, as it is written: "The Deliverer will come out of Zion, And He will turn away ungodliness from Jacob; For this is My covenant with them, When I take away their sins." Concerning the gospel they are enemies for your sake, but concerning the election they are beloved for the sake of the fathers. For the gifts and the calling of God are irrevocable. (NKJV)

Chapter 13

What do you say about Zechariah 13:6?

Let's see what it states

Zechariah 13:6 And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.

A prophesy of Jesus crucifixion, the verse after also speaks also of Jesus crucifixion here we see after his crucifixion showing us or the prophet his scars saying he died for the house of Israel and those who would believe.

Zechariah 13:7 Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

Jesus quotes verse 7 in the last supper.

Matthew 26:31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

Now the chapter before deals with Jesus crucifixion also John in his Gospel quotes from the chapter before.

John 19:37 And again another scripture saith, They shall look on him whom they pierced.

Zechariah 12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

So vivid is the crucifixion shown , we can not doubt that Zachariah prophesying of Jesus showing the marks of his hands and saying I died for my friends.

John 15:13 Greater love hath no man than this, that a man lay down his life for his friends.

As he showed Thomas

John 20:26-28 And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God.

And as he also showed the other disciples after the resurrection

Luke 24:40 And when he had thus spoken, he shewed them his hands and his feet.

And no doubt he will show us. There is in heaven a temple marked by the hands of men. And that's Temple is the body of the son of God. Who died for our sins and rose again to show he conquered sin and death for those who would believe.

Chapter 14

39 Malachi 430-425 BC

Chapter 01

Verse 1

(Malachi 1:1) The burden of the word of the LORD to Israel by **Malachi**. (NKJV)

Malachi means my messenger; my angel and it is possible that might of not been the prophet real named .

Verses 2-3

(Malachi 1:2-3) **"I have loved you," says the LORD. "Yet you say, 'In what way have You loved us?' Was not Esau Jacob's brother?" Says the LORD. "Yet Jacob I have loved; But Esau I have hated**, And laid waste his mountains and his heritage For the jackals of the wilderness." (NKJV)

Verse 2 is repeated in the Book of Romans to show the doctrine of Election athough here it is seen as the nation of Israel , it is no doubt that Jacob is also implied

(Romans 9:10-13) And not only this, but when Rebecca also had conceived by one man, even by our father Isaac (for the children not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of Him who calls), it was said to her, "The older shall serve the younger." As it is written, "Jacob I have loved, but Esau I have hated." (NKJV)

God choose to Love Israel over other nations , not because they where more better but because he wanted to

(Deuteronomy 4:33-38) "Did any people ever hear the voice of God speaking out of the midst of the fire, as you have heard, and live? "Or did God ever try to go and take for Himself a nation from the midst of another nation, by trials, by signs, by wonders, by war, by a mighty hand and an outstretched arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes? "To you it was shown, that you might know that the LORD Himself is God; there is none other besides Him. "Out of heaven He let you hear His voice, that He might instruct you; on earth He showed you His great fire, and you heard His words out of the midst of the fire. "And because He loved your fathers, therefore He chose their descendants after them; and He brought you out of Egypt with His Presence, with His mighty power, "driving out from before you nations greater and mightier than you, to bring you in, to give you their land as an inheritance, as it is this day. (NKJV)

(Deuteronomy 7:6-8) "For you are a holy people to the LORD your God; the LORD your God has chosen you to be a people for Himself, a special treasure above all the peoples on the face of the earth. "The LORD did not set His love on you nor choose you because you were more in number than any other people, for you were the least of all peoples; "but because the LORD loves you, and because He would keep the oath which He swore to your fathers, the LORD has brought you out with a mighty hand, and redeemed you from the house of bondage, from the hand of Pharaoh king of Egypt. (NKJV)

(Deuteronomy 10:15) "The LORD delighted only in your fathers, to love them; and He chose their descendants after them, you above all peoples, as it is this day. (NKJV)

Verses 10-11

(Malachi 1:10-11) "Who is there even among you who would shut the doors, So that you would not kindle fire on My altar in vain? I have no pleasure in you," Says the LORD of hosts, "Nor will I accept an offering from your hands. For from the rising of the sun, even to its going down, My name shall be great among the Gentiles; In every place incense shall be offered to My name, And a pure offering; For My name shall be great among the nations," Says the LORD of hosts. (NKJV)

Irenɪus 120–202AD Against Heresies Book 4 Chapter 17 states {"He confessed to be His blood, and taught the new oblation of the new covenant; which the Church receiving from the apostles, offers to God throughout all the world, to Him who gives us as the means of subsistence the first-fruits of His own gifts in the New Testament, concerning which Malachi, among the twelve prophets, thus spoke beforehand: “I have no pleasure in you, saith the Lord Omnipotent, and I will not accept sacrifice at your hands. For from the rising of the sun, unto the going down [of the same], My name is glorified among the Gentiles, and in every place incense is offered to My name, and a pure sacrifice; for great is My name among the Gentiles, saith the Lord Omnipotent;”—indicating in the plainest manner, by these words, that the former people [the Jews] shall indeed cease to make offerings to God, but that in every place sacrifice shall be offered to Him, and that a pure one; and His name is glorified among the Gentiles."}

Chapter 02

Chapter 03

Verse 6

(Malachi 3:6) "For I am the LORD, I do not change; Therefore you are not consumed, O sons of Jacob. (NKJV)

God did not forsake Israel and still has plans to restore her in the future

(Romans 11:25-29) For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in. And so all Israel will be saved, as it is written: "The Deliverer will come out of Zion, And He will turn away ungodliness from Jacob; For this is My covenant with them, When I take away their sins." Concerning the gospel they are enemies for your sake, but concerning the election they are beloved for the sake of the fathers. For the gifts and the calling of God are irrevocable. (NKJV)

The day will come when all the remaining Jews will come to faith in Christ

(Zechariah 12:10-14) "And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn. "In that day there shall be a great mourning in Jerusalem, like the mourning at Hadad Rimmon in the plain of Megiddo. "And the land shall mourn, every family by itself: the family of the house of David by itself, and their wives by themselves; the family of the house of Nathan by itself, and their wives by themselves; "the family of the house of Levi by itself, and their wives by themselves; the family of Shimei by itself, and their wives by themselves; "all the families that remain, every family by itself, and their wives by themselves. (NKJV)

But for Now a small number has their eyes open to recieve the Messiah

(Romans 11:1) I say then, has God cast away His people? Certainly not! For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. (NKJV)

(Romans 11:5) Even so then, at this present time there is a remnant according to the election of grace. (NKJV)

Verses 8-12

I could hear someone qouting Malachi but you are curse if you don't give tithings. Let's look at the passaage then notice some details that are so often twisted .

Malachi 3:8-12 NKJV 8 "Will a man rob God? Yet you have robbed Me! But you say, 'In what way have we robbed You?' In tithes and offerings. 9 You are cursed with a curse, For you have robbed Me, Even this whole nation. 10 Bring all the tithes into the storehouse, That there may be food in My house, And try Me now in this," Says the LORD of hosts, "If I will not open for you the windows of heaven And pour out for you such blessing That there will not be room enough to receive it. 11 "And I will rebuke the devourer for your sakes, So that he will not destroy the fruit of your ground, Nor shall the vine fail to bear fruit for you in the field," Says the LORD of hosts; 12 "And all nations will call you blessed, For you will be a delightful land," Says the LORD of hosts.

A) Malachi is speaking to the Nation of Judah not the church. Notice the phrase " Even the Whole Nation " in verse 9

B) The Storehouse in verse 10 is a referance to the Jewish temple as we see in Nehemiah 10:38, 13:4-5 which was destroyed in 70AD

Nehemiah 10:38 NKJV 38 And the priest, the descendant of Aaron, shall be with the Levites when the Levites receive tithes; and the Levites shall bring up a tenth of the tithes to the house of our God, to the rooms of the storehouse.

Nehemiah 13:4-5 NKJV 4 Now before this, Eliashib the priest, having authority over the storerooms of the house of our God, was allied with Tobiah. 5 And he had prepared for him a large room, where previously they had stored the

grain offerings, the frankincense, the articles, the tithes of grain, the new wine and oil, which were commanded to be given to the Levites and singers and gatekeepers, and the offerings for the priests.

C) The devourer is a referance to locust and other incests which eat the farming land out of their produce .

Joel 1:4 NKJV 4 What the chewing locust left, the swarming locust has eaten; What the swarming locust left, the crawling locust has eaten; And what the crawling locust left, the consuming locust has eaten.

Joel 2:1-5 NKJV 1 Blow the trumpet in Zion, And sound an alarm in My holy mountain! Let all the inhabitants of the land tremble; For the day of the LORD is coming, For it is at hand: 2 A day of darkness and gloominess, A day of clouds and thick darkness, Like the morning clouds spread over the mountains. A people come, great and strong, The like of whom has never been; Nor will there ever be any such after them, Even for many successive generations. 3 A fire devours before them, And behind them a flame burns; The land is like the Garden of Eden before them, And behind them a desolate wilderness; Surely nothing shall escape them. 4 Their appearance is like the appearance of horses; And like swift steeds, so they run. 5 With a noise like chariots Over mountaintops they leap, Like the noise of a flaming fire that devours the stubble, Like a strong people set in battle array.

D) The land or ground is Israel. For that was the location where they was at.

E) The curse is that of the Law of Moses which states that if you fail in any part of it you are curse.

Deuteronomy 27:26 NKJV 26 'Cursed is the one who does not confirm all the words of this law.' And all the people shall say, 'Amen!'

Deuteronomy 28:15 NKJV 15 "But it shall come to pass, if you do not obey the voice of the LORD your God, to observe carefully all His commandments and His statutes which I command you today, that all these curses will come upon you and overtake you:

So Looking at these points we see we are not under the curse of the Law because Jesus has set us free from the curse of the Law. This was something the ancient Jews couldn't keep so why should we.

Notice the words of Peter.

Acts 15:7-11 NKJV 7 And when there had been much dispute, Peter rose up and said to them: "Men and brethren, you know that a good while ago God chose among us, that by my mouth the Gentiles should hear the word of the gospel and believe. 8 "So God, who knows the heart, acknowledged them by giving them the Holy Spirit, just as He did to us, 9 "and made no distinction between us and them, purifying their hearts by faith. 10 "Now therefore, why do you test God by putting a yoke on the neck of the disciples which neither our fathers nor we were able to bear? 11 "But we believe that through the grace of the Lord Jesus Christ we shall be saved in the same manner as they."

Now Malachi is clear the ancient Jews of the pass couldn't keep that commandment of tithing so why should we (the church) be put under a yoke or burden as Peter states which the Jews couldn't keep. Also Nehemiah confrims this very fact.

Nehemiah 13:10-12 NKJV 10 I also realized that the portions for the Levites had not been given them; for each of the Levites and the singers who did the work had gone back to his field. 11 So I contended with the rulers, and said, "Why is the house of God forsaken?" And I gathered them together and set them in their place. 12 Then all Judah brought the tithe of the grain and the new wine and the oil to the storehouse.

Chapter 04

Verses 5-6

(Malachi 4:5-6) Behold, I will send you Elijah the prophet Before the coming of the great and dreadful day of the LORD. And he will turn The hearts of the fathers to the children, And the hearts of the children to their fathers, Lest I come and strike the earth with a curse." (NKJV)

Till this very day Elijah is still waited for by the Jews. A empty chair and a glass of wine at times is seen in a Jewish passover meal for Elijah. And in thier teachings they make mention of Elijah.

Example of such teachings are seen in the following :

[Mishna] Baba Mesia 2:8 [If] he found scrolls, he reads in them once every thirty days. `If he does not know how to read, he [at least] unrolls them. `But he should not [commence to] learn [a subject] in them to begin with, nor should someone else read alongside him. `[If] he found a piece of clothing, he should shake it out once every thirty days, `and spread it out as needed— `but not to show off [lit.: for his own honor]. `Of utensils of silver and of copper one makes use— `for their own good `but not to wear them out. `Utensils of gold and of glass he should not touch them until Elijah comes. `[If] he found a sack or large basket or anything which he would not usually pick up, `to, this one does not [have to lower himself and] pick it up.

[Mishna] Baba Mesia 3:4 II Two who deposited something with one person, this one leaving a maneh maneh A weight of gold or silver, equal to fifty shekels., and that one leaving two hundred [zuz zuz A coin, valued at a denar i.e., one-half of a shekel PI. zuzim.]— `this one says, “Mine is the deposit of two hundred [zuz zuz A coin, valued at a denar i.e., one-half of a shekel PI. zuzim.],” `and that one says, “Mine is the deposit of two hundred [zuz zuz A coin, valued at a denar i.e., one-half of a shekel PI. zuzim.]”— `he pays off a maneh maneh A weight of gold or silver, equal to fifty shekels. to this one, and a maneh maneh A weight of gold or silver, equal to fifty shekels. to that one, `and the rest is left until Elijah comes. `Said R. Yose, “If so, what has the deceiver actually lost? `“But leave the whole sum until Elijah comes [and no one will be paid off].”

[Mishna] Eduyyot 8:7 Said R. Joshua, “I have a tradition from Rabban Yohanan b. Zakkai, who heard it from his master, and his master from his master, as a law revealed to Moses at Sinai, `“that Elijah is not going to come to declare unclean or to declare clean, to put out or to draw near, `“but only to put out those who have been brought near by force, and to draw near those who have been put out by force.” `The family of the house of Seriphah was in Transjordan, and Ben Zion put it out by force. `And there was another family there, which Ben Zion drew near by force. `It is [families of] this sort that Elijah will come to declare unclean and to declare clean, to put out and to draw near. `R. Judah says, “To draw near but not to put out.” `R. Simeon says, “To smooth out disputes.” `And sages say, “Not to put out or to draw near but to make peace in the world, `“as it is said, “Behold I will send you Elijah the prophet . . . and he will return the heart of the fathers to the children, and the heart of the children to the fathers Ma. 4:23–24.”

Jesus said that Elijah was John the Bapist but since he was rejected in his coming he is still to come.

(Matthew 11:13-14) "For all the prophets and the law prophesied until John. "And if you are willing to receive it, he is Elijah who is to come. (NKJV)

(Matthew 17:10-13) And His disciples asked Him, saying, "Why then do the scribes say that Elijah must come first?" Jesus answered and said to them, "Indeed, Elijah is coming first and will restore all things. "But I say to you that Elijah has come already, and they did not know him but did to him whatever they wished. Likewise the Son of Man is also about to suffer at their hands." Then the disciples understood that He spoke to them of John the Baptist. (NKJV)

John the Baptist denied he was Elijah when ask by the Jewish Authority

(John 1:19-21) Now this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?" He confessed, and did not deny, but confessed, "I am not the Christ." And they asked him, "What then? Are you Elijah?" He said, "I am not." "Are you the Prophet?" And he answered, "No." (NKJV)

The Angel told Zacharias that John the Baptist was to have the Spirit (Holy Spirit) of Elijah to prepare the way for the Messiah

(Luke 1:15-17) "For he will be great in the sight of the Lord, and shall drink neither wine nor strong drink. He will also be filled with the Holy Spirit, even from his mother's womb. "And he will turn many of the children of Israel to the Lord their God. "He will also go before Him in the spirit and power of Elijah, 'to turn the hearts of the fathers to the children,' and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord." (NKJV)